

Citable Units Assignment (1-50)

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1. Pakistani women, as a cultural community, are more likely to turn to other Pakistani people for help if there is a food shortage, as opposed to the white British women who are more apt to accept support from general food bank supplies. Furthermore, Pakistani women see it as shameful not to provide enough food for one's family (Power et al., 2017).

Power, M., Small, N., & Pickett, K. (2017). Shame: Experiences of food and poverty among white British and Pakistani low-income women. *Journal of Epidemiology and Community Health* (1979), 71, A11-A11.

2. An article by Case et al., (2018) had some interesting turns that were somewhat unexpected. Rather than the traditional pattern of top-down shaming, the events led some students to go to their superiors (who were over the department), which led to the instructors being shamed for poor parameters to control all possible variables. The work also demonstrated another interesting finding. Some of those in the study were moved, more so, by their perceived shaming of classmates rather than themselves. Furthermore, when the students were interviewed (those who fellow students believed to have been shamed), they were more offended by their fellow students' assumptions about them.

Case, G. A., Pippitt, K. A., & Lewis, B. R. (2018). Shame. *Perspectives on Medical Education*, 7(S1), 12-15. <https://doi.org/10.1007/s40037-018-0429-6>

3. Some find themselves being shamed for choosing to or choosing not to breastfeed (bf) one's infant. Participants indicated that many push bf as the only valid choice while others act

disgusted by bf in public. Many of the women felt shame for deciding not to bf, even when there was a myriad of valid reasons for making this choice. This shame was directly related, many times, to the cultural dynamics as related to bf (Rathbone, 2013).

Rathbone, G. (2011). Shame. *British Journal of Psychiatry*, 199(3), 224-224.

<https://doi.org/10.1192/bjp.bp.111.095828>

4. It was very interesting to see that Tangney et al., (2014) (while looking to see the effects of shame and guilt on recidivism rates for a group of nearly 500 prisoners) had outcomes that indicated shame had little impact on recidivism.

Tangney, J. P., Stuewig, J., & Martinez, A. G. (2014). Two faces of shame: The roles of shame and guilt in predicting recidivism. *Psychological Science*, 25(3), 799-805.

<https://doi.org/10.1177/0956797613508790>

5. Troop & Redshaw (2012) talk about shame as part of a vicious cycle with bulimia and anorexia. Those dealing with these struggles tend to body shame, which leads to general shame induced from not eating or overeating and then vomiting to purge. Shame is a powerful catalyst that pushes the cycle to continue.

Troop, N. A., & Redshaw, C. (2012). General shame and bodily shame in eating disorders: A 2.5- year longitudinal study. *European Eating Disorders Review*, 20(5), 373-378.

6. Allpress et al., (2014) communicate that shame can have positive and negative effects. Their writing divides shame into two categories: Image Shame and Moral Shame. Image Shame is associated with adverse effects, where a positive impact is found from Moral Shame. For

example, one is more selfish, where the other fails to fall in line with patterns found to be appropriate by society or some cultural groupings of people.

Allpress, J. A., Brown, R., Giner-Sorolla, R., Deonna, J. A., & Teroni, F. (2014). Two faces of group-based shame: Moral shame and image shame differentially predict positive and negative orientations to ingroup wrongdoing. *Personality & Social Psychology Bulletin*, 40(10), 1270-1284. <https://doi.org/10.1177/0146167214540724>

7. Tangney et al., (2011) work indicates a correlation between guilt and recidivism but not between shame and recidivism. Those feeling the weight of guilt were less likely to commit similar crimes again than those who did not feel guilt. Those who felt the shame of the situations seem to have a proclivity to blame others. Failing to internalize one's part (guilt) is likely to invite the pattern of recidivism. The authors speculate that it may be possible to use a person's shame productively.

Tangney, J. P., Stuewig, J., Mashek, D., & Hastings, M. (2011). Assessing jail inmates' proneness to shame and guilt: Feeling bad about the behavior or the self? *Criminal Justice and Behavior*, 38(7), 710-734. <https://doi.org/10.1177/0093854811405762>

8. Bateman & Engel (2018) discuss the attempt to use shame to force people in Cambodia into implementing the use of sanitary toilets rather than the traditional defecating out in the open. Many of the people there have religious views on shame that are negative, and thus, the authors are concerned that the shaming tactics may have long-lasting adverse effects on the people this project is aiming to help improve.

Bateman, M., & Engel, S. (2018). To shame or not to shame—that is the sanitation question.

Development Policy Review, 36(2), 155-173. <https://doi.org/10.1111/dpr.12317>

9. In an interesting article regarding the correlation between women's menstruation shame, attitudes about themselves, and their sexuality, they found that women who tend to feel shame for their menstruation were less sexually active and had higher risk sexual activity. It also seemed that menstruation shame was more prevalent in those with body shame issues, including thinking their genitals were gross and therefore not desirable. The authors suggested a movement towards helping women's menstruation becoming less taboo to alleviate or lessen the shame feelings (Schooler et al., 2005).

Schooler, D., Ward, L. M., Merriwether, A., & Caruthers, A. S. (2005). Cycles of shame:

Menstrual shame, body shame, and sexual decision-making. *The Journal of Sex Research*, 42(4), 324-334. <https://doi.org/10.1080/00224490509552288>

10. Houazene et al., (2021) looked at the effect of shame on body-focused repetitive behaviors (BFRBs) (e.g., hair pulling, nail-biting) and delineated that those dealing with BFRBs and binge eating may not have the coping skills needed to deal with complex emotions such as shame. Indeed, BFRBs are cyclical events--shame leads to BFRBs and BFRBs lead back to shame.

Houazene, S., Leclerc, J. B., O'Connor, K., & Aardema, F. (2021). "Shame on you": The impact of shame in body-focused repetitive behaviors and binge eating. *Behaviour Research and Therapy*, 138, 103804-103804. <https://doi.org/10.1016/j.brat.2021.103804>

11. Gladstone et al., (2021) looked at six studies to see the effects of shame on finances. Each indicated a negative outcome. Shame led people to withdraw from dealing with the issues,

which, of course, made the issues worse. Shame also led individuals to withdraw from other people to avoid having to discuss the dreadful situation.

Gladstone, J. J., Jachimowicz, J. M., Greenberg, A. E., & Galinsky, A. D. (2021). Financial shame spirals: How shame intensifies financial hardship. *Organizational Behavior and Human Decision Processes*, 167, 42-56. <https://doi.org/10.1016/j.obhdp.2021.06.002>

12. These researchers (in a discussion on vicarious shame) pointed out that a benefit of vicarious shame is to cause one to experience, on some level, the negative emotion associated with another person's misstep and therefore avoid such a misstep personally (Welten et al., 2012).

Welten, S. C. M., Zeelenberg, M., & Breugelmans, S. M. (2012). Vicarious shame. *Cognition and Emotion*, 26(5), 836-846. <https://doi.org/10.1080/02699931.2011.625400>

13. While discussing the idea of educating Aboriginal people without shaming them, Mcknight et al., (2020) that one of the ways attempted to accomplish this goal was by bringing a group up together, so they are on the same level of growth. The author posits that the group dynamic appeals to the Aborigines people to stay updated with their education. This together mentality is more in line with Aboriginal norms.

McKnight, A., Harwood, V., McMahon, S., Priestly, A., & Trindorfer, J. (2020). 'No shame at AIME' : Listening to Aboriginal philosophy and methodologies to theorise shame in educational contexts. *The Australian Journal of Indigenous Education*, 49(1), 46-56. <https://doi.org/10.1017/jie.2018.14>

14. Henry & Powell (2015) point out the lack of adequate laws to regulate cyber-crimes due to the vast geographical areas covered through technological platforms. Cyber devices are not confined to individual municipalities, states, or even countries. Everything from gender discrimination to being virtually raped and beyond is happening in the cyber world. The shaming that can be done instantly (due to technological advances) far exceeds the capabilities of lawmakers to keep up with the current and ever-changing needs.

Henry, N., & Powell, A. (2015). Embodied harms: Gender, shame, and technology-facilitated sexual violence. *Violence Against Women, 21*(6), 758-779.

<https://doi.org/10.1177/1077801215576581>

15. Elison et al., (2014) discuss the idea of being shunned or withdrawn from by one's peers, because of the potential shame associated with a community leaving or dismissing a person. There is the potential of anger to be displayed by the individual for whom the group is withdrawing. The acceptance of a single stranger is usually enough to counteract this feeling of abandonment by one's peers. The writers did indicate that though anger outbursts may be typically looked down upon, this action is sometimes therapeutic and other times may be what is required in order to stand for what is right when one has been wronged.

Elison, J., Garofalo, C., & Velotti, P. (2014). Shame and aggression: Theoretical considerations.

Aggression and Violent Behavior, 19(4), 447-453.

<https://doi.org/10.1016/j.avb.2014.05.002>

16. Lancet (2017) sheds light on the practices of Australia to protect its border. This act is referred to as the shame of Australia by the author. The border patrol detain all persons

attempting to enter their country illegally and put them in camps on various islands without the hope of someday settling in Australia.

Lancet, T. (2017). Asylum seekers: Australia's shame. *The Lancet (British Edition)*, 389(10088), 2444-2444. [https://doi.org/10.1016/S0140-6736\(17\)31715-4](https://doi.org/10.1016/S0140-6736(17)31715-4)

17. Fox (2018) shared a time as a child, they had gone into a dressing room and were looked at strangely by some workers. When coming out, they realized the workers had believed she was stealing. This instance stuck with the author for years, causing deep fears due to the shame experienced. The author asked why this happened, my skin color, how I looked going in, etc.?

Fox, K. (2018). Shame. *Tribal College*, 30(1), 51-42.

18. Sheikh & Janoff-Bulman (2010) recounts the occasion of a group going through a Catholic School in Canada where shame was used to attempt to make sex out to be dirty and something to be avoided. As an adult, these students declared--We do not know how to feel or express ourselves. One of them said this education was beginning to show itself through suicide in my community.

Sheikh, S., & Janoff-Bulman, R. (2010). The “Shoulds” and “Should nots” of moral emotions: A self-regulatory perspective on shame and guilt. *Personality & Social Psychology Bulletin*, 36(2), 213-224. <https://doi.org/10.1177/0146167209356788>

19. This work points out the use of certain religious groups to attempt to keep their followers in line through shame. The idea is, one should give up the pursuit of self-glory and accept shame. Shaming was accomplished through the sermons and songs that were sung. Shame was a holy

emotion that all should embrace. According to the writers, the Quakers were so sure they should not have shame; they had naked preaching to demonstrate the lack of shame.

Zhao, H. (2021). 'Holy shame shall warm my heart': Shame and protestant emotions in early modern Britain. *Cultural and Social History*, 18(1), 1-21.

<https://doi.org/10.1080/14780038.2021.1886410>

20. Scheinfeld (2021) looked at emerging adults and the shame associated with Sexually Transmitted Infections (STIs). The data concluded that the participants had a higher level of shame when disclosing STIs to a monogamous partner than a casual partner or a parent. Shame has discouraged many from seeking treatments for STIs. The study postulated that if we could lessen the level of stigmatization connected to STIs, this may help encourage those who get STIs to seek the needed treatment.

Scheinfeld, E. (2021). Shame and STIs: An exploration of emerging adult students' felt shame and stigma towards getting tested for and disclosing sexually transmitted infections. *International Journal of Environmental Research and Public Health*, 18(13), 7179.

<https://doi.org/10.3390/ijerph18137179>

21. Every (2013) discusses the use of shame to stop the influx of refugees or asylum seekers into Australia. When you shame a person, they have nothing to lose and therefore is, in essence, a counterproductive endeavor. Most of the research discussed does not point to shame as a positive motivator. In fact, the considerations given point to shame as a divider that more often causes “conflict, resistance, and denial at the political level.”

Every, D. (2013). 'Shame on you': The language, practice and consequences of shame and shaming in asylum seeker advocacy. *Discourse & Society*, 24(6), 667-686.

<https://doi.org/10.1177/0957926513486223>

22. The morally astute person will by necessity open themselves up to the potential of shame while maintaining their autonomy. A person who chooses adherence to a set of moral standards opens themselves up to the consequences of those standards (Kwong, 2021).

Kwong, J. M. C. (2021). Shame and moral autonomy. *Ratio (Oxford)*, 34(1), 44-55.

<https://doi.org/10.1111/rati.12283>

23. Gossling et al., (2020) sought to convince their readers that the potential adverse effects of air travel on negative climate change have caused a decline in air travel in Germany due to what they call flight shaming. However, the article concludes by stating there is not enough definitive evidence, at this time, to conclude this to be the case.

Gössling, S., Humpe, A., & Bausch, T. (2020). Does 'flight shame' affect social norms? changing perspectives on the desirability of air travel in Germany. *Journal of Cleaner Production*, 266, 122015. <https://doi.org/10.1016/j.jclepro.2020.122015>

24. Lickel et al., (2014) had a couple of studies that had interesting outcomes. The first study indicated that shame and guilt were motivations for change but not embarrassment. However, shame had less of a definitive path to change than guilt. Shame sometimes drove individuals to avoid the "emotion eliciting situation." The second study indicates that shame is a greater motivator for change than guilt. Shame is, however, not guaranteed to move one towards actual change. Shame, while having motivating factors for change, also tends to cause one to withdraw

from the subject matter, causing shame. Therefore, the issue ends up not actually being dealt with but rather ignored.

Lickel, B., Kushlev, K., Savalei, V., Matta, S., & Schmader, T. (2014). Shame and the motivation to change the self. *Emotion (Washington, D.C.)*, *14*(6), 1049-1061.

<https://doi.org/10.1037/a0038235>

25. McCarthy-Jones (2017) discusses that emotions such as shame contribute to the onset of auditory verbal hallucinations (AVH). At the conclusion, it was put forth that more research needs to be done on the subject. However, if shame is causation of AVH, then therapies designed to reduce shame should also improve upon the instances of AVH.

McCarthy-Jones, S. (2017). Is shame hallucinogenic? *Frontiers in Psychology*, *8*, 1310-1310.

<https://doi.org/10.3389/fpsyg.2017.01310>

26. Pouthier & Sondak discuss what they deem discriminatory actions of using shame to keep the general workforce in compliance with accepted norms of attractiveness, being the appropriate weight, etc. The work goes on to speak of the benefits of interactions of love to curtail the potentially harmful stigmas attached to those who do not aspire to the perceived standard.

Pouthier, V., & Sondak, H. (2021). When shame meets love: Affective pathways to freedom from injurious bodily norms in the workplace. *Organization Studies*, *42*(3), 385-406.

<https://doi.org/10.1177/0170840619847722>

27. It is a need of practitioners working with clients dealing with shame to be equipped to assist the client to have adequate coping mechanisms in place to avoid inappropriate measures of self

coping (e.g., aggression (i.e., physical, verbal, relational focused towards self or others), social withdrawal, fantasy) (Schoenleber & Berenbaum, 2012).

Schoenleber, M., & Berenbaum, H. (2012). Shame regulation in personality pathology. *Journal of Abnormal Psychology (1965)*, 121(2), 433-446. <https://doi.org/10.1037/a0025281>

28. There appears to be a direct link between where trauma-based memories are stored and memories of shame. These current shame thoughts appear to be recalled similarly as trauma memories for people who experienced adverse childhood conditions (Matos & Pinto-Gouveia, 2010; 2009).

Matos, M., & Pinto-Gouveia, J. (2010;2009;). Shame as a traumatic memory. *Clinical Psychology and Psychotherapy*, 17(4), 299-312. <https://doi.org/10.1002/cpp.659>

29. A study that looked at the association between religiosity and being homosexual found that those who practiced Abrahamic faiths were more prone to feelings of shame than were none religious homosexuals.

Meladze, P., & Brown, J. (2015). Religion, sexuality, and internalized homonegativity: Confronting cognitive dissonance in the Abrahamic religions. *Journal of Religion and Health*, 54(5), 1950-1962. <https://doi.org/10.1007/s10943-015-0018-5>

30. In a study of hyper-sexuality (differences between religious and non-religious participants), it was found that acting on sexual desires was nearly equal between the groups. However, the religious group participated in more self-involved activities (e.g., masturbation, viewing

pornography) vs. the non-religious group had more partners (R-5.6 vs. NR-10.4 different partners in the previous year—it should be noted that the research was performed at a facility housing those undergoing recovery efforts for hyper-sexuality). The indication seems to be that those in the study identified as religious have concluded that partnered sex acts are less acceptable than those involving self-fulfillment (Reid et al., 2016).

Reid, R. C., Carpenter, B. N., & Hook, J. N. (2016). Investigating correlates of hypersexual behavior in religious patients. *Sexual Addiction & Compulsivity*, 23(2-3), 296-312.
<https://doi.org/10.1080/10720162.2015.1130002>

31. In the work discussing the sexuality of youth in Fiji by O'Connor et al., (2019), it is pointed out that shame is used to attempt to curve the desires of youth as it pertains to sexuality. Shame being used is done through family traditions and religiosity typically. The research found that the topic of sexuality is taboo. It is not being taught well; rather, it is avoided in conversations between youth and the adults they should be able to turn to for valuable life direction. The discussion shared that sex is typically dominated by the males, who can decide for the female if a condom would be used or not. The authors also shared that many females would just give in to sex due to the fear of being shamed, abused, or raped. There is a need for better resources in Fiji to help teach healthier sex practices

O'Connor, M., Rawstorne, P., Iniakwala, D., & Razee, H. (2019). Fijian adolescent emotional well-being and sexual and reproductive health-seeking behaviours. *Sexuality Research & Social Policy*, 16(3), 373-384. <https://doi.org/10.1007/s13178-018-0360-y>

32. In a project by Each & Roberts-Dobie (2016), they interviewed faith leaders about their various methods of sex education. Many of these leaders expressed a willingness to teach sex education but felt they needed to be better equipped with information to do it well. One respondent shared the story of the compassion that Jesus showed with the women found in adultery (He who is without sin throw the first stone). The idea is that truth needs to be taught about sexuality while maintaining compassion for those who may have made mistakes.

Hach, A., & Roberts-Dobie, S. (2016). 'Give us the words': Protestant faith leaders and sexuality education in their churches. *Sex Education, 16*(6), 619-633.

<https://doi.org/10.1080/14681811.2016.1151778>

33. The overarching idea of the research by Marwei (2019) in Ghana discovered that the lack of training by parents directly related to the causes of children who had experienced sexual assault. The author concluded that the lack of knowledge by the children led them to be vulnerable to the sexual assault they had experienced. Many of the participants said it is the custom in their culture to avoid sex talk before the child is at the age of marriage. If it is discussed, fear and shame are used to dissuade its practice. Further, the belief is that if you talk to children about sex, they will go out and try it, so it is to be avoided. The writer suggested a need for teaching in the community regarding better ways to educate their children about the realities of sexuality.

Markwei, U. (2019). What I thought I knew: Parental involvement in the sexuality education of their children and its role on sexual abuse. *Global Social Welfare : Research, Policy & Practice, 6*(2), 131-139. <https://doi.org/10.1007/s40609-019-00143-6>

34. In a study involving six countries in South Asia, Miedema et al., (2020) discussed the practice of forcing young people into early marriages to allow for what was referred to as sanctioned sex. The research indicated that it was deemed shameful to have a baby out of wedlock. Many of these looked at, in the study, follow the cast system. There is a concern that the people marry into the appropriate level. Moving up may bring honor to one family while it brings shame to the upper-level family. Often, the children in a cast system are made to marry early to ensure they marry the appropriate type of person before an opportunity to make a mistake (in the eyes of their family) presents itself.

Miedema, E., Koster, W., Pouw, N., Meyer, P., & Sotirova, A. (2020). The struggle for public recognition: Understanding early marriage through the lens of honour and shame in six countries in South Asia and West Africa. *Progress in Development Studies*, 20(4), 328-346. <https://doi.org/10.1177/1464993420977790>

35. Rose (2005) looked at both Danish and American ideas related to having sex as teenagers. There is what seems to be a distinct difference in the American perspective as compared to the Danish perspective. Danish teens seemed to indicate an open sexual relationship with a friend was acceptable to parents, where the Americans indicated their parents would kill them if they found out they were having sex. Further, there was expressed a greater likely hood of the American female being shamed into having sex than the Danish female. The Danish seems to hold a non-gender bias about who is likely to lead in a conversation regarding sex, where the American teens were more apt to be pressured by the male to have sex and the female to go along with it to avoid negative thoughts about them from others.

Rose, S. (2005). Going too far? Sex, Sin and Social policy. *Social Forces*, 84(2), 1207-1232.

<https://doi.org/10.1353/sof.2006.0032>

36. Duma et al., (2020) looked at the effectiveness of Mindfulness to treat female sexual dysfunction. This work found that mindfulness helped increase arousal in women even when subjected to abuse (in some cases even more effective for the abused women). The work concluded by drawing attention to online-based Mindfulness treatments to assist those who may not have local access or are dealing with feelings of shame who would find it more palatable to discuss sexual issues while not physically being face to face.

Duma, G., Ülbe, S., & Dirik, G. (2020). Mindfulness-based interventions in the treatment of female sexual dysfunction: A systematic review. *Psikiyatride Güncel Yaklaşımlar*, 12(1),

72-90. <https://doi.org/10.18863/pgy.470683>

37. The study by Arakawa et al., (2013) looked at the occurrences of positive and negative peer-reviewed publications regarding sex. This research found overwhelmingly that more negative information is published (e.g., how to catch your mate cheating). This work indicates that the shame had regarding sex has led to the reactionary method of discussing sexuality, which comes across more in prevention (e.g., abstinence education) than having better, more enjoyable sexual encounters. The research did note over the years that the articles have become more neutral (as rated by the researchers for this work) than negative.

Arakawa, D. R., Flanders, C. E., Hatfield, E., & Heck, R. (2013). Positive psychology: What impact has it had on sex research publication trends? *Sexuality & Culture*, 17(2),

305-320. <https://doi.org/10.1007/s12119-012-9152-3>

38. Women faced with being unwed and pregnant find themselves faced with the potential shame of being a single mom (known to have been sexually active outside of marriage), having an abortion, or putting their child up for adoption.

Ellison, M. A. (2003). Authoritative knowledge and single women's unintentional pregnancies, abortions, adoption, and single motherhood: Social stigma and structural violence. *Medical Anthropology Quarterly*, 17(3), 322-347.

<https://doi.org/10.1525/maq.2003.17.3.322>

39. Naz (2014) points out that some cultures keep the subject of sexuality in the realm of taboo and therefore do not discuss or educate their youth regarding the realities of being sexually active. It is thought that if you educate the youth about sex, they will naturally be drawn to try out the things they have learned.

Naz, R. (2014). Sex education in Fiji. *Sexuality & Culture*, 18(3), 664-687.

<https://doi.org/10.1007/s12119-013-9204-3>

40. Briken (2020), in a study on compulsive sexual behavior disorder, discusses that shame etc. (e.g., alcoholism) will need to be addressed in order to get at the heart of what is going on that may be a cause of or an off-shoot of the sexual behaviors. It is suggested that the need for coping strategies be introduced to help avoid the undesired behaviors.

Briken, P. (2020). An integrated model to assess and treat compulsive sexual behaviour disorder.

Nature Reviews. Urology, 17(7), 391-406. <https://doi.org/10.1038/s41585-020-0343-7>

41. Perry & Whitehead (2019) look at the levels of pornography use among religious and non-religious individuals and its effects on their sexual satisfaction. Non-religious men and women who view pornography had little to no effect on sexual satisfaction outcomes. Religious women were not affected, where religious men who were regular viewers of pornography reported a much lower level of sexual satisfaction. It was suggested that this was due to pornography being considered as being inappropriate in religious circles. The inappropriateness leads religious men to use pornography in isolation (hiding their use), where non-religious are apt to viewing pornography as a couple or have no apprehensions regarding the use of pornography.

Perry, S. L., & Whitehead, A. L. (2019). Only bad for believers? religion, pornography use, and sexual satisfaction among American men. *The Journal of Sex Research*, 56(1), 50-61.

<https://doi.org/10.1080/00224499.2017.1423017>

42. Zahorcova & Marcinechova (2020) claim intrinsic religiosity contributes negatively to the attitudes regarding sexuality. The research seems short-sighted due to 63% of the participants being Catholic and then stating that religious people (as if religious people and Catholics all have the same views) have negative views on birth control pills and being able to enjoy sexuality.

Also, nearly 10% of the sample had been sexually abused at some point in their lives. The pool of respondents seems to be too far out of balance to have produced valid conclusions.

Zahorcova, L., & Marcinechova, D. (2020). Sexual satisfaction, sexual attitudes, and shame in relation to religiosity. *Sexuality & Culture*, 24(6), 1913.

<https://doi.org/10.1007/s12119-020-09727-3>

43. There was a discussion of the shame experienced by those using pornography to the extent of comparing the females in everyday life with those women they had seen in the porn they watched. The experiences with real women (even when they were ready and willing to act out their fantasies) could not live up to the sensations experienced while viewing pornography, even while most of the men using porn indicated they experienced fillings of guilt and shame after viewing.

Sniewski, L., & Farvid, P. (2020). Hidden in shame: Heterosexual men's experiences of self-perceived problematic pornography use. *Psychology of Men & Masculinity*, 21(2), 201-212. <https://doi.org/10.1037/men0000232>

44. Kang et al., (2013) seem to be claiming that church groups are doing wrong by indicating that same-sex sex and sex with sex workers is inappropriate. The authors put forth the idea that by teaching negatively about these acts, churches are omitting the potential to share “safe sex” practices (i.e., condom use). According to the authors, these acts are not openly discussed due to the shame associated with them, contributing to the high level of HIV in the Eastern Caribbean.

Kang Dufour, M., Maiorana, A., Allen, C., Kassie, N., Thomas, M., & Myers, J. (2013). How faith based organizations' doctrines regarding sexuality affect their participation in the public health response to HIV in the eastern Caribbean. *Sexuality Research & Social Policy*, 10(3), 221-232. <https://doi.org/10.1007/s13178-013-0123-8>

45. Daniluk & Browne (2008) put forward the idea that formalized religion, traditionally, tends to promote shame for women regarding their sexuality. Women clients need to be informed about their sexuality and the joy they can have through their sexual pleasure. It would seem the

authors have some anti-Catholic sentiments that skew their ability to be unbiased in their presentation of the information.

Daniluk, J. C., & Browne, N. (2008). Traditional religious doctrine and women's sexuality: Reconciling the contradictions. *Women & Therapy, 31*(1), 129-142.

<https://doi.org/10.1300/02703140802145284>

46. Lefevor et al., (2020) looked at Mormons with sexual preferences that did not align with the Mormon teachings. The writers believe that Mormons have discriminatory beliefs that should be adjusted to be more inclusive. However, these researchers did state that those who were more open about their sexual identities (e.g., same-sex attractions) were better off (their well-being) than were those who kept their unaccepted sexual practices private. Further, these authors, seemingly, put forward the idea that one's own "subjective experience" can make the disagreement of their sexuality choices with Mormon teachings okay and therefore bring themselves the inner peace and well-being that is desired.

Lefevor, G. T., Blaber, I. P., Huffman, C. E., Schow, R. L., Beckstead, A. L., Raynes, M., & Rosik, C. H. (2020). The role of religiousness and beliefs about sexuality in well-being among sexual minority Mormons. *Psychology of Religion and Spirituality, 12*(4), 460-470. <https://doi.org/10.1037/rel0000261>

47. Gunning et al., (2020) find it to be beneficial for women to be able to identify the negative influences that cause shame with regards to their sexuality (e.g., thoughts regarding menstruation, birth control, body image, abortion, intercourse) in order to avoid the negative stereotypical dynamics that are often present. These thoughts are due to the lack of open

communication between parents and their children, teachers and students, and religious leaders and their churches regarding sex and all areas involved. Many times, this is due to individuals feeling embarrassed by the subject of sexuality. Typically, there is either a very basic mention of 'just do not do it 'or no mention of sexuality at all, with each individual left to figure proper thoughts and behaviors regarding sexuality out for themselves.

Gunning, J. N., Cooke-Jackson, A., & Rubinsky, V. (2020). Negotiating shame, silence, abstinence, and period sex: Women's shift from harmful memorable messages about reproductive and sexual health. *American Journal of Sexuality Education, 15*(1), 111-137. <https://doi.org/10.1080/15546128.2019.1669511>

48. The Cyber Pornography Use Inventory (CPUI) is a tool that can be used to assess individuals' use of pornography and, by doing so, also see indications of the person's psychological distress. The authors of a study that looked into shortening the CPUI, Grubbs, et al., (2015), found a relationship between psychological distress and the use of pornography.

Grubbs, J. B., Volk, F., Exline, J. J., & Pargament, K. I. (2015). Internet pornography use: Perceived addiction, psychological distress, and the validation of a brief measure. *Journal of Sex & Marital Therapy, 41*(1), 83-106. <https://doi.org/10.1080/0092623X.2013.842192>

49. Volk et al., make a case for the level of religiosity in a person who uses pornography as a probable predictor of the person's level of guilt and shame will be exacerbated beyond that of a non-religious person.

Volk, F., Thomas, J., Sosin, L., Jacob, V., & Moen, C. (2016). Religiosity, developmental context, and sexual shame in pornography users: A serial mediation model. *Sexual Addiction & Compulsivity*, 23(2-3), 244-259.

<https://doi.org/10.1080/10720162.2016.1151391>

50. The counselor working with clients who may be dealing with internal moral conflicts regarding sexuality (specifically pornography use) should be aware of the potential for added levels of distress due to their spiritual ideals (Grubbs et al., 2017).

Grubbs, J. B., Exline, J. J., Pargament, K. I., Volk, F., & Lindberg, M. J. (2017). Internet use, perceived addiction, and Religious/Spiritual struggles. *Archives of Sexual Behavior*, 46(6), 1733-1745. <https://doi.org/10.1007/s10508-016-0772-9>