

Gelotophobia in the Lebanon: The Arabic Version of a Questionnaire for the Subjective Assessment of the Fear of Being Laughed at

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جياتو فوبيا: في لبنان النسخه العربيه لاستبيان التقييم الذاتي للخوف من أن يضحك عليه
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Abstract

Objectives: Gelotophobia, a new clinical construct, is defined as the fear of being laughed at and ridiculed and is measured by the GELOPH<15> scale. The present study describes adaptation of the English version of GELOPH<15> to Arabic, using back-translation methodology, and its validation in the Lebanese context.

Method: The Arabic GELOPH<15> is administered to a group of Lebanese university students (n=198) to assess its factor structure and to a second group of 60 university students to assess its relationship to the Arabic Humor Styles Questionnaire (HSQ), the Arabic Center of Epidemiological Studies-Depression (CES-D) scale, the Arabic Satisfaction with Life Scale (SWL).

Results: The findings support the internal consistency of the scale and its factor structure as a one-dimensional individual differences phenomenon. The findings also elucidated the relationship of the Arabic GELOPH<15>, and to life satisfaction as assessed by the Arabic Satisfaction with Life Scale (SWL).

Conclusion: Overall, the results suggest that the Arabic GELOPH<15> items are relevant in the Lebanese context, especially those that pertain to the intention of controlling oneself strongly and disengagement from social activities for self-protection from derision. As importantly, the findings are suggestive that approximately 7% of the scores exceed a cut-off point of ≥ 2.50 , indicative of at least a slight expression of gelotophobic symptoms.

Key words: Gelotophobia, Fear of being laughed at, depression, life satisfaction, humor styles, Lebanon.

Introduction

Gelotophobia is defined as the fear of being laughed at¹. Gelotophobic symptoms are such that gelotophobes do not experience laughter and smiling generally and from their interaction with others particularly, as something positive or relaxing but rather as a means of put down or aggressive acts¹⁻³. Gelotophobes tend to

be vigilant in social contexts and get suspicious easily while hearing others laugh. In fact, their negative perceptions are accompanied by the conviction of actually being ridiculous and therefore being laughed at for a good reason. A causal and consequential model of gelotophobia is described by M. Titze and

cited in W. Ruch⁴. In this model (see Figure 1), the development of gelotophobia is attributed to parental interactions in which children are shamed, bullied, and/or exposed to the intense, repeated, and traumatic experience of being laughed at or ridiculed. The consequences of the familial trauma of being shamed, bullied and/or laughed at are social withdrawal to avoid the possibility of being laughed at or ridiculed; 'cold as ice' or humorless appearance; poor self liking and self competence; lack of liveliness, spontaneity and joy; diminished ability to appreciate laughter and smiling as joyful social experiences; and somatization of disturbances in the form of blushing, headaches, dizziness, and sleep disturbances^{1,4}. The etiological and consequential model of gelotophobia of M. Titze is based on observations from case-studies and provides a useful theoretical perspective for the investigation of the etiology of gelotophobia⁵⁻⁶. First evidence on the existence of gelotophobia as a clinical phenomenon with core symptoms distinct from other neurotic conditions stemmed from observations and diagnostic assessments by clinicians in single-case studies⁷⁻⁸. While gelotophobia was initially conceptualized as a categorical clinical phenomenon, Ruch and Proyer⁹ have suggested a dimensional approach to gelotophobia which considers fear of being laughed at as an individual difference phenomenon ranging on a continuum from low to high fear and of

relevance within the range of normality. Ruch & Proyer⁵ have also pioneered the development and refinement of scales to measure gelotophobia (GELOPH<15>), gelotophilia or the joy of being laughed at (PhoPhiKat-45 scale) and katagelasticism or the joy of laughing at others (PhoPhiKat-30 scale). GELOPH<15> is a 15-item self report measure of the core symptomatic components of fear of being laughed at. The scale is available in the English and German languages and is used in clinical and non-clinical contexts¹⁰⁻¹¹.

The reliability and validity of the GELOPH<15> has been examined in a number of studies with good psychometric properties⁹. Gelotophobes, as assessed by GELOPH<15>, are shown to underestimate their abilities regarding general intelligence, vocabulary, and attention¹²; they tend to recall situations of being laughed at with a higher intensity than people with gelotophilia or people with katagelasticism¹³; they report more anomalies relating to others (experiencing positively motivated laughter as more unpleasant and being more prone to estimate that the laughing person was in a state of negative affect)¹⁴; and they obtain higher scores on introversion and neuroticism as measured by the Eysenck Personality Questionnaire¹⁵.

The focus of the present study is on gelotophobia in the Lebanese context. Anxiety and fear associated with being laughed at and ridiculed is of particular relevance to the prevailing parenting styles

in the collectivist Arab culture generally and Lebanese culture in particular¹⁶⁻¹⁷. The Lebanese tend to be highly motivated to promote personal and collective honor and maintain positive outward appearances and to avoid fear of shame, humiliation and negative judgment caused by public exposure of dishonor. The *Ahel* of Lebanese children, that is, parents and other adult participants in child rearing, socialize their children to value *Adab* (conduct that is becoming of a properly raised person) and social convention to bring *sharaf* or honor (*Aird* in the case of women) to themselves and to their kin, and to avoid the fear of *aib* or shame and humiliation caused by failure to conform to group norms and the resultant social calamities of *bahdaleh* and *tasharshoh*-public exposure of dishonor¹⁸. As such, children who violate social conventions may be threatened, punished physically and belittled by their *Ahel*, peers and schools with such diminishing labels as *houmar* (donkey), *mouaak* (disabled), and *bala agel* (without a brain). Children exposed to verbal and physical punishment and belittlement tend to develop shy and introverted avoidance of social interactions to escape the problem of being subjected to belittlement or being laughed at and ridiculed (May Awaida, personal communication, October 29, 2008).

Even though gelotophobia is of cultural and clinical relevance, it has not been studied among Lebanese. The lack of systematic research on fear of being

laughed at and ridiculed in the case of Lebanon is not surprising in view of the absence of psychometrically sound and culturally-relevant instruments for the assessment of the construct. In the present study, the English version of the GELOPH<15> scale is translated into Arabic for validation purposes in the Lebanese context. As such, the aim of the present study was threefold. Firstly, the reliability and factor structure of the Arabic translation of the GELOPH<15> and the correlation of item scores and total scores with age and sex were examined for comparison purposes with the original scale⁹. The cultural relevance of the Arabic translation of the GELOPH<15> and its single items (i.e., symptoms) in terms of low vs. high agreements and the cut-off scores as suggested by Ruch and Proyer⁹ for the estimation of the prevalence of gelotophobes was also examined. On the basis of anecdotal evidence and discussions with indigenous Lebanese professionals, and considering the Lebanese cultural preoccupation with honor and shame, the Arabic GELOPH<15> was expected to show cultural relevance and acceptable psychometric properties.

Thirdly, the relation of GELOPH<15> scores to humor styles¹⁹; psychological distress in the form of depression²⁰ and subjective well-being²¹ were attempted. The original GELOPH<15> has been investigated in relation to humor styles²² and life satisfaction²³ but not psychological

distress. In the present study, positive correlations between fear of being laughed at and the two maladaptive humor styles of self-defeating humor and aggressive humor and negative correlations with the two adaptive humor styles of affiliative humor and self-enhancing humor were expected. These predictions are based on the assumption that people with gelotophobia perceive themselves as humor inept²² and as such they are more likely to engage in humor that is detrimental to self and others and less likely to engage in humor that is enhancing of self and others.

Similarly, in the present study a positive correlation between fear of being laughed at and depression was expected. As diminishment of liveliness, spontaneity, and joy is a consequence of gelotophobia⁴, a positive correlation between Arabic GELOPH<15> scores and depression scores was hypothesized.

Finally, in the present study, Arabic GELOPH<15> scores were not expected to correlate significantly with overall life satisfaction scores. This prediction was based on the assumption that people with gelotophobia in the shame-oriented collectivist Lebanese culture are dependent more on social, economic, and political contextual factors for overall life satisfaction rather than positive or negative personal attributes such as ability or fear. The prediction of a lack of correlation between gelotophobia scores and life

satisfaction scores is in contrast to individualist cultures in which the personal attribute of fear of being laughed at is hypothesized to be a predictor of life satisfaction, a proposition that is supported empirically²².

Method

Participants:

Two independent samples were used in the present study. The first sample consisted of 198 single university students (98 males and 100 females) with a mean age of 19.42 (SD = 1.24). The second sample comprised 60 non-married university students (30 males and 30 females) with a mean age of 19.45 years (SD=1.23).

Instrumentation

Arabic GELOPH<15>⁹. The GELOPH<15> is a 15-item questionnaire for the subjective assessment of gelotophobia. All items are positively keyed and the 4-point answer format ranges from 1 = "strongly disagree" to 4 = "strongly agree". The GELOPH<15> is the standard instrument for the subjective assessment of gelotophobia and is widely used in research^{1,3,9,10-11}. The Arabic version is provided in Appendix I.

Arabic Center for Epidemiologic Studies-Depression Scale²⁰ (Arabic CES-D). The CES-D is a 20-item measure of depressive symptoms in the general population. Each item requires a rating from 1 to 4, higher scores indicating more depressive symptoms. In the present study,

the internal consistency of the Arabic CES-D scale was .82.

Arabic Humor Styles Questionnaire^{19,24} (Arabic HSQ). The HSQ is a 32-item measure comprising four 8-item scales assessing four styles of humor: Affiliative (e.g., “I laugh and joke a lot with my friends”); Self-enhancing (e.g., “My humorous outlook on life keeps me from getting overly upset or depressed about things”); Aggressive (e.g., “If someone makes a mistake, I will often tease them about it”); and Self-Defeating humor (e.g., “I often try to make people like or accept me more by saying something funny about my own weaknesses, blunders, or faults”). Respondents indicate the degree to which they agree with each item using a 7-point Likert scale. The four humor styles were scored following Martin et al.¹⁹ to ensure comparability with results reported by Ruch et al.²² who also used the HSQ and followed Martin et al.’s¹⁰ scoring system. The internal consistencies (Cronbach α) of the four humor styles in the present study were as follows: .77 for Affiliative, .73 for Self-Enhancing, .68 for Aggressive, and .76 for Self-Defeating humor.

Arabic Life Satisfaction Scale²¹ (Arabic LSS). The Arabic LSS is a five-item measure of overall satisfaction with life. Each item requires a rating from 1 to 7, higher scores indicating more overall satisfaction with life. In the present study, the internal consistency of the Arabic LSS was .73.

Procedure

The GELOPH<15> was translated from English to Arabic and an independent bilingual person translated this version to English. The two English versions were compared and modifications were applied. The authors of the original version helped in critical cases. This procedure ensured that the original version was correctly translated but also that cultural specifications were taken into account. Before the questionnaire was distributed it was given to graduate students in psychology for testing its understandability and readability. The Arabic GELOPH<15> was administered to participants in the first sample (n=198), all Lebanese students at the American University of Beirut whereas the Arabic GELOPH<15>, the Arabic CES-D, the Arabic HSQ and the Arabic LSS were administered to participants in the second sample (n=60), all Lebanese students at the same university. The three measures were administered in a random order to minimize potential order effects. The Arabic CES-D and the Arabic HSQ did not require translation as they had already been translated into Arabic²⁴. On the other hand, the LSS was translated into Arabic following back-translation methodology. The data collection took place between May 2nd and May 8th 2007.

Results

Internal Consistency of Arabic GELOPH<15>

The Arabic GELOPH<15> yielded high

internal consistency ($\alpha = .85$ for the first sample and $\alpha = .82$ for the second sample). We also computed for the first sample mean scores and standard deviations for each item separately and a total score, and correlated them with age and sex. As can be seen in Table 1, the corrected item-total correlations ranged between .24 and .64 ($M = .49$) and gelotophobia scores were not related to age or sex.

Factor Structure of Arabic GELOPH<15>

For examination of the factor structure (unidimensionality) of the scale we computed a principal components analysis for the 15 items. The analysis revealed one strong first factor. The eigenvalues were 5.04, 1.25, and 1.12, respectively. The first factor explained 33.62% of the variance. The loadings of the items on the first factor ranged between .29 (item 7; “I believe that I involuntarily make a funny impression on others”) and .72 (item 46; “When I have made a fool of myself in front of others I grow completely stiff and lose my ability to behave adequately”). The median of the loadings on the first factor was .57. Overall, a one-dimensional solution did fit the data best.

Prevalence of Gelotophobia

The answer categories of the items of the Arabic GELOPH<15> provided a possibility of estimating the relative importance of individual gelotophobia symptoms. Therefore, we computed a total score of the two answer categories indicating agreement to an item (i.e.,

“agree” and “strongly agree”) and the frequency of the endorsement to each item was computed. The average item

endorsement was 22.03% and the range was between 5.50% (item 8; “Although I frequently feel lonely, I have the tendency not to share social activities in order to protect myself from derision”) and 39% (item 6; “I control myself strongly in order not to attract negative attention so I do not make a ridiculous impression”).

The categorical analyses of the Arabic GELOPH<15> showed that there were single items that were highly endorsed in Lebanon. Application of previously established cut-off scores for gelotophobia⁹ (i.e., a mean score ≥ 2.50) resulted in 7.07% of the scores exceeding the score indicative of gelotophobic symptoms: 6.06% were characterized with slight and 0.51% with pronounced expressions, and 0.51% yielded extreme expressions of the fear of being laughed at.

Arabic GELOPH<15>, Depression, Humor Styles and Life Satisfaction

The correlations of Arabic GELOPH<15> scores to depression scores, humor style scores and life satisfaction scores are provided in Table 2. As can be seen, Arabic GELOPH<15> scores correlated significantly with Arabic CES-D scores ($r=.47$, $p<.0001$) but not with humor styles ($r=-.08$ for Affiliative humor, $r=-.21$ for Self-Enhancing humor, $r=-.08$ for Aggressive humor, and $r=.14$ for

Self-Defeating humor) or life satisfaction scores ($r=-.09$).

Discussion

The purpose of the present study was to validate the Arabic GELOPH<15> in the Lebanese context as the availability of psychometrically sound and culturally relevant assessment tools is a prerequisite for the systematic study of gelotophobia in Lebanon and other Arabic speaking groups in the Arab world and the Arab diaspora. The present study supports the cultural relevance of the Arabic GELOPH<15> in Lebanon in that the factor structure of the Arabic GELOPH<15> is comparable to the original GELOPH<15>, as is its acceptable internal consistency.

Gelotophobia scores as assessed by the Arabic GELOPH<15> seem independent of age and sex; findings that are in line with data from the German-speaking world where gelotophobia scores also existed independently from demographic variables^{9,11}. However, it has to be noted that the age range was limited in the present university student sample. As such, the independence of Arabic GELOPH<15> scores from age is considered tentative and subject to continued investigation. Also, Arabic GELOPH<15> scores in the present study were not related to marital status as all participants in the sample were single. As such, the relationship of Arabic GELOPH<15> with marital status needs to be examined in samples more representative of the Lebanese population.

In the present study, the Arabic GELOPH<15> was also examined in the Lebanese context in relation to humor styles, depression, and overall life satisfaction. Arabic GELOPH<15> scores were hypothesized to correlate positively with the two maladaptive humor styles (aggressive humor and self-defeating humor) and negatively with the two adaptive humor styles (affiliative humor and self-enhancing humor). Arabic GELOPH<15> scores in the present study failed to correlate with any of the four humor styles. The lack of positive correlations between Arabic GELOPH<15> scores and the two maladaptive humor styles are consistent with findings reported by Ruch et al.²² whereas the lack of negative correlations between Arabic GELOPH<15> scores and the two adaptive humor styles are inconsistent with findings reported by the same authors. While the discrepancy in findings needs to be elucidated, the findings in the present study suggest that humor styles as assessed by the Arabic HSQ appear unrelated to gelotophobia. As HSQ-derived humor styles are construed as individual difference attributes, it is tempting to suggest that the lack of indulgence of gelotophobes in any of the four humor styles is reflective of humorlessness, a consequence of gelotophobia identified by M. Titze⁴ in his causal and consequential model of gelotophobia.

In the present study, Arabic

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GELOPH<15> scores were expected to correlate significantly with CES-D scores in that fear of being laughed at, ridicule and humiliation are important sources of psychological distress to the individual. While the present study supports the hypothesized relationship between gelotophobia and depression, the findings are correlational, and as such, directionality is a limitation. It is possible that gelotophobia symptoms contribute to depression but it is equally likely that depression contributes to gelotophobia symptoms. Nevertheless, the correlation between gelotophobia and depression provides support to the causal and consequential model of gelotophobia advanced by M. Titze⁴ in which lack of liveliness is identified as one of the important consequences of gelotophobia.

In the present study, Arabic GELOPH<15> scores, as hypothesized, failed to correlate with overall life satisfaction scores, a finding inconsistent with the significant negative correlations reported by Proyer et al.²³ for samples from Austria, China, and Switzerland (r 's between $-.29$ and $-.40$, $p < .01$). A likely explanation for the discrepancy in findings is that predictors of overall life satisfaction are partly culture-bound rather than totally universal. In the present study, Arabic GELOPH<15> scores were not expected to correlate with overall life satisfaction as

for the collectivist Lebanese satisfaction with life is likely to be determined by contextual factors such as family, economy and political stability more so than internal attributes such as fear and anxiety.

Finally, slightly more than 7% of respondents to the Arabic GELOPH<15> exceeded the cut-off scores for at least slight expressions of the fear of being laughed at. The prevalence rate of 7% obtained in the present study is lower than the one reported for Germany by Ruch and Proyer⁹, and perhaps is an underestimate of the true prevalence in the general Lebanese population as the present sample constituted a Western-aculturated and a socio-economically advantaged group.

In summary, the Arabic GELOPH<15> yielded good psychometric properties and the factorial structure was highly comparable to the one reported for the original scale⁹. It seems to be a useful instrument for the assessment of the fear of being laughed at in the Lebanese context, and perhaps in other Arab speaking people in the Arab world and the Arab diaspora.

However, one of the aims of this article was also to stimulate research interests among researchers in Lebanon and the Arab world. As the scientific study of gelotophobia has only recently begun, there are a lot of open questions that should be addressed in the future.

Figure 1

A model of the putative causes and consequences of Gelotophobia as proposed by M. Titze (as cited in Ruch, 2004).

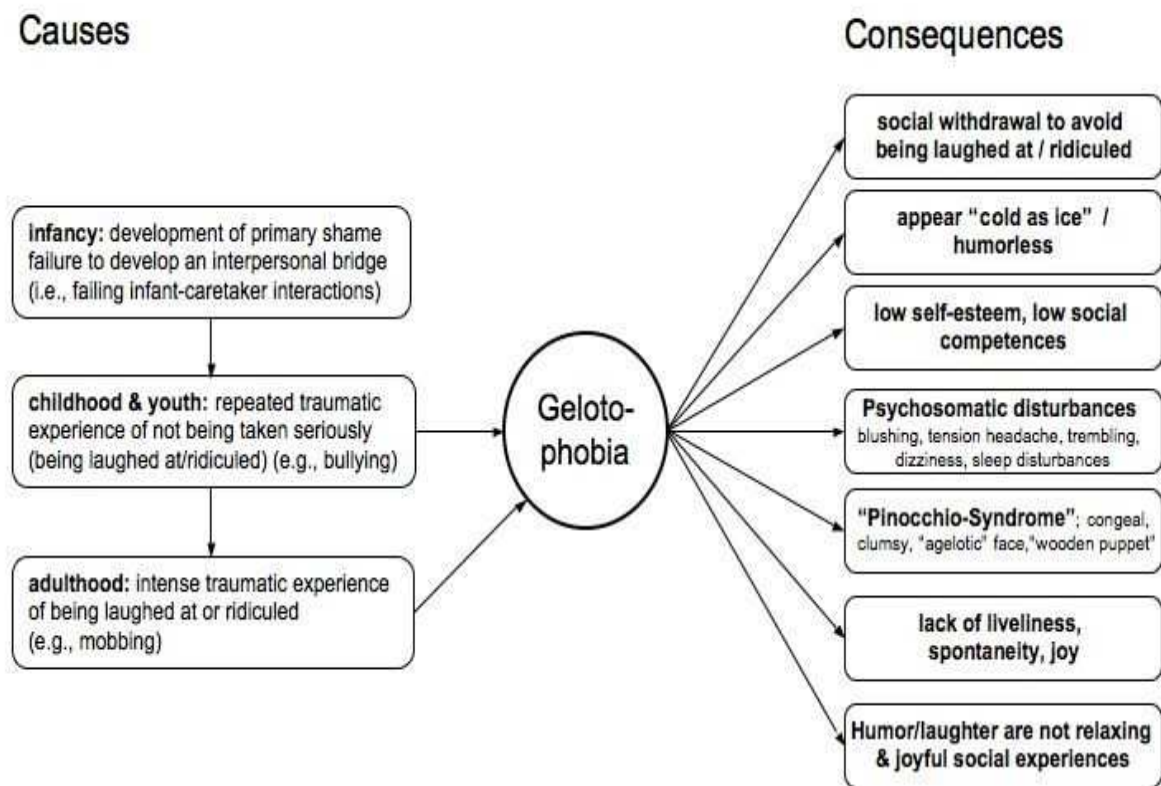


Figure 1. A model of the putative causes and consequences of Gelotophobia as proposed by Titze (Ruch, 2004)

Table (1) Descriptive Statistics, Corrected Item Total Correlations, and Correlations with Age and Gender for the Arabic GELOPH<15>.

| | M | SD | CITC | Age | Sex |
|--------|------|------|------|------|------|
| Item 1 | 1.93 | 0.79 | .40 | -.02 | .05 |
| Item 2 | 1.55 | 0.68 | .42 | .02 | -.05 |

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| | | | | | |
|---------|------|------|-----|------|-------|
| Item 3 | 1.86 | 0.80 | .43 | .02 | -.09 |
| Item 4 | 1.77 | 0.80 | .59 | -.09 | .08 |
| Item 5 | 1.90 | 0.83 | .57 | .00 | .11 |
| Item 6 | 2.20 | 0.98 | .53 | -.07 | .06 |
| Item 7 | 2.03 | 0.87 | .24 | -.09 | -.15* |
| Item 8 | 1.48 | 0.65 | .35 | -.05 | -.05 |
| Item 9 | 1.98 | 0.82 | .52 | .15* | .07 |
| Item 10 | 1.79 | 0.84 | .51 | .07 | .01 |
| Item 11 | 2.08 | 0.89 | .54 | .01 | .22** |
| Item 12 | 1.91 | 0.87 | .58 | .03 | .20** |
| Item 13 | 1.73 | 0.82 | .42 | .00 | .08 |
| Item 14 | 1.67 | 0.75 | .55 | -.07 | -.05 |
| Item 15 | 2.08 | 0.83 | .64 | .02 | .10 |
| Total | 1.86 | 0.46 | .49 | -.01 | .08 |

Note. $N = 219-220$. M = mean, SD = standard deviation; $CITC$ = corrected item-total correlation (total = median $CITC$); Age = correlation with age, Sex = correlation with *sex* (1 = males, 2 = females).

* $p < .05$; ** $p < .01$.

Table (2)Correlations between Arabic GELOPH<15> scores (n=60), depression, humor styles and life satisfaction.

| | SWLS | Depression | Affiliative Humor | Self- Enhancing | Agressive Humor | Self- Defeating |
|----------------------|------|------------|----------------------|--------------------|--------------------|--------------------|
| Geloph | -.09 | .47** | -.08 | -.21 | -.08 | .14 |
| SWLS | - | -.14 | .32* | .20 | .16 | .05 |
| Depression | -.14 | - | -.18 | -.30* | -.11 | -.02 |
| Affiliative Humor | .32* | -.18 | - | .27* | .24 | .34** |
| Self- Enhancing | .20 | -.30* | .27* | - | .10 | .25 |
| Aggressive Humor | .16 | -.11 | .24 | .10 | - | .37** |
| Self- Defeating | .05 | -.02 | .34** | .25 | .37** | - |

* $p < .05$; ** $p < .01$.

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Appendix I : Arabic GELOPH

التعليمات: تشير العبارات التالية إلى مشاعرك وأفعالك وإدراكك **بصفة عامة**، لذا يرجى محاولة تحري الدقة القصوى عند وصف ردود أفعالك وأنماط سلوكك المعتادة من خلال وضع علامة X على أحد الخيارات الأربعة. يرجى استخدام المعيار التالي: (1) أعارض بشدة (2) أعارض (3) أوافق (4) أوافق بشدة على سبيل المثال:

أنا شخص مرح

..... (1) (2) (3) (4)
إذا كنت توافق بشدة على هذه العبارة، بمعنى إذا كنت **بصفة عامة** شخصاً مرحاً، ضع علامة X أمام (4). أما إذا كنت تعارض هذه العبارة بشدة، بمعنى أنك **عادةً لست** مرحاً **على الإطلاق**، ضع علامة X أمام (1). وإذا واجهت صعوبة في الإجابة على أحد الأسئلة، اختر الإجابة المناسبة أكثر. **يرجى الإجابة عن كل الأسئلة، ولا تحذف أي سؤال**

| | | |
|-----------------|---|----|
| (4) (3) (2) (1) | عندما يضحك الناس في وجودي، أشعر بالارتياح. | 1 |
| (4) (3) (2) (1) | أتفادى الظهور على الملأ لأنني أخشى أن يدرك الناس شعوري بعدم الأمان وبالتالي قد يسخرون مني. | 2 |
| (4) (3) (2) (1) | عندما يضحك الغرباء في وجودي، غالباً ما أربط بين هذا وبين شخصيتي. | 3 |
| (4) (3) (2) (1) | من الصعب على أن أستمر في النظر في عين شخص آخر لأنني أخشى أن يتم تقييمي بشكل يحط من قدرتي. | 4 |
| (4) (3) (2) (1) | عندما يقوم الآخرون بإطلاق النكات علي، أشعر بالشلل. | 5 |
| (4) (3) (2) (1) | أتحكم في نفسي بشدة حتى لا ألفت الانتباه إلي بشكل سلبي وبأخذ الآخرون عني انطباعاً سلبياً. | 6 |
| (4) (3) (2) (1) | أعتقد أنني عفويّاً أترك انطباعاً لدى الآخرين بأن شخصيتي هزلية. | 7 |
| (4) (3) (2) (1) | بالرغم من أنني أشعر كثيراً بالوحدة، فإن لدي النزعة لعدم مشاركة الأنشطة الاجتماعية مع الآخرين لأحمي نفسي من السخرية. | 8 |
| (4) (3) (2) (1) | عندما يظهر عني انطباعاً محرّجاً في مكان ما، أتفادى الذهاب إلى هذا المكان مستقبلاً. | 9 |
| (4) (3) (2) (1) | لو لم أكن أخشى أن يسخر مني الناس، لكننت قد تحدثت أكثر على الملأ. | 10 |

| | | |
|----|--|-----------------|
| 11 | إذا قام أحد الأشخاص مرة بالسخرية مني، لا يمكنني التعامل معه بعد ذلك أبداً بغير تحفظ. | (1) (2) (3) (4) |
| 12 | يستغرق الأمر مني فترة طويلة حتى أتمكن من التغلب على الإحساس بأن الآخرين سخروا مني. | (1) (2) (3) (4) |
| 13 | عند الرقص أشعر بعدم الارتياح لأنني مقتنع بأن الذين يشاهدوني يرون أنني سخيف. | (1) (2) (3) (4) |
| 14 | عندما أشعر بأنني غير معني نسبياً بالموضوع، يزيد الخطر بأن أجد نفسي نحوياً الانتباه سلبياً وأظهر كأني غريب الأطوار للآخرين. | (1) (2) (3) (4) |
| 15 | عندما أقوم بتصرف أحمق أمام الآخرين، أصبح متوتراً تماماً وأفقد القدرة على التصرف بشكل مناسب. | (1) (2) (3) (4) |

يرجى التحقق من أنك أجبت على كافة الأسئلة.

الخلاصة:

الأهداف: الجلاتوفوبيا Gelotophobia مفهوم سريري جديد، يعرف بالخوف من أن يضحك على الفرد أو أن يسخر منه ويقاس بمقياس كالوف <15> Geloph . تصف الدراسة الحالية تكيف النسخة الإنجليزية لكالوف <15> Geloph إلى العربية، باستعمال منهجية الترجمة الخلفية، وبإسقاطه على السياق اللبناني.

المنهج: تم اختبار كالوف <15> العربي عن طريق مسح باستمرار اعطي لمجموعة من طلاب الجامعات اللبنانيين (n =198) لتقييم بنية العامل (factor) ولمجموعة ثانية من 60 طالب جامعة لتقييم علاقته باستمرار المرح العربي (Arabic Humor Styles Questionnaire) و بمقياس المركز العربي للدراسات المرضية للكأبة (Arabic Center of Epidemiological Studies-Depression)، وبمقياس الرضاء بالحياة العربي (Satisfaction with Life Scale). النتائج: تدعم النتائج الإتساق الداخلي للمقياس ولبنية عامله كظاهرة إختلافات فردية أحادية البعد. وضحت النتائج علاقة كالوف <15> Geloph العربي أيضاً، وإلى الرضاء بالحياة كما يقّمه من قبل مقياس الرضاء العربي. الخاتمة: عموماً، تقترح النتائج بأن اسئلة كالوف <15> Geloph العربي ذات علاقة في السياق اللبناني، خصوصاً تلك التي تخصّ نية سيطرة على الذات بقوة والتحرر من النشاطات الإجتماعية للحماية الذاتية من السخرية. بنفس الأهمية، توحى النتائج بأن 7 % منهم قد تجاوز نقطة الفصل 2.50، التي تعتبر مؤشر تعبير طفيف على الأقل من أعراض كالوتيفوبية.

الكلمات المفتاحية: الكالوتيفوبيا Gelotophobia، الخوف من السخرية وضحك الآخرين على الفرد، رضاء بالحياة، الكأبة، لبنان

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