

Sorry, not Sorry: **The Interplay of** **Apologies and Honor** **in the Mediterranean**

Scale 1:4,000,000

SHEET 318
(U/M NORTH 41° E. 30° 30')

MEDITERRANEAN



Geographical Names, General, No. 2581
Published in the War Office, 1951
Scale 1:4,000,000

Copyright and Crown, etc. ©, 1951
Printed in U.S.A.

Reference

Light blue	Shallow water
Blue	Deep water
Green	Low land
Yellow	High land
Orange	Very high land
Red	Mountain peaks
Black	Coastal features
White	Glaciers
Grey	Urban areas
Dark green	Forest
Light green	Grassland
Yellowish green	Desert
Orange	High mountains
Red	Very high mountains
Black	Coastal features
White	Glaciers
Grey	Urban areas
Dark green	Forest
Light green	Grassland
Yellowish green	Desert
Orange	High mountains
Red	Very high mountains



AUSTRALIAN NATIONAL UNIVERSITY
MAP COLLECTION
1/18/94

PSM 1-2

314



***“[Greek] Sarakatsani were deeply concerned about three things:
sheep, children, [...] and **honour**”***
- Campbell, 1964

Mediterranean societies have long been assumed to
emphasize **honor** as a core social value
(e.g., Peristiany, 1965; Pitt-Rivers, 1968; Herzfeld, 1980...)

Honor represents “[...] one’s own self-worth, but
also one’s worth through the eyes of others.”

Combines **individual focus**
(*achievement, morality, strength, self-reliance*)

and **relationship focus**
(*positive relationships, family reputation,
respect, community*)

Apologies: communicative acts to acknowledge their responsibility for wrongdoing, express remorse, and seek reconciliation

So why might people **not apologize**?

- **Low Concern** for Victim
- Threat to **Self-Image**
- **Hindering Beliefs** about Apologies
- **Culture**

Apologies can clash
with concerns for
toughness

May be seen as
increasing **risk** for
further threats

May be less
favored than
apology **refusal**



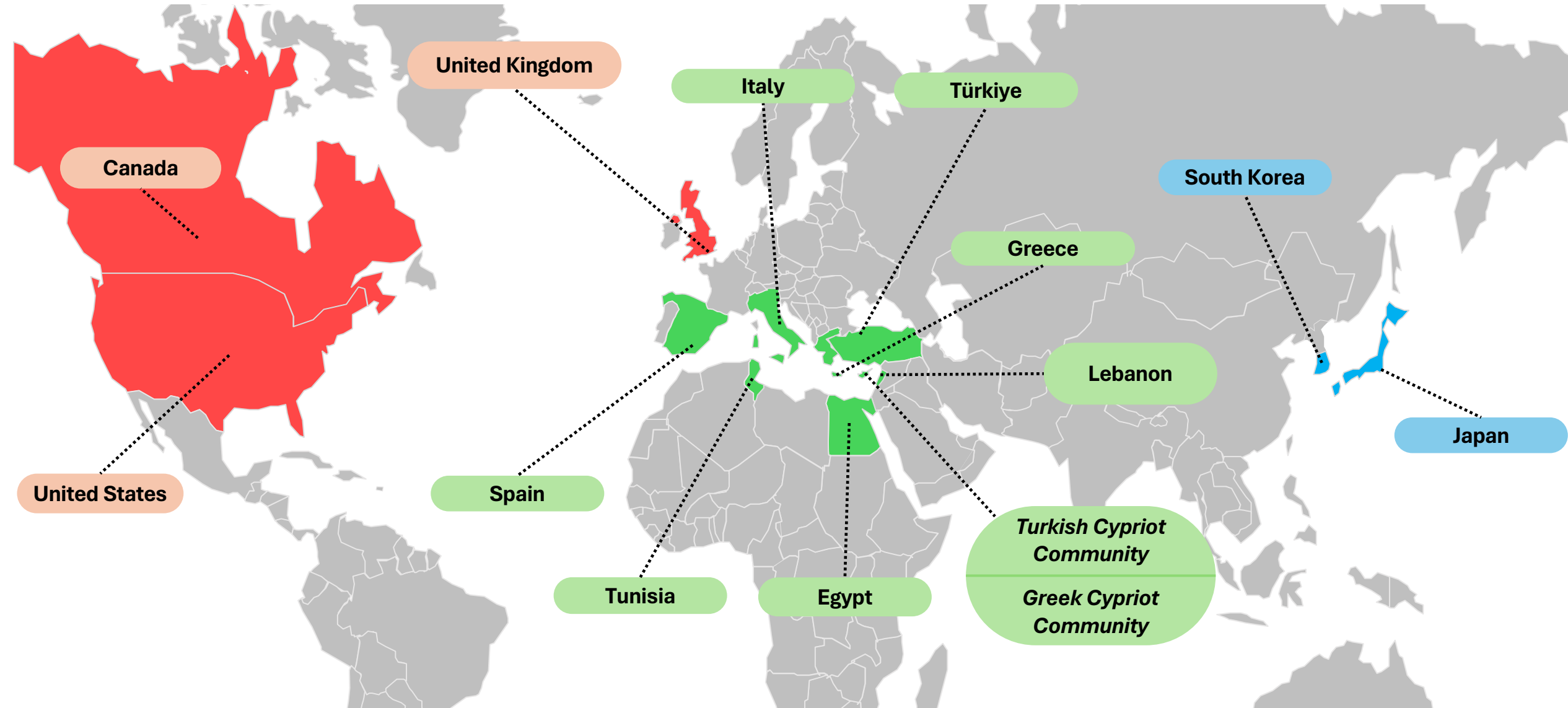
Apologies may align
with **morality** and
relational concerns

May prevent
escalation of
conflict

May be **expressed**
less directly and to
other related parties



Multinational survey study ($N = 5,471$) with general population samples



Exploratory

Paper #1

What **beliefs** of apologies contribute to offering apologies in honor cultures?

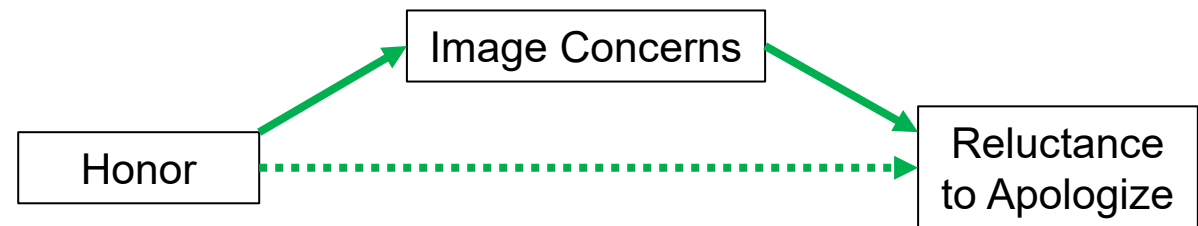
- Assess beliefs of **morality**, **effectiveness**, and **responsibility**
- Predict willingness to apologize and past apology behavior
- Examine interactions with **honor norms**

Replication / Extension

Paper #2

Do concerns about **self-image and social image** hinder apologies in honor cultures?

- Link **honor endorsement** and apologies across societies
- Examine mediating role of **self-image** and **social-image concerns**



Exploratory

Paper #1

What **beliefs** of apologies contribute to offering apologies in honor cultures?

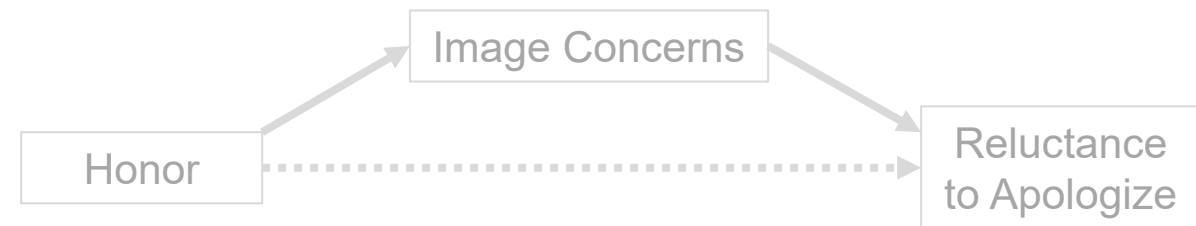
- Assess beliefs of **morality**, **effectiveness**, and **responsibility**
- Predict willingness to apologize and past apology behavior
- Examine interactions with **honor norms**

Replication / Extension

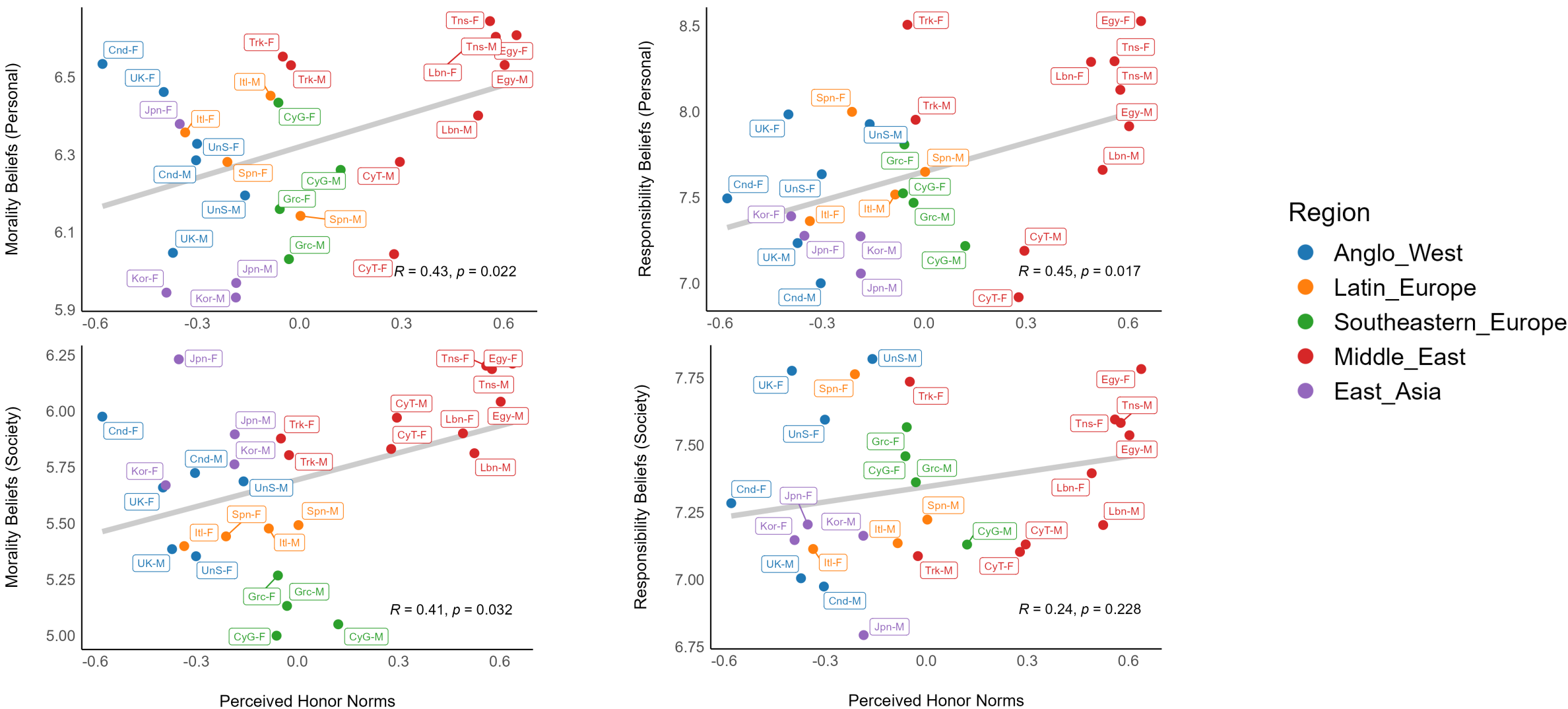
Paper #2

Do concerns about self-image and social image hinder apologies in honor cultures?

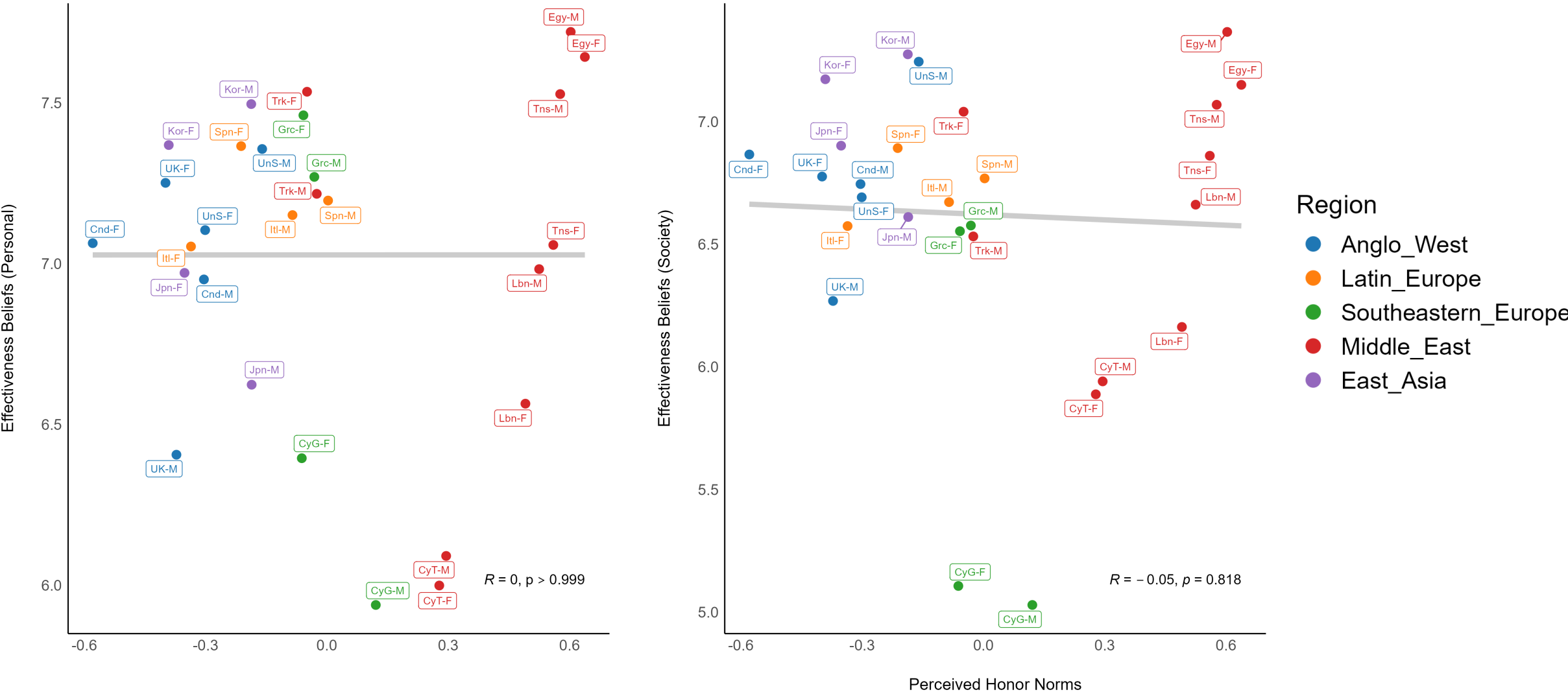
- Link honor endorsement and apologies across societies
- Examine mediating role of self-image and social-image concerns



Beliefs about morality and admitted responsibility correlate with honor norms, but not beliefs about effectiveness



Beliefs about morality and admitted responsibility correlate with honor norms, but not beliefs about effectiveness



Most personal and perceived-societal beliefs predict apology outcomes, regardless of honor norms

	Willingness to apologize (Attitude)	Past offered apologies (Past situation)
Morality (Personal)	+*	+
Effectiveness (Personal)	+*	+
Morality (Society)	+	+
Effectiveness (Society)	-*	n.s.
Responsibility (Personal)	+	+
Responsibility (Society)	+	+

* Honor norms moderated these effects in ways that dampened the strength of the relationship (i.e. less positive and less negative, respectively).

Exploratory

Paper #1

What perceptions of apologies contribute to offering apologies in honor cultures?

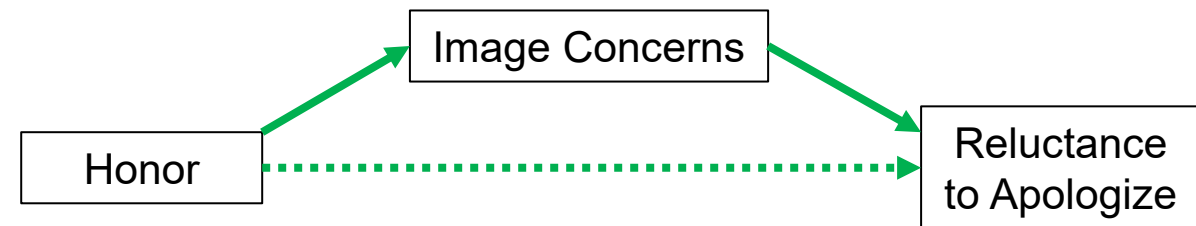
- Assess perceptions of morality, effectiveness, and responsibility
- Predict willingness to apologize and past apology behavior
- Examine interactions with honor norms

Replication / Extension

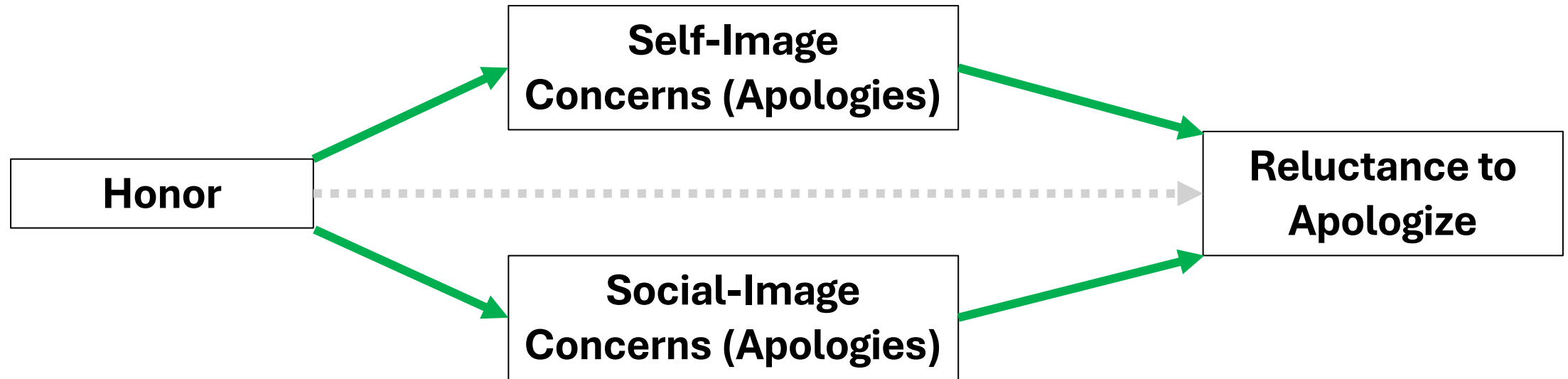
Paper #2

Do concerns about **self-image and social image** hinder apologies in honor cultures?

- Link **honor endorsement** and apologies across societies
- Examine mediating role of **self-image** and **social-image concerns**



Self-image and social-image concerns mediate the link between honor and apology outcomes at the societal level



Culture-Level ($N = 28$ Country-Gender-Groups)

Individual-Level ($N = 5,471$ Participants)

Self-Image

Self-image and social-image concerns mediate the link between honor and apology outcomes at the societal level



Culture-Level ($N = 28$ Country-Gender-Groups)

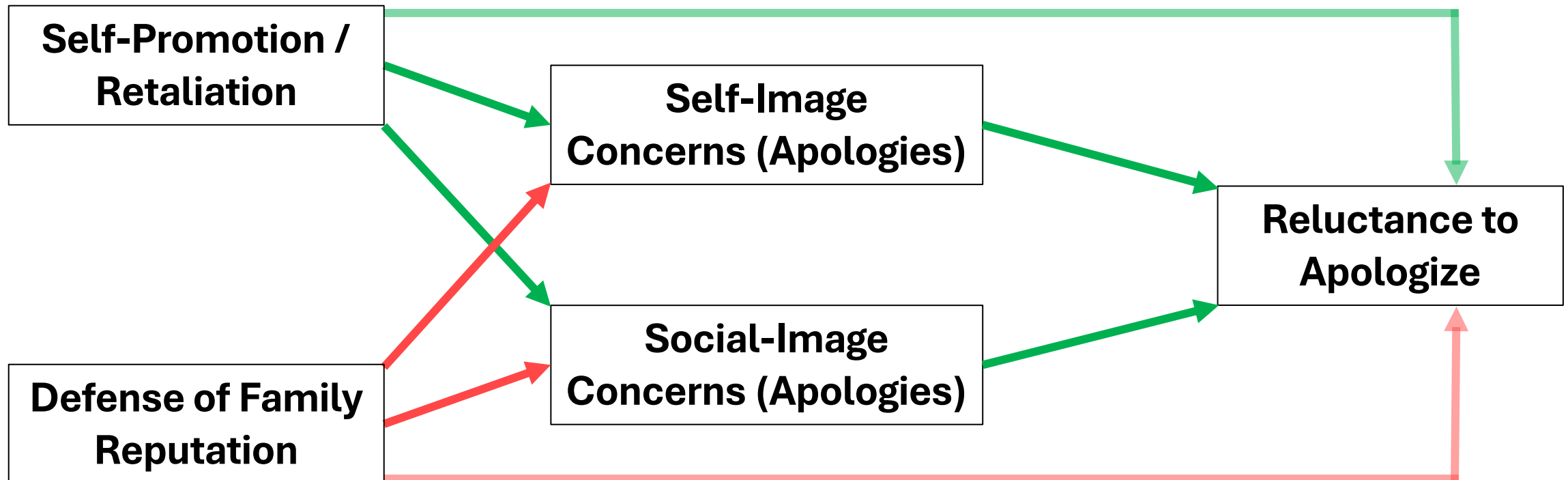
Individual-Level ($N = 5,471$ Participants)

Self-Image

Different facets of honor show different patterns for apology outcomes at the individual level

Culture-Level ($N = 28$ Country-Gender-Groups)

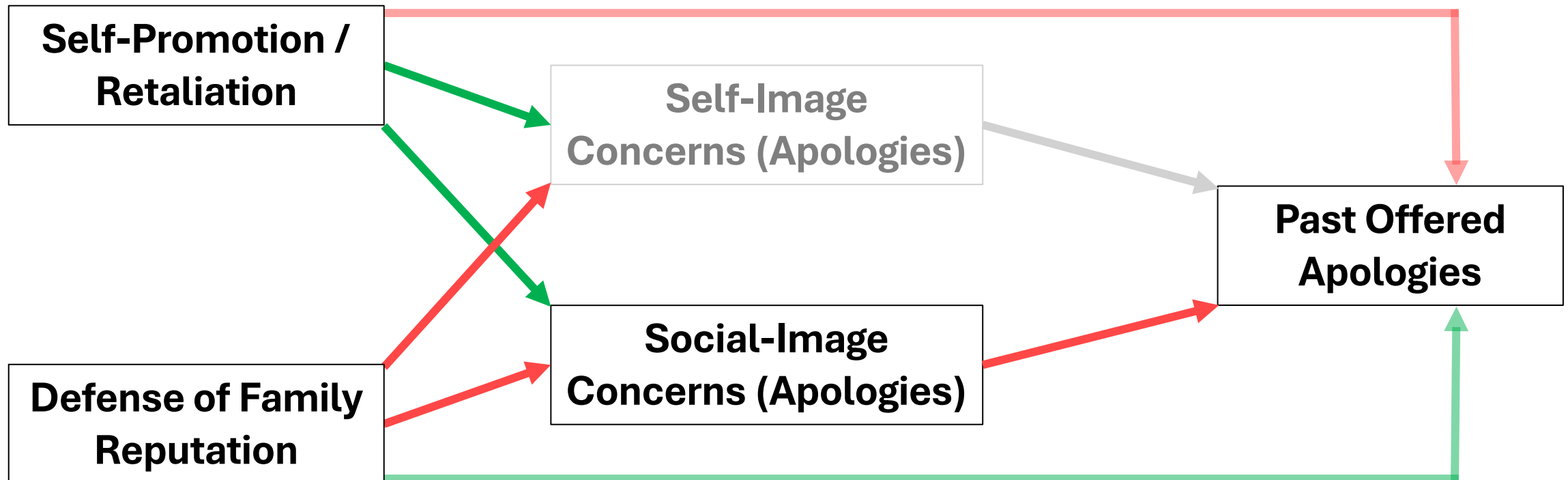
Individual-Level ($N = 5,471$ Participants)



Different facets of honor show different patterns for apology outcomes at the individual level

Culture-Level ($N = 28$ Country-Gender-Groups)

Individual-Level ($N = 5,471$ Participants)



Southeastern European and Middle Eastern cultures are more likely to use alternative approaches that include others

Region	% Apology offered	Alternative Reconciliatory Behavior			
		I didn't do anything*	Nice gesture	Asked for outside help*	Apologized to another person*
Anglo-West	80.2%	53.7 %	20.2%	13.3%	6.0%
Mediterranean					
Latin Europe	79.1%	48.7%	27.9%	12.3%	7.8%
Southeastern Europe	72.0%	41.9%	28.7%	11.4%	13.8%
Middle East	72.7%	45.2%	27.1%	18.3%	7.6%
East Asia	55.3%	66.1%	21.2%	8.1%	3.3%

* Significant overall effects in frequencies.

The relationship between honor and apologies is complex.

Apology beliefs highlighted **commonalities and differences** in the interplay between honor norms and apologies.

Both **reputation and self-perception** concerns appear to play some role in apology reluctance in honor cultures (but reputation more robustly so).

Members of honor cultures may seek **reconciliation in alternative ways**, involving other parties in the process.

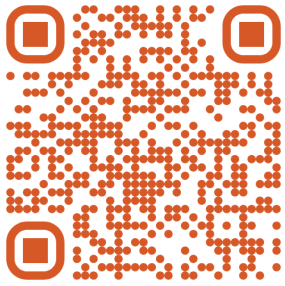
Thank you for your attention!



European Research Council
Established by the European Commission



HONORLOGIC



Cultural Psychology
Social Psychology
Well-being
Social Common Capital
Public Policy
Southeast Asian Communities
Philosophy of Science
Augmented Ecosystems
Social Neuroscience
Cognitive Science
Experimental Psychology
Interpersonal Relationships
Emotion Studies
Social Capital
Organizational Behavior
Fundraising for Nonprofits
Artistic and Cultural Expression
Activities for People with Disabilities



内田 由紀子
Yukiko Uchida
人と社会の未来研究院 院長
教授
専門分野：社会心理学

文化心理学、ウェルビーイング、感情、対人関係



出口 康夫
Yasuo Deguchi
人と社会の未来研究院 副院長
文学研究科 教授
専門分野：哲学

数理哲学、分析アジア哲学、WE ターン



河野 泰之
Yasuyuki Kono
人と社会の未来研究院 副院長
国際戦略本部 特定教授
専門分野：農学、東南アジア
地域研究

自然資源管理、生業転換、生存基盤論、科学技術協力



広井 良典
Yoshinori Hiroi
人と社会の未来研究院 副院長
教授
専門分野：公共政策・科学哲学

持続可能性、人口減少社会、地域再生、鎮守の森、
社会保障



熊谷 誠慈
Seiji Kumagai
教授
専門分野：仏教学

チベット学、ブータン学、伝統知 AI、こころテック



阿部 修士
Nobuhito Abe
教授
専門分野：認知神経科学

意思決定、道徳性、脳機能イメージング、神経心理学



山本 真也
Shinya Yamamoto
教授
専門分野：比較認知科学

動物行動、霊長類学、心の進化、集団性、
文明形成メカニズム



船橋 真俊
Masatoshi Funabashi
特定教授
専門分野：拡張生態系

複雑系、計算機科学、社会的共通資本、生物多様性、
生態系サービス



上田 祥行
Yoshiyuki Ueda
准教授
専門分野：認知心理学

注意、記憶、表情、文化、視覚認知



中山 真孝
Masataka Nakayama
准教授
専門分野：認知科学

文化心理学、言語、感情、創発、計算モデル



川村 健太
Kenta Kawamura
特定准教授
専門分野：産学連携

社会的共通資本、異分野融合、社会実装



中井 隆介
Ryusuke Nakai
特定准教授
専門分野：生体医工学

医用画像、脳機能イメージング、画像処理、
生体シミュレーション



小西 賢吾
Kengo Konishi
特定准教授



亀山 隆彦
Takahiko Kameyama
特定准教授



Igor de Almeida
講師
専門分野：文化心理学