

DIDACTICA



DANUBIENSIS

Methodological Approaches to Assertive Communication from an Intercultural Perspective

Elena Bîrsan¹

Abstract. Assertive communication is essential in a democratic and globalized society. Modern democracy is founded on pluralism, and universal democratic values, such as freedom of expression and gender equality, highlight the significance of assertive communication in diverse cultural contexts. Accordingly, through assertive communication, interculturality supports and facilitates the transition from mere tolerance to active dialogue. Contemporary discourse increasingly emphasizes intercultural citizenship, in which the individual does not belong solely to a single nation-state but engages in a shared space shaped by multiple identities. Intercultural dialogue serves as a key instrument for negotiating potential tensions without compromising basic rights. This study examines the concept of assertiveness at the intersection of psychology, linguistics, and cultural studies. It also addresses aspects related to masculine and feminine cultural patterns, as well as the balance between permissiveness and constraint. The analysis further considers the dynamics between collectivism and individualism and reviews the principal elements of shame-based and guilt-based cultural frameworks.

Keywords: assertive communication; culture; interculturality; intercultural communication

1. Introduction

Globalization has transformed education from a localized process into a globally interconnected system. Learning is no longer solely aimed at professional

¹ PhD, Associate Professor, Faculty of Education Sciences, Ion Creangă State Pedagogical University, Chişinău, Republic of Moldova, <https://orcid.org/0000-0003-3900-1687>.



Copyright: © 2026 by the authors.
Open access publication under the terms and conditions of the
Creative Commons Attribution-NonCommercial (CC BY NC) license
(<https://creativecommons.org/licenses/by-nc/4.0/>)

engagement within one's hometown but increasingly oriented toward competing in a global labor market. This market requires individuals capable of effective communication, self-assertion, and mutual respect. Under these conditions, communication remains central.

As John Fiske observes, "Communication is a central dimension of our cultural life; without it, any form of culture dies. Consequently, the study of communication entails the study of the culture in which it is embedded." This highlights the significance of intercultural communication, which involves direct interaction among people from diverse cultural backgrounds. Intercultural communication encompasses far more than understanding the norms of a given group; it entails acceptance and tolerance of differences. It emerges when efforts are made to reduce uncertainty and anxiety associated with perceived differences. At its core, interculturality requires respect and appreciation from one group toward other cultures within society and demands tolerance from one community toward others.

In a world that is increasingly fragmented, rapid, and diverse, assertive communication becomes essential, serving as both an emotional and professional survival mechanism. In the context of globalization, assertive communication is the ability to express opinions, needs, and boundaries in a clear, direct, and respectful manner, essential for multicultural interactions. In an interconnected world, it fosters an open personality capable of managing emotions while respecting cultural diversity, balancing one's own needs with respect for others' cultural differences. This form of communication facilitates effective collaboration in multicultural environments. A central principle of multicultural cooperation is encapsulated in the European Union motto, "Unity through Diversity," which emphasizes that although EU member states are diverse in cultural, linguistic, historical, and economic terms, they unite to build a more prosperous Europe together. Success in such a context requires collaboration across cultural boundaries. This perspective aligns with the arguments of French anthropologist Claude Lévi-Strauss, who, in his essay *Race and History* (1952), asserted that human progress does not derive from a single "superior" culture but from the coalition and interaction of diverse cultures (Lévi-Strauss, 1952), laying the theoretical foundation for respect for cultural diversity.

Dutch psychologists Hubert J. M. Hermans and Harry J. G. Kempen, in their article *Moving Cultures: The Perilous Problems of Cultural Dichotomies in a Globalizing Society* (1998), argue that "the phenomenon of globalization is responsible for extensive interaction among different cultures, which leads to the exchange of economic, political, social, technological, cultural, and ecological elements"

(Hermans & Kempen, 1998, p. 1112). This process results in cultural convergences that foster the development of intercultural communication. In this context, assertive communication requires particular attention. A central element is *respect for diversity*. The significance of diversity has been shaped by two major historical processes: colonialism and globalization. Colonialism entailed the struggle of colonized peoples to reclaim and validate their cultural identity, whereas globalization generates concern that the world may become a homogeneous mass (the phenomenon of “McDonaldization,” as described by George Ritzer), in which local traditions are replaced by a universal consumer culture.

Under these conditions, the ability to interact politely while taking cultural and opinion differences into account remains essential. This ensures that individuals can preserve what defines them as representatives of their own culture while responding appropriately to members of other cultures. Dutch sociologist Geert Hofstede observes that “being a representative of a culture does not mean merely speaking a language or living in a particular place; it is, rather, a ‘mental software’ that shapes the way you see, feel, and react to the world” (Hofstede, 2010). Hofstede’s insights reinforce the importance of cognitive empathy. According to Lițiu, Aurora Liiceanu, and colleagues, *cognitive empathy* involves the ability to understand the thoughts, perspectives, and intentions of others. It encompasses the capacity to intuit what someone feels or thinks based on context, expressions, or behavior. Cognitive empathy provides the information, but assertiveness executes the response. Thus, before expressing one’s point of view, it is necessary to ask: “How is authority or refusal perceived in the culture of my interlocutor?” Aurora Liiceanu emphasizes that “failure to consider the perspective of another leads to social conflicts and prejudice.” Over the long term, empathy contributes to the development of a more cohesive and conscientious society. When individuals listen attentively and with understanding, social trust increases, and tendencies toward isolation or aggression decrease. In the architecture of assertive communication, *clarity and honesty* serve as the “supporting pillars” of the entire structure. Without them, assertiveness risks sliding either into manipulation (when one is clear but not honest) or into confusion (when one is honest but not clear).

Today, in a world oversaturated with information, clarity constitutes a form of respect for the time of others. In assertive communication, clarity entails delivering messages as precisely as possible. For example, “I need the reports submitted in PDF format by Monday at 12:00.” It is essential to understand that the interlocutor should not have to infer one’s emotional state, whether one is upset, ironic, or joking. An

assertive message must exhibit congruence, and tone and wording should be aligned to avoid confusion.

Regarding honesty, it is important to note that honesty does not equate to brutality. It involves being truthful both with oneself and with others. Before communicating, one should ask, "What am I truly feeling? What is my real need?" In relation to others, honesty entails communicating one's limits. For example, "I cannot accept this project because my schedule is already full and the quality of my work would suffer." The message in assertive communication must be integral, meaning one accepts the consequences of the message, which may sometimes be positive and at other times negative. In assertive communication, one neither softens the truth merely to please others, which demonstrates passivity, nor uses it as a weapon, which indicates aggression. Mihaela Roco, in *Creativity and Emotional Intelligence*, emphasizes that "assertiveness aims to enable the individual to express their personality while continuing to be socially accepted without fear of provoking hostility in the surrounding environment" (Roco, 2001, p. 166).

Drawing on Roco's analysis, it is evident that the capacity for clear affective expression while maintaining social acceptance constitutes a central competency. Individuals employing a passive communicative style frequently withhold opinions and emotions, motivated by apprehension regarding potential exclusion from their social milieu. A critical dimension for further inquiry is the construct of emotion management, conceptualized here not as suppression but as the strategic regulation of emotional responses. This regulation functions to preserve the integrity and coherence of the communicative act. The effective modulation of one's emotional reactions is thus posited as a prerequisite for adaptive functioning within multiethnic and multicultural contexts.

In a congruent theoretical vein, Dandara and Spinei (2006) define assertive communication as "the ability to express emotions and thoughts in a manner that fulfills one's own needs and desires without infringing upon those of the interlocutor, alongside the capacity to express positive emotions" (p. 75). Within the specific domain of emotion management, Daniel David (2015) elucidates the ABC model, which delineates a tripartite cognitive-emotional sequence:

- **A (Activating Event):** The external stimulus or precipitating incident (e.g., a colleague's severe criticism).

- **B (Beliefs):** The individual's cognitive appraisal and interpretation of the event (e.g., "They are belittling me" versus "They are fatigued and communicating directly").
- **C (Consequences):** The resultant affective state and consequent behavioral response.

Within this framework, effective emotion management is primarily located at the level of B (Beliefs), wherein cognitive empathy facilitates the recalibration of interpretive schemata, thereby preventing emotional arousal from dictating behavioral outcomes.

Within the domain of assertive communication, several strategies can be utilized for the management of emotions.

- ✓ **Affective labeling:** This strategy involves the explicit naming of an emotional state, for example, articulating, "I sense my anger rising." This verbalization is correlated with decreased activity in the amygdala, the neural center associated with fear, and increased activation of the prefrontal cortex, which is responsible for reasoning.
- ✓ **Cognitive reappraisal:** This occurs when an individual engages in reframing by asking, "What else could this behavior signify?" Recognizing that an interlocutor's behavior may be an expression of cultural norms can reduce anger and foster curiosity.
- ✓ **Tactical pause:** Another effective strategy for emotion management involves the deliberate pausing before responding. In contemporary environments that often necessitate immediate reactions, taking a brief pause of approximately five seconds prior to offering an assertive response constitutes a purposeful act of emotional regulation.

Regarding the management of emotions, it is important to recognize that each culture maintains its own display rules for emotional expression. To provide a clearer understanding of this subject, it is appropriate to refer to the model developed by Geert Hofstede. In Hofstede's framework, any culture can be characterized along six fundamental dimensions:

1. **Power Distance:** This dimension measures the extent to which members of less powerful groups in society accept and expect that power is distributed unequally. High scores are observed in countries such as Romania, Russia, and China, where

hierarchy is respected, the leader is seldom challenged, and communication flows predominantly from top to bottom. Conversely, countries such as Denmark and Austria exhibit low scores, with leaders being approachable, emphasis placed on equality, and decisions reached through consultation. In cultures with low power distance, assertiveness is regarded as a right; failure to assert one's viewpoint can elicit feelings of personal or professional inadequacy.

2. **Individualism versus Collectivism:** This dimension defines the relationship between the individual and the group. Individualistic cultures, such as the United States and the United Kingdom, prioritize the self, valuing independence, personal achievement, and individual rights. Collectivist cultures, including Japan and Guatemala, emphasize the group over the individual. Loyalty to family or organization is paramount, and group harmony takes precedence over personal opinion.

3. **Masculinity versus Femininity:** This dimension refers to the dominant values within a society. Masculine cultures, such as Japan and Hungary, prioritize competition, achievement, and material success, often summarized by the maxim, "You live to work." Feminine cultures, including Sweden and the Netherlands, emphasize quality of life, care for others, and modesty, encapsulated in the principle, "You work to live."

4. **Uncertainty Avoidance:** This dimension measures the degree of anxiety a culture experiences in the face of unknown or ambiguous situations. High-scoring cultures, such as Greece and Romania, rely on strict rules, laws, and procedures to reduce uncertainty and often perceive change as threatening. Low-scoring cultures, including Singapore and Jamaica, exhibit greater tolerance for risk and alternative perspectives and are more relaxed toward the future.

5. **Long-Term versus Short-Term Orientation:** This dimension addresses the extent to which a society maintains links with its past while managing present and future challenges. Long-term oriented cultures, such as China and Japan, prioritize perseverance, saving, and adapting traditions to contemporary contexts. Short-term oriented cultures, such as the United States and many Arab countries, emphasize adherence to immutable traditions, fulfillment of immediate social obligations, and rapid attainment of results.

6. **Indulgence versus Restraint:** Introduced later in collaboration with Bulgarian researcher Michael Minkov, this dimension examines how a society regulates the gratification of desires, impulses, and pleasures. Restrained cultures enforce strict social norms regarding immediate needs, and free expression of emotion or

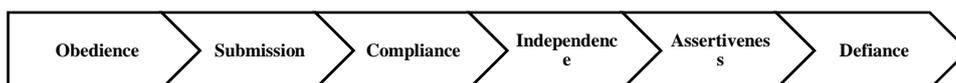
enthusiasm is often viewed skeptically or deemed inappropriate. In such societies, personal enjoyment or leisure is subordinated to work and social responsibilities, and adherence to rules is fundamental to social stability. High-restraint cultures, including Japan and South Korea, emphasize rigorous emotional control. Displays of excessive enthusiasm or anger are considered unprofessional, and assertiveness that is overly passionate or vocally expressive may be interpreted as defiance or a lack of decorum. It is important to understand that an individual from a restrained culture is not “cold” or “unfriendly” but operates within a social program that values reserve, shaped by the culture in which they were raised and educated.

Regarding indulgent cultures, countries such as Mexico, Colombia, Sweden, and Denmark exemplify societies in which the expression of emotions is encouraged and regarded as a sign of honesty and vitality (Hofstede, 2010, p. 185). These cultures prioritize personal freedom, happiness, and the fulfillment of natural human desires. Within such societies, it is acceptable and often encouraged to enjoy life and engage in leisure activities. Individuals place a high value on social relationships and time spent with family and friends. Emotional expression is typically vibrant, and assertiveness is frequently conveyed with warmth and enthusiasm. Being overly serious or reserved may be interpreted as distant or arrogant. For example, when interacting assertively with someone from Mexico, it is appropriate to display greater emotional openness. In contrast, when engaging assertively with someone from Sweden, it is important to respect personal boundaries, such as avoiding communication after 5:00 p.m., because the integrity of the message includes respect for the personal boundaries of the interlocutor.

Hofstede’s cultural dimensions provide a framework for measuring and comparing how societal values influence the behavior and mindset of its members. This model explains why assertiveness is perceived differently across cultures. In individualist cultures such as the United States or Germany, assertiveness is regarded as a virtue. In collectivist cultures such as Japan or China, direct assertiveness may be perceived as an aggression that disrupts group harmony.

In a globalized context, success depends on the capacity to move between restraint and indulgence as the situation demands, without compromising authenticity. Assertiveness is thus positioned within the continuum of social competencies, balancing independence and defiance (Brehm & Kassin, 1989, apud Bîrsan, 2017, p. 83).

Figure 1. The Position of Assertiveness within Social Competencies (after Sh. Brehm & S. Kassir, 1989)



This positioning indicates that assertiveness operates at the intersection between the need for autonomy and the recognition of hierarchical structures. Independence represents an internal foundation through which individuals do not rely on constant external validation to affirm their value or needs. It is reflected in the capacity to state, “I believe this is the optimal solution,” based on one’s own analysis rather than on conformity to group expectations, a distinction closely related to the *individualism–collectivism dimension*.

In Western, predominantly individualistic cultures, assertiveness is frequently associated with direct verbal expression, such as explicitly stating disagreement: “I do not agree with this idea.” However, in a global context, particularly in interactions with collectivist cultures such as those found in parts of Asia or the Middle East, such directness may be interpreted as aggressive or disrespectful. Cultural context therefore plays a decisive role in how assertive behavior is perceived and evaluated.

Defiance emerges when assertiveness loses its respect-oriented component and transforms into gratuitous opposition. Unlike assertiveness, which seeks constructive resolution, defiance aims to undermine the authority of the other party. In communicative terms, this attitude is expressed through messages such as, “I will do as I wish, regardless of what you say.” Defiance is often driven by emotional reactions, particularly anger or pride, rather than by reasoned judgment.

A clear conceptual distinction can therefore be made between *principled refusal and oppositional behavior*. When an individual refuses a task because it conflicts with personal values or professional limits, the response reflects *independence* and *assertiveness*. By contrast, refusing a task solely to demonstrate resistance to authority constitutes *defiance*. In this context, *independence* is associated with calm self-assurance, *assertiveness* with controlled eye contact and a firm but respectful tone, and *defiance* with nonverbal signals of superiority, including defensive postures and ironic vocal cues.

From a behavioral perspective, Bloom, Coburn, and Perlman (1975) conceptualize assertiveness as a midpoint between *aggressiveness and passivity*, characterizing it as a form of behavior grounded in balance, negotiation, and self-regulation (apud

Dumitraș & Talpă, 2009). Passive behavior involves the systematic neglect of one's own needs and rights in order to avoid conflict or to satisfy others. The implicit motto of passivity may be summarized as "I do not matter." Individuals who adopt a passive stance tend to suppress emotions such as anger, frustration, or sadness. These emotions do not disappear but accumulate over time, often resulting in chronic stress or sudden episodes of uncontrolled emotional outbursts, which mark a shift toward aggressive behavior.

In contemporary contexts, aggression is frequently masked under the guise of sincerity. Many individuals perceive themselves as assertive when, in fact, their communication is abrupt or discourteous, justified by the belief that they are merely expressing themselves directly. Genuine assertiveness involves communicating truthfully while simultaneously preserving the relational dimension of interaction. As previously noted, culture exerts a significant influence on communication processes. Within intercultural contexts, assertiveness begins with active listening. Effective assertive communication cannot occur without an understanding of the cultural nuances that underlie verbal and nonverbal expression.

In culturally masculine societies, such as Japan, Germany, and the United States, listening tends to be goal-oriented and efficiency-focused. It is primarily directed toward information extraction and solution identification. A decisive and self-assured tone is highly valued, whereas hesitation is frequently interpreted as a sign of weakness. Nonverbal behavior, including bodily posture, is expected to communicate authority and control. By contrast, in culturally feminine societies, such as Sweden, the Netherlands, and to some extent Romania, listening is oriented toward relational sensitivity and empathic engagement. Preference is given to a warm and inclusive tone that minimizes intimidation. In these contexts, listening serves to understand the interlocutor's emotional state and to sustain interpersonal harmony (Mehrabian, 1981, p. 53). Whereas historically, direct communicative exchange between representatives of distinct cultural groups engaged a comparatively limited segment of the global populace, contemporary conditions are characterized by a substantial amplification in the frequency, scope, and complexity of intercultural interactions. The expanding scale and profound societal implications of these processes necessitate a renewed and systematic re-examination of the function and salience of assertive communication within intercultural frameworks.

A primary analytical focus of the current study pertains to nonverbal communication, with specific emphasis on *oculesics*. This field involves the scholarly investigation of ocular behavior and its function in mediating human interaction. Oculesics

represents a sophisticated area of study because, while the visual organ is biological, the semiotics of the gaze are fundamentally sociocultural constructs.

In masculine or hierarchical societies, lowering one's gaze in the presence of a superior is commonly interpreted as a sign of *respect*. In contexts such as the United States, Germany, and Japan, with Japan displaying distinctive etiquette conventions, eye contact frequently functions as a marker of status and authority. By contrast, in egalitarian societies that are often described as feminine or democratic, avoiding eye contact with a superior may be perceived as a lack of transparency or openness. In such contexts, including Sweden, the Netherlands, and Norway, gaze serves to establish relational connection and to promote social inclusion.

Within feminine cultures, excessively intense or prolonged eye contact may be interpreted as impolite or arrogant. Modesty is highly valued, and gaze is therefore expected to remain restrained rather than intrusive (Hall, 1966, p. 187). Respecting these culturally specific norms of nonverbal communication is essential for preventing forms of cultural bullying and for fostering educational practices that teach children to affirm their own identity while refraining from undermining the identity of others.

Referring to Romanian culture, research indicates a relatively high femininity score (Hofstede Insights), suggesting that, in general, gaze is used to seek approval and to validate interpersonal relationships. In recent years, under the influence of Western business culture, which is more masculine, many Romanians have adopted a "leader's gaze," direct and assertive, occasionally generating tension between traditional cultural values and professional expectations. An assertive individual maintains steady yet relaxed eye contact. They do not look downward, which may signal shame or submission, nor do they fixate aggressively, which would indicate extreme masculine dominance. *Assertive eye contact* communicates mutual respect and self-respect, aligning with the principles of Nonviolent Communication as articulated by Marshall Rosenberg, who emphasizes the importance of expressing oneself honestly while maintaining empathy and regard for others (Rosenberg, 2015, p. 138).

Erin Meyer argues that assertiveness should be calibrated according to a culture's position on the "communication spectrum," which ranges from direct confrontation to more subtle, nuanced forms of interaction. With respect to cultural barriers, Hofstede emphasizes that the effectiveness of assertive communication in a globalized context depends on understanding the degree of individualism inherent to a given society. It is also essential to consider aspects specific to Romanian culture.

Borțun (2012) examines how Romanian culture, often oscillating between *passivity and aggressiveness*, negotiates the norms of assertive communication prevalent in Western professional contexts. He further highlights the concepts of “shame culture” and “guilt culture” (p. 114).

Shame culture is characterized by externalized social regulation. In such societies, social control is exercised by the group, and individuals monitor their behavior primarily through concern for social evaluation and the potential loss of reputation. The critical reference point is the perception of others. Shame occurs when one’s actions are observed or discovered by the community; if the behavior remains private, the social pressure effectively disappears. In shame-oriented cultures, which are prevalent in East Asia and in many traditional communities, the moral weight of an action is determined less by the act itself than by who has witnessed it and how it influences one’s reputation among group members.

Shame culture is strongly associated with collectivism. In collectivist contexts, such as Japan, China, and parts of the Balkans, individual identity is closely integrated with the group. Failure is experienced not merely as personal guilt, but as dishonor to the social group. As a result, there is considerable pressure to conform, and assertive behavior is often suppressed to maintain social “face.” Emotional management is therefore highly developed, with individuals learning to mask personal feelings to avoid appearing vulnerable or inappropriate. Passive strategies are frequently employed as a means of *social self-protection*. Expressing an assertive opinion that risks rejection and social censure is often avoided in favor of silence or deliberate ambiguity.

Guilt culture is characteristic of the Western world and underlies the psychological framework of modern, democratic societies. The individual possesses an internal “compass,” conscience. One experiences guilt because one recognizes having violated a moral rule, even if no one else has observed the transgression. Unlike shame culture, in which social authority resides in the group, in guilt culture the authority resides within the self. The individual internalizes a system of values and moral norms, and when these are breached, remorse is experienced regardless of external awareness.

This cultural framework fosters the autonomous individual, one who acts rightly because it is morally required, not because they are being monitored. In shame-based societies, the individual often adopts a passive or passive-aggressive stance in order to avoid standing out. Assertiveness, by contrast, requires a developed sense of

personal autonomy, which Borçun suggests is still being cultivated. Communication in such contexts often remains “source-centered,” where the speaker seeks to dominate, typical of aggressive interaction, rather than “recipient-centered,” oriented toward mutual understanding and assertive engagement. Taken together, these considerations indicate that assertive communication embodies the practical expression of guilt culture in modern society.

Globalization compels a shift from “parallel monologues” to genuine dialogue, requiring the re-education of society as a whole. Borçun argues that assertiveness devoid of ethical grounding becomes mere manipulation. He states, “Assertiveness is not merely a communication technique, but a demonstration of civic maturity. The assertive individual is one who has reclaimed their dignity in the face of authority” (Borçun, 2012, p. 98).

The contemporary world is a mosaic of cultures in which assertiveness functions as a form of social currency, yet its value varies across cultural boundaries. In our context, dialogue has long been replaced by authoritarian monologue or defensive silence. The solution lies in adopting assertive communication not simply as an imported form, but as a deliberate practice rooted in dignity and mutual respect. Conflicts often arise between the values of different cultural groups. For example, individualism, competition, and personal achievement are central values in American culture, whereas in many Asian cultures, including Chinese, Korean, and Japanese, group solidarity and collectivism are paramount, prioritizing interpersonal and intragroup relationships. In such contexts, assertiveness is the mechanism that enables cultures to coexist harmoniously.

From an ethnographic perspective, assertiveness should be understood as a culturally mediated competence rather than a universal personality trait. Consequently, it is imperative to cultivate this competence deliberately, fostering both social effectiveness and intercultural understanding.

2. Conclusions

The study of assertive communication from an intercultural perspective highlights that the effectiveness of human interaction does not reside in a universal set of techniques, but in the capacity to interpret the cultural “software” of the interlocutor. As demonstrated throughout this work, assertiveness ceases to be merely a psychological tool and becomes a measure of social maturity. The distinction between masculine and feminine societies provides a framework for understanding

success: in masculine cultures, assertiveness functions as a vehicle for performance and competition, whereas in feminine cultures, it serves as a guarantor of harmony and inclusion. To be assertive in a globalized world is to possess the courage to articulate one's internal moral compass with the elegance and respect afforded only by profound intercultural understanding. Assertiveness is not a universal attribute; it constitutes an act of social intelligence that requires reading the context through the lens of cultural dimensions.

References

- Bîrsan, E. (2017). *Paradigma comunicării asertive a cadrelor didactice / The paradigm of teachers' assertive communication*. Chișinău: Tip. UPSC.
- Borțun, D. (2012). *Cunoaștere și pasiune. Teoria și practica relațiilor publice / Knowledge and passion: Theory and practice of public relations*. București: Editura Tritonic.
- Dandara, O., & Spinei, A. (2006). *Elaborarea cadrului național al calificărilor / Developing the national qualifications framework*. Chișinău: Centrul Editorial-Poligrafic al USM.
- David, D. (2015). *Psihologia poporului român: Profilul psihologic al românilor într-o monografie cognitiv-experimentală / The psychology of the Romanian people: The psychological profile of Romanians in a cognitive-experimental monograph*. Iași: Polirom.
- Dumitraș, R., & Talpă, A. (2009). L'assertivité (Stare pozitivă, în situație de conflict, în comunicarea profesională) / Assertiveness (Positive state in conflict situations in professional communication). *Revistă științifico-didactică*, 4(68), 1–87.
- Hall, E. T. (1966). *The hidden dimension*. New York: Doubleday & Company.
- Hermans, H. J., & Kempen, H. J. (1998). Moving cultures: The perilous problems of cultural dichotomies in a globalizing society. *American Psychologist*, 53(10), 1111.
- Hofstede, G. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York: McGraw-Hill Education.
- Mehrabian, A. (1981). *Silent messages: Implicit communication of emotions and attitudes*. Belmont, CA: Wadsworth Publishing.
- Roco, M. (2001). *Creativitate și inteligență emoțională / Creativity and emotional intelligence*. Iași: Polirom.
- Rosenberg, M. (2015). *Comunicare nonviolentă: Un limbaj al vieții / Nonviolent communication: A language of life* (I. Ianoși, Trans.). București: Elena Francisc Publishing.