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## LEADERSHIP – A MECHANISM TO OVERCOME THE CULTURAL DIFFERENCE IN NEGOTIATION

GHILEȚCHI ZORINA<sup>5</sup>

**Abstract:** *Understanding deficiency in negotiations is determined by the material ignorance of cultural differences. Knowing the ethnic/ cultural profile is a cooperation platform between two countries/ cultures. Reversed axiom means that the absence of strategy in this direction damages the negotiation process. Starting from three cultural paradigms of scientific researchers we have the opportunity to forecast cultural patterns of our partners, being conscious of our ancestral „resources”. The mechanism that equilibrates cultural dispute in a communication process between different parties is leadership.*

**Key words:** *difference culture, culture paradigm, negotiation, leadership*

**JEL CLASSIFICATION:** A13; A14; Z1; Z13.

### INTRODUCTION

It seems that **the law of diversity** (linguistic *ab initio* culminating in ethnic segmentation *ad finis*), as the legend of Tower of Babel tell us, constitutes one of the greatest challenge of the contemporary period. As a result, **cultural diversity** with its effects has activated the energy to search for the antidote to all that is stifling factor, promoting **the culture of cooperation**. In our case, we believe that the **compensatory mechanism** that would overcome this lack of understanding in communication is **negotiation**. The operational definition, which demonstrates that negotiation is a perspective of opening a relationship, promotes the following ontological approach „*is an activity that brings two or more interacting actors face to face in search of an argument to end differences, create, maintain and develop a relationship*” [3, p. 8].

The interaction, conditioned by the search for balance between two heterogeneous parties, begins as soon as we know the reality of the other, seen as a form of organization of his experience, especially a condition that ensure the construction of negotiation based on cooperation. The request for the proposed objective directs us to *the knowledge of the implicitly ethno- psychological cultural aspects in the context of the negotiations*. **The strategy that responds to the invoked requirements is to approach the participants in the negotiations as promoters of a culture**. The foundation of the descriptive and analytical organization of the differences in cultural paradigms offers the development of an explanatory and predictive profile in terms of negotiations, starting from *the hypothesis that the ideal of carrying out negotiations with mutually beneficial purposes requires knowledge of the cultural environment to which the partner at the dinner table is „obedient” negotiations*. Collaterally, the research verifies another track of study related to the **axiom of direct interdependence between the cultural environment of a country and the power to assert its economic interests, thus creating a basis for discussion for the importance of leadership development**.

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<sup>5</sup> Ph.D Student, email: [ghiletchi.zorina@ase.md](mailto:ghiletchi.zorina@ase.md)  
ORCID: 0000-0002-1013-7524

## PHENOMENOLOGY OF THE CONCEPT „CULTURE”

The first step in this research approach is the definition of culture, in our view, the only framework for coagulation and forging of values, norms, social axioms historically solidified and impenetrable as a power of cohesion. The word „culture” comes from the Latin *culture, ae* (feminine noun) and means „work in the field” sharing the semantic unit with other morphological extensions **colo, cholere** (verb) „to work the fields, to take care of, to decorate, to fulfill, to keep, to honor, **cultus,-us** (masculine noun) „female way of dressing ,care of words (style)” [6, p.153]. The „agricultural” origin of the word is still marked today by the used expression „agricultural crops”. At the same time, the etymological interpretation allusive favors the understanding derived from our everyday life for the phrase „man with great culture” or „cultivated man”, i.e. adorned with qualities, educated, and vice versa, through dichotomy, which demonstrates primitivism, bluntness, a threshold different from everything what is meant by mental and spiritual care, all of which can be accessed on the condition of „work” submitted. The term „culture” as a scientific notion appears in the German language approximately in the century the eighteen. Already becoming a permanent concern of human civilization, the **concept of culture** has always been **associated with the self-development of man and society**.

Probably precisely for this reason, culture is the instrument that in a significant way marks the stages of the historical development of mankind. The historical evolution of this concept determined the scope of the definitional aspects it includes: linguistic, structural, genetic, descriptive, normative, etc. foreshadowing **three relational nodes namely nature, man, value**. The center of this triumvirate is man, thus emphasizing that **any culture system is a product of his action**, after which others determine the value of the effort made. The truth of what has been said is reinforced by the following definition for culture „The totality of material and spiritual values created in the process of social-historical practice...” [1, p.44].

The statement is relevant for the type of problem discussed because it brings us to the understanding of **the genesis of culture** through the lens of the „**challenge-response**” theory when physical (climatic, geographical) or social factors (conflicts, ideologies, wars, epidemics, etc.) impose the adequacy of the „response strategy” according to these „provocateurs” thus participating with the resource of the ethno-genetic material in **the great mystery of the constitution of its cultural-psychological profile** as a whole, especially in its generative substrate, the ethnic consciousness. Culture becomes a response to what we call „reality” from the outside and a „struggle” to that from the „inside”. In this way, there is a need to highlight one of the characteristics of culture to be super-organic, that is, which is able, to create a mechanism of „transmission of cultural elements different from that of biological heredity” [7, pp.9-12]. The conclusion brings us closer to the accepted **definition of culture as „the measure of the mastery of the forces of nature and spiritual forces**, as well as their use in social progress. This measure highlights the level of development of society and man...” [7, p. 15]. In these conditions **culture** manifests itself **as an product of human activity** in which man is at the same time subject and object of his actions, justifying the configuration of the two dimensions of culture: **the objective dimension aggregated to its material structure** (of influence on the world of objective existence) and **the subjective dimension aggregated to its spiritual structure** (the formation and affirmation man).

As a result, the generic pattern of **each culture** in all its forms of manifestation includes a priori **the following functions: 1.administration of the sacred, 2.defense, 3. reproduction.** In terms of negotiations, the „decryption” of these functions can only be accomplished by knowing the cultural environment of the party involved, which means a preparation to accept a cultural difference (values, norms, social axioms) as well as to generate a behavioral pattern that agrees with this cultural environment. According to our expectations, we also create a platform for cooperation between two parties in negotiations.

### **A HISTORICAL PRETEXT FOR KNOWING THE CULTURAL DIFFERENCE**

A first step in mediating a cooperative effort with someone else starts with identifying your own profile. The tradition in this sense was set, we believe, by Dimitrie Cantemir in „Description of Moldova” (1714) at the request of the Berlin Academy of Sciences, the content of which respects the paradigm of the analysis of a cultural identity. The writing of the work demonstrates the pronounced interest of the stranger in knowing us. Even today, the seventeenth chapter „Năravurile moldovenilor” with its memorable fragments „at the beginning of the fight they are always very brave, and in the second they are softer...rarely anyone dares to start the third time”, „when they see that their efforts are in vain, they repent for what they have done...”, „Moldovans are not only not only not lovers of learning, they even hate it...”, „ they believe that learned people lose their minds..”, a chief is chosen, an old man and honest by all ..”, „the face with which they receive foreign guests and travelers is worthy of the highest praise..” [2, pp.124-129]. The scholar’s elaboration has a phenomenological-hermeneutic projection even if in some places there the perception of a strictly empirical approach. To what extent we have exceeded this description we can trace by referring to extracts from contemporary sources” often excessive in their emotional manifestation... They are hospitable...”, „concerned with everyday worries... they are clever in choosing ways to convince a partner to accept”, „the Achilles heel of Moldovans is competence and rigor... they quickly prepare for activities that require prior work thorough, and if they set out to do, they give up postpone the achievement because **in the system of archetypes the models to prepare and make a decision, and assume responsibilities are missing.**” [3, pp.173-175]. The source completes the profile with an essential addition to our research topic „the situation when on the other side of the negotiation table there is a partner from a less known environment... make him dependent on stereotypes and opinions that are largely subjective and even harmful to effectiveness of negotiations. At the same time, the cited sources lead to the need to identify a resource element what would contribute to the meditation of that „anomaly” related to the lack in the system of archetypes of models for making and assuming the decision so necessary in a negotiation process.

The reproduced sources presuppose, in our opinion, the identification of way of „reconciliation” of the past with the present, having as a pretext the interest for the other side which has already undertaken a path of „closeness” in this sense. In the following we will create, metaphorical speaking, a Description of Germany, being prompted a historical „duty” to know ourselves nearly” as well as by the intention to pursue one of the most efficient economies in the world. Along with these objectives we have a motivation of the context we live in. It is about the Moldova- German bilateral negotiations regarding the provision of assistance for the technical and financial development of the Republic of Moldova, which took place on 25.11.2012, with a deadline of 25.11.2026 [8].

Germany, a country of economic miracle, succeeded more than any other country in rebuilding the destroyed infrastructure after Second World War, becoming the fourth largest trading power in the world, a member of G7 group countries. The unification of the country on October 3, 1990, a year after the disintegration of the Eastern Bloc, was truly a new challenge: the standard of living and economic growth of the FRG population of 60 million inhabitants had to be brought to the same level as the 17 million citizens of the GDR. On January 1, 2021, the population of Germany represented 83, 155, 031 people. Administratively divided into 16 federal states (Lander), Germany promotes a market economy that takes social needs into account. The country's constitution guarantees the free expression of personality and encourages private initiative by guaranteeing the protection of private property [9]. According to the country's GDP statistical data, in 2021 the GDP per capita reaches 35,290 euros versus GDP of the Republic of Moldova per capita 3, 839 euros in 2020, with a population of 2, 604 million on 01.01.2022. The context of the indicators foreshadows an inflation rate of 3,2% in 2021 and in the spring of 2022 exceeding the limit of 5% the maximum in the last 29 years, reaching 6,5% against the background of inflationary explosions in many countries, without exception the Republic of Moldova in the same time attested the inflation rate of 29,5 % [10,11,12].

**The figures presented are not simple quantities, rather they are an invitation for those who are interested to see what they hide, observing the mechanism of relational connections between the cultural environment (values, norms, social axioms) and the results obtained in the promotion of social and economic policies.** For this purpose, to begin with we propose to approach the subject through the prism of scientific studies in the ethno-cultural field.

#### *Three major paradigms of cultural environment analysis*

There are three major paradigms of cultural environment analysis, which through cross-cultural psychology analyses or other types other types of cross-cultural studies carried out on a large scale, have studied cultural profiles for most countries/cultures of the world in such an endeavor: **Hofstede** and his collaborators (2010), **Schwartz** (1992, 2003), **Inglehart and Welzel** (2010) [4].

#### **The Model of the six psycho-cultural dimensions elaborated by Hofstede.**

According to Hofstede and his collaborators, the cultural environment of a country can be described in terms of six fundamental dimensions, applied at the country/culture level, not at the individual level. Each dimension has a standard score between 0 and 100, with a mean of 50, with countries being compared to each other and/or relative to the standard score. The model developed by Hofstede is established based on the analysis of experts, through the questionnaire „The Values Survey”, 2010-2014.

**Collectivism /individualism.** According to Hofstede, an individualistic culture emphasizes individual achievement and rights, which must be thought of and supported autonomously and assertively. In an individualistic culture, the individual expresses his own desires and goals. In a collectivist culture, the individual's behavior is influenced by his position in a group, often the family, without being the only one. The individual often expressing his wishes and goals in the form agreed upon by the collective. Individualism is often associated with competition, uniqueness, innovation, responsibility, while collectivism is associated with harmony and consensus. The term individualism does not refer to selfishness, as we tend to use it in common parlance, but to autonomy/independence. **Countries/cultures where there is a higher level of individualism tend to have an increased level of social and economic capital.** Social capital is expressed through heightened civic engagement, strong interpersonal relationships, cooperation, trust in people. Thus, individualism, stimulated by

modernization, does not lead to social disintegration, but on the contrary to interpersonal trust and to the growth of social solidarity and cooperation. Also, in an individualistic country/culture the mobility and wealth of individuals is greater than in a collectivist one. Despite what one would think through common logic and perception, the level of loneliness is higher in collectivistic cultures compared to individualistic ones. Countries oriented towards collectivism are China-20, Turkey-37, Russia- 39, Austria-55, Germany-67, Italy-76, Hungary-80, Great Britain -89, USA- 90. Among the EU countries, Only Bulgaria, Greece, Portugal, Romania have a collectivist profile.

**Femininity /masculinity.** According to **Hofstede, a masculine culture promotes assertiveness, heroism, social achievement, success and material reward, while a feminine culture is consensual, based on cooperation, modesty, quality of life**, looking after weak persons. In a masculine culture gender differences and social tasks are more pronounced/ stronger. Countries/cultures where there is a higher level of masculinity tend to have a higher level of individualism. In the model developed by Hofstede, Romania has a score of 42 (between 0 femininity and 100 masculinity), which positions Romania as country characterized by femininity. Countries/cultures most defined by masculinity are (in descending order): Slovakia 100, Japan 95, Hungary 88, China 66, Germany 66, Poland 66, UK 66, USA 62. Countries/cultures defined femininity Sweden 5, Norway, Finland 26, Portugal 31, Russia 36, Bulgaria 40, France 43 [4, pp.78-79].

**Power distribution/concentration.** Cultures with a low distribution of power readily accept hierarchies as normal, without questioning them or asking for much justification for their existence. Countries/cultures with a high distribution of power accept hierarchies more as a convenient form of social organization, but which must be based on permanent consultation and democracy. Increased concentration of power is associated with corruption and unequal distribution of national resources. Romania has a score of 90 (between 0 power distributed and 100 power undistributed) on this index, which shows it is a country with a low distribution of power, high concentration of power. Nordic countries/cultures Canada and USA with index 40 have increased power distributed, Latin African countries (except Argentina) have increased power concentration.

**Avoiding / engaging uncertainly.** According to Hofstede, this index refers to how and unforeseen situations. Certain countries/cultures have a low uncertainly avoidance index. Members of these cultures are pragmatic and do not place much emphasis on rigid and detailed regulations, readily accepting uncertainly, change, and new and unstructured situations. Certain countries have a high level of uncertainly avoidance. Members of these cultures are often more emotional, and try to reduce the anxiety generated by uncertainly by using rigid rules and panning, which being defensive are often too inflexible and do not work. People of a culture characterized by a low level of uncertainly avoidance do not easily accept new ideas and behaviors, security being very important.

Thus Romania has a score of 90 (between 0 non-avoidance and 100 avoidance), which places it in the category of countries/cultures with a high degree of uncertainly avoidance. As the scientists inform us, the USA has an index of 42, China 42, Sweden 29, in addition to these countries, Romania appears with a conservative culture, so less open to change.

**Short-term orientation/long-term orientation.** According to Hofstede, cultures/countries dominated by long-term orientation stimulate in individuals pragmatic, future-oriented values, adaption, persistence, and desire for reward, their members tend to respect traditions and social obligations, being used to sacrificing elements of the present for the future. Cultures dominated by short-term orientation are oriented toward the past and present, and members tend to respect traditions and social obligations, but seek rewards practically in the present and less willing to make great



sacrifices in the present for the future. Romania has an intermediate score of 52 (between 0 short-term orientation and 100 long-term orientation), which shows some balance China 96, Hong Kong 96, Japan 88, USA 26 [4, pp.98-101].

**Repressive/ indulgent style.** According to Hofstede, certain cultures are indulgent towards personal gratifications (ex. satisfaction of needs and desire) while others control them through strict norms. Romania has a score 20 (between 0 repressive model and 100 lenient model), which shows a more repressive country/culture. Indulgent culture dominates especially in Latin America, African countries, the Anglo-Saxon environment and the Nordic countries. The repressive environment dominates in Asian, Arab, and Eastern European countries/cultures. Even if causes appear, notes Daniel David, that can change cultural profiles, they remain stable, changes of this kind are relative, slow. There are a number of factors that accelerate the individual change of a country/culture, for example a major infusion of financial capital, sustainable in the long term in an economy of a collectivist country, can stimulate the development of social capital and individualistic profile [4, p.102].

**Generalizing, the six dimensions** included in the paradigm of the analysis of the cultural profile related to the country, explain the phenomenon of the collective consciousness formed by a quantum of existence as space and time and which manifests itself as separate attitudes of the individual as a component part of a whole, regarding the status, role, power, representativeness, future, value. **The Republic of Moldova, by reference to cultural affinities with Romania**, has a collectivist, feminine culture profile, with a focus on power, with a predisposition to avoid uncertainty, with a balance between short and long-term orientation, with a repressive style of manifestation.

In what follows, when presenting **the second cultural paradigm**, we will insist on certain data in order to expand the knowledge of the cultural difference in order to capitalize on them in terms of negotiations. **For comparison with the Republic of Moldova, we chose seven countries:** Switzerland, Germany, Poland, Russia, Romania, Spain, Ukraine. Their choice depended on several criteria: 1. availability of information, 2. geographical neighbors of RM, 3. Latin family, 4. cultural/linguistic kinship, 5. history with common elements, 6. **centers of economic power** at the international level.

#### *Schwartz' s model of universal values (second paradigm)*

The model identifies general human core values and the relationships between them, applicable at the country/culture level as well as individuals. In the initially elaborated model, the 10 values are represented in a circle, divided into 9 sectors, the Tradition sector is together with Conformity, which denotes in the scientist's opinion that people tend to keep Tradition, seen as a of conformity. The more developed the countries, the more stable and better represented the model is. So those 10 general values are: **Security, Power, Achievement, Hedonism, Stimulation, Self-determination, Universalism, Benevolence, Tradition–Conformity**. To control for inter-individual differences, the scores were scaled by the authors by averaging the individual responses (all are close to „1”), and the resulting score reflects the value relative to the others. The assessment was made on nationally representative samples from the European Social Survey/ESS.

**Table 1. Schwartz’s model (designed in a synthesized format by the author)**

Values	List of generally values, applicable at the country/culture (there subcategories)
1	<b>Security</b> (health, social order, sense of belonging, cleanliness, return of favors, family safety, national security)
2	<b>Power</b> (public image, social recognition, authority, well-being, social power)
3	<b>Achievement</b> (influence, success, ambition, being smart/capable)
4	<b>Hedonism</b> (pleasure, enjoying life)
5	<b>Stimulation</b> (boldness, varied/exciting life, seeking novelty/challenging in life)
6	<b>Self- determination</b> (self-respect, freedom, creativity, independence, curiosity, choosing one’s own goals)
7	<b>Universalism</b> (oneness with nature, equality, openness, wisdom, inner harmony, peace, social justice, environment protection, openness)
8	<b>Benevolence</b> (spiritual life, forgiveness, honesty, meaning in life, true friendship, responsibility, mature love, loyalty, being helpful)
9	<b>Tradition</b> (devotion, detachment, moderation, modesty, respect for tradition, to settle for little)
10	<b>Conformity</b> (self-discipline, politeness, obedience, making parents proud)

Source: D. Daniel, *Psychology of the Romanian People. The psychological profile of Romanian in a cognitive-behavioral monograph* [4, p. 103].

Thus, our intention to the analysis cultural difference by capitalizing on the Schwarz model highlights an interpretative specification offer regarding the selected countries.

**Table 2. Scaling of general human values according to Schwarz’s model (designed in a synthesized format by the author) seen by country/culture option. The data selected from the the invoked source.**

Countries	1	2	3	4	5	6	7	8	9	10
Switzerland	1,05	0,78	0,88	1,04	0,82	1,16	1,22	1,22	1,03	0,88
Germany	1,09	0,79	0,91	0,99	0,8	1,14	1,16	1,16	1	0,93
Spain	1,18	0,77	0,82	0,91	0,79	1,1	1,2	1,23	1,07	1,03
Russia	1,22	0,96	0,97	0,83	0,77	1,05	1,13	1,13	1,07	1
Romania	1,12	0,95	1	0,8	0,79	1,03	1,1	1,1	1,02	1,06
Ukraine	1,22	0,94	0,9	0,81	0,78	1,04	1,18	1,18	1,07	1,08
Poland	1,16	0,86	0,93	0,8	0,84	1,06	1,16	1,14	1,08	1,1

Source: D. Daniel, *Psychology of the Romanian People. The psychological profile of Romanian in a cognitive-behavioral monograph* [4, pp. 104-108].

**Following the analysis of the table**, we notice that the highest average of 1.22 found for the values Security, Benevolence and Universalism, respectively the column with the lowest averages belongs to the general value Stimulation. Countries with the highest averages for Security retain the highest averages for another Power values. On the contrary, the Power value suffers distortion between its invocation and perception if we refer to the Theory of Stereotypes, following in the table the averages for Germany and Switzerland (0.79 and 0.78) versus Russia with an average of 1.22. With closer look at the empirical approach, we recognize that the general idea of efficiency, the power to succeed, is consistent with German culture. **As an example, we have numerous examples of advertising promoting German ethnocentrism, with a focus on „German quality”. Regrettably, sometimes on this background xenocentrist attitude towards one’s own country/culture is**

**stimulated. To what extent this attitude influences the decision-making behavioral pattern remains to be seen. For the moment, the paradigm of developing leadership models that would contribute to promoting a culture of efficiency is a solution in this sense.** On the edge of the same table, we find examples of cultural axioms if we refer to headings 7 and 8 (Universalism/Benevolence), expressed through a numerical parity in the case of Switzerland, Germany, Russia, Romania, Ukraine.

**So, returning to the „description” of Germany, we observe that at averages past 1.0, along with those noted, there is also Self-determination, a value that, by resorting to the existential experience of each of us, grounds the action or inaction in achieving the goal, when collateral prepares the motivation to overcome unpredictable situations. We observe a cultural difference in this case with Romania registering with the lowest score.**

*Inglehart and Welzel’s model, based on the World Values survey (2010-2014)*

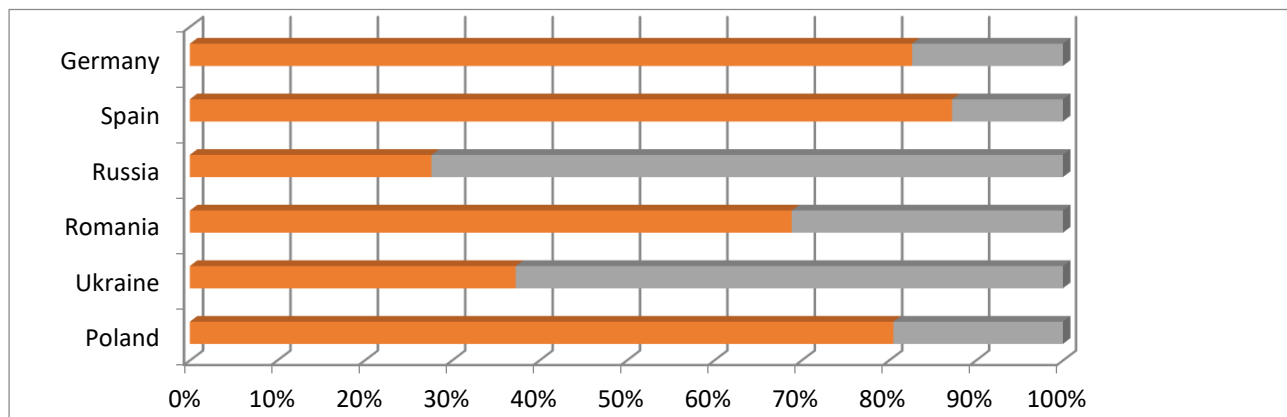
Inglehart and Welzel made the profile of a large number of countries/cultures, through the prism of two axes as a complement to the data from the World Values Survey, a profile that explains 70% of the variance of the differences between the countries/cultures analyzed. The first axis includes traditional versus secular values. **The traditional** ones are: religion, marriage, obedience, national pride; **the secular** ones refer to reason, humanism, tolerance. The second axis: survival values (physical and economic security) versus self-expression values (equal opportunities, freedom, autonomy) [4, p.110].

From the data we have, from the cited source, we make certain observations and conclusions with reference to the profile of the countries that we have included in the reference list above.

**So, on the axis of secular values** (a mix of Orthodox countries and Catholic Europe) we have *Germany, Switzerland, Spain, Poland, Romania, Russia, Ukraine, Moldova*, **the first five of which countries with high and medium incomes; the last three are included in the list of those with medium to low incomes. On the dimension of the axis analyzed with traditional values**, Islamic countries (such as Turkey, Iraq, Indonesia, Morocco, Egypt, etc.) and Latin America are included, foreshadowing the category of low-income countries and some of the high-income category forming the block of English-speaking countries (Ireland, USA, Australia etc.). **On the axis of survival values versus self-expression values** we witness the following panoramic development: **High-income countries have a high determination for self-expression values accepted as emancipatory values.** Noteworthy in this regard is the range of inclination towards the extreme with self-expression values for Latin American countries.

**From the above, we deduce that the countries with medium to low incomes sit on the extreme of survival values, with a strong tendency to preserve traditional values. The model tends to find a relational approach between three components: values, income, religious traditions.** Subsidiary, in order to print an extensive level of approach to the subject under discussion we will selectively use other specific data (figures) in a graphic projection.

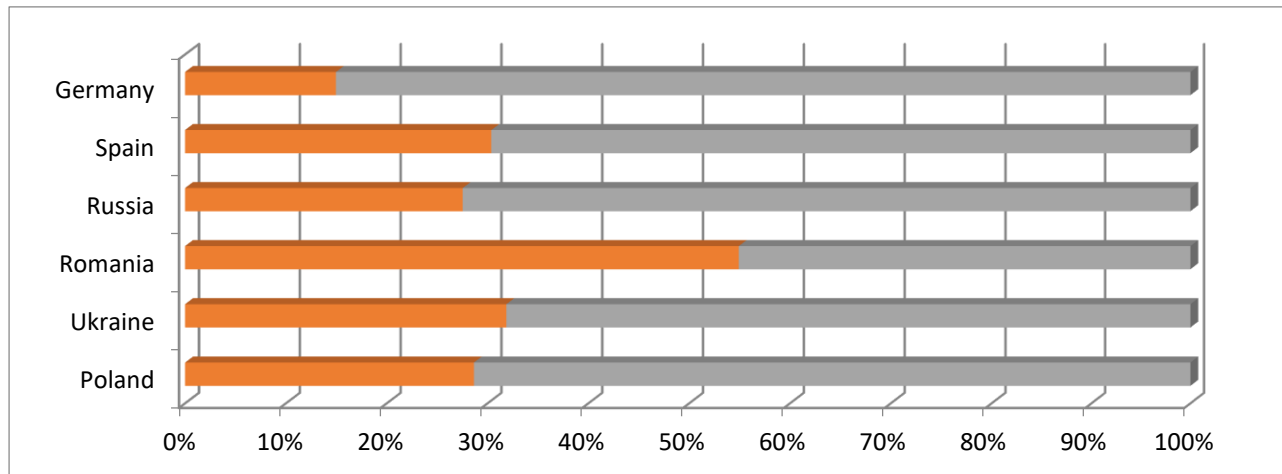




**Figure1. Agreement (red) versus disagreement (green) that people see themselves as autonomous person**

*Source: D. David, Psychology of the Romanian people. The psychological profile of Romanians in a cognitive - behavioral monograph [4, pp.113-150]*

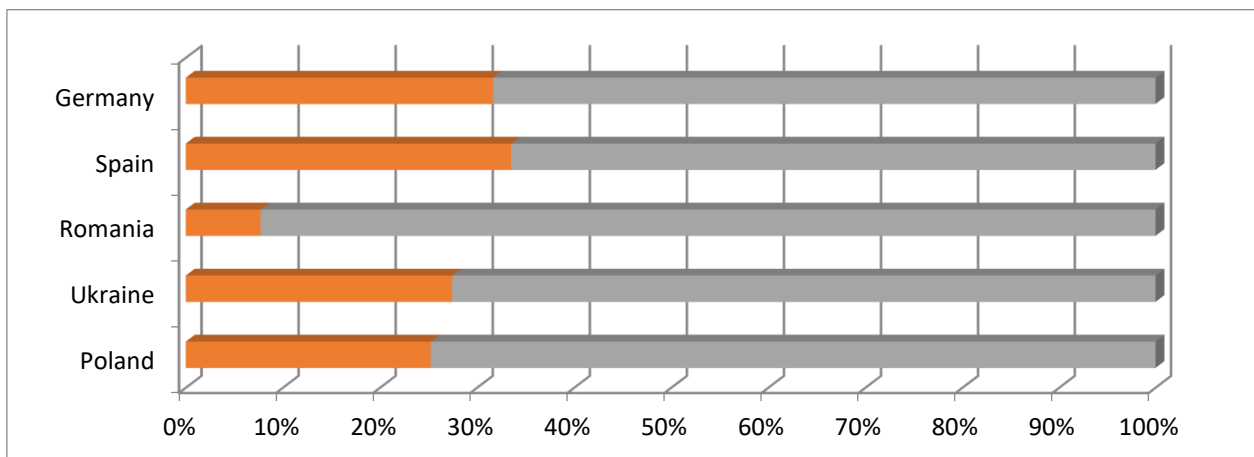
Figure 1 tests in our view the willingness to organize your own life according to your goals and values [13]. And yet, specialists problematize this aspect, warning that autonomy does not mean „just me”, a fulfillment of a „wish list”, but also a social empathy. The remark, comes in a sigh of contradiction in the case of Germany, Poland, Spain, Romania, if we approach the data with those in Figure 3. The countries with the highest percentage of „autonomy” simultaneously fix a high percentage of „distrust” (the highest in the case of Romania). **What are costs of mistrust remains to be seen?**



**Figure2. Agreement (red) versus disagreement (green) with „If science and religion conflict, is religion right?”**

*Source: D. David, Psychology of the Romanian people. The psychological profile of Romanians in a cognitive - behavioral monograph [4, pp.113-150]*

The data in Figure 2 test the cultural difference related to religious affinities as well as the predisposition to see in religion a „refuge” of fundamental knowledge. The most „affected” in this sense is Romania, which assumes that religion is a concentric space that strongly influences values, the way to create a reality, the meaning of actions both on the individual segment of personal achievements and the collective one. Romania, in comparison to other countries, demonstrates the greatest attachment to religion.



**Figure 3. Trust (red) versus distrust (green) in people we meet for the first time.**

**Source:** D. David, *Psychology of the Romanian people. The psychological profile of Romanians in a cognitive - behavioral monograph* [11, pp.113-150]

An important annotation, the phenomenon of trust in the vision of the author Daniel David must be followed through the prism of the „proximity model” (interpersonal distances), and the increase of trust, in his opinion, is possible through civic involvement. Arguably, a certain amount of caution has always been welcomed as strategy for coexistence and cooperation. Its „overdose” could create difficulties of collaboration and corroboration, of finding a line of confluence on even low-impact topics. **Otherwise, the „costs” of this mistrust coupled with religious affinities could lead to the phenomenon of culture biases (cultural prejudices) will be high for all parties: favoritism, protectionism, economic nationalism, economic discrimination, unequal distribution of resources, asymmetric business environment, etc.** [14]. In other words, **the quality of economic decisions would suffer** [5, p.11-25]. **The situation could be mediated by promoting a leadership model with good cultural training, especially the reality in which we operate projects culturally and ethnically diverse teams.**

## CONCLUSIONS

The research of scholars with reference allows the postulation of a truth: culture is the domain that sets us apart, activating in each of us the experience of belonging to a cultural profile/identity. The lack of cultural „convergence” is perhaps the most challenging experience for each of us, because it tests our role as a good negotiator/mediator precisely when reasoning is obscured by the cultural „sensibilities” of each participant in the communication, in the broadest sense of their understanding. **Accepting the statement that each of us is the promoter of a culture would be a start to generate respect for the other. But how do we overcome this difference when we find no support for this rule?**

**The question risks creating imbalance if we remember what Claudia Crăciun said about the lack of archetypal models that inculcate in our consciousness a model of preparation to make a decision and assume responsibilities.**

The answer to the question takes the form of a solution that must be researched in the future. The mechanism of cultural convenience can be found, in our opinion, in promoting the culture of leadership. The leadership becomes, in this sense, a platform of profitability both on the dimension of affective „resonance” and on the dimension of economic „resilience”.

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