

- Bauman Z. (1996), *Socjologia*, tłum. J. Łoziński, Poznań.
- Benedict R. (2003), *Chryzantema i miecz. Wzory kultury japońskiej*, tłum. E. Klekot, Warszawa.
- Bi J.W. (1996), A Study of the Cultural Characteristics of "Politeness", "World Chinese Instruction", nr 1, s. 51-59.
- Bond M.H. (1991), *Beyond the Chinese Face: Insights from Psychology*, Hong Kong.
- Bond M.H., Leung K., Wan K.C. (1982), How Does Cultural Collectivism Operate?: The Impact of Task and Maintenance Contributions on Reward Distribution, "Journal of Cross-Cultural Psychology", t. 13, nr 2, s. 157-166. <https://doi.org/10.1177/0022002182013002004>
- Brewer M.B. (1991), The Social Self: On Being the Same and Different at the Same Time, *Personality and social psychology bulletin*, t. 17, nr 5, s. 475-482. <https://doi.org/10.1177/0146167291175001>
- Brown B.R. (1968), The Effects of Need to Maintain Face on Interpersonal Bargaining, "Journal of Experimental Social Psychology", t. 4, nr 1, s. 107-122. [https://doi.org/10.1016/0022-1031\(68\)90053-X](https://doi.org/10.1016/0022-1031(68)90053-X)
- Brown P., Levinson S.C. (1987), *Politeness: Some Universals in Language Usage*, Cambridge. <https://doi.org/10.1017/CBO9780511813085>
- Cai S. (1982), *Kongzi si xiang ti xi*, b.m.w.
- Chang H.-Ch., Holt G.R. (1994), A Chinese Perspective on Face as Inter-Relational Concern, [w:] *The Challenge of Facework: Cross-Cultural and Interpersonal Issues*, red. S. Ting-Toomey, Albany.
- Chen C.C. (1988). The Empirical Research and Theoretical Analysis of Face in Psychology, [w:] *The Psychology of Chinese People*, red. K.S Yang, Taipei.
- Chen F.T. (1991), The Confucian View of World Order, "Indiana International and Comparative Law Review", t. 1, s. 45-69. <https://doi.org/10.18060/17371>
- Cheng C.Y. (1986), The Concept of Face and Its Confucian Roots, "Journal of Chinese Philosophy", t. 13, s. 329-348. <https://doi.org/10.1111/j.1540-6253.1986.tb00102.x>
- Cheng Ch.-Y. (1986), The Concept of Face and Its Confucian Roots, "Journal of Chinese Philosophy", t. 13, s. 329-348. <https://doi.org/10.1111/j.1540-6253.1986.tb00102.x>
- Chenyang L. (2014), *The Confucian Philosophy of Harmony*, London-New York.
- Chinese Culture Connection (1987), Chinese Values and the Search for Culture-Free Dimensions of Culture, "Journal of Cross-Cultural Psychology", t. 18, s. 143-164. <https://doi.org/10.1177/0022002187018002002>
- Chu G.C., Ju Y. (1993), *The Great Wall in Ruins, Communication and Cultural Change in China*, New York.
- Ciemniewski C. (2012) Lian 臉 "twarz moralna" jako fundament kulturowej tożsamości Chińczyków - perspektywa mikrosocjologiczna, [w:] *Kulturowe i edukacyjne problemy rozwoju współczesnej Azji*, red. J. Marszałek-Kawa, J. Węglowska, E. Kaja-Pilas, Toruń.
- Ciemniewski C. (2014), Strategie komunikacyjne Chińczyków - perspektywa interakcyjna, [w:] *W poszukiwaniu azjatyckiej tożsamości. Dylematy i wyzwania*, red. J. Marszałek-Kawa, E. Kaja, Toruń.

Communication in Personal Relationships Across Cultures, red. W.B. Gudykunst, S. Ting-Toomey, T. Nishida, California.

Confucius and the Analects: New Essays (2002), red. B. Van Norden, New York.

Culture and Self: Asian and Western Perspectives (1985), red. A.J. Marsella, G. De Vos, F.L.K. Hsu, London.

Culture Theory: Essays on Mind, Self and Emotion (1984), red. R. Shweder, R.A. Levine, Cambridge.

Damasio A.R. (2005), W poszukiwaniu Spinozy. Radość, smutek i czujący mózg, tłum. J. Szczepański, Poznań.

Dochnał W. (2001), Antropologiczne koncepcje plemienia. Studium z Historii Antropologii Brytyjskiej, "Poznańskie Studia Etnograficzne", nr 3, Poznań.

Elias N. (1980), Przemiany obyczajów w cywilizacji Zachodu, Warszawa.

Fei X. (1992), From the Soil: The Foundations of Chinese Society: A Translation of "Xiangtu Zhongguo" (1948) with Introduction and Epilogue by Gary Hamilton and Wang Zheng, Berkeley-Los Angeles.

Fingarette H. (1972), Confucius: The Secular as Sacred, Illinois.

Gabrenya K.W. Jr, Hwang K.-K. (1996), Chinese Social Interaction: Harmony and Hierarchy on the Good Earth, [w:] The Handbook of Chinese Psychology, red. M.H. Bond, Hong Kong-New York.

Gao G. (1996), Self and OTHER: A Chinese Perspective on Interpersonal Relationships, [w:] Communication in Personal Relationships Across Cultures, red. W.B. Gudykunst, S. Ting-Toomey, T. Nishida, California.

Gao G. (1996), Self and OTHER: A Chinese Perspective on Interpersonal Relationships, [w:] Communication in Personal Relationships Across Cultures, red. W.B. Gudykunst, S. Ting-Toomey, T. Nishida, California.

Gao G. (1998), "Don't take my word of it": Understanding Chinese Speaking Practices, "International Journal of Intercultural Relations", t. 22, nr 2, s. 163-186. [https://doi.org/10.1016/S0147-1767\(98\)00003-0](https://doi.org/10.1016/S0147-1767(98)00003-0)

Gao G. (2006), Core Concepts and Organizing Principles of Chinese Communication and Identity, "China Media Research", t. 2, nr 2, s. 1-14.

Gao G., Ting-Toomey S. (1998), Communicating Effectively with the Chinese, Thousand Oaks, CA.

Gao G., Ting-Toomey S. (1998), Communicating Effectively with the Chinese, Thousand Oaks.

Geaney J. (2004), Guarding Moral Boundaries: Shame in Early Confucianism, "Philosophy East and West", t. 54, nr 2, s. 113-142, <http://www.jstor.org/stable/1400234> (dostęp: 20 VIII 2018). <https://doi.org/10.1353/pew.2004.0004>

Goffman E. (1955), On Face-Work: An Analysis of Ritual Elements in Social Interaction, "Psychiatry", t. 18, s. 213-231. <https://doi.org/10.1080/00332747.1955.11023008>

Goffman E. (1967), Rytuał interakcyjny, Warszawa.

Goffman E. (2000), Człowiek w teatrze życia codziennego, tłum. H. Datner-Śpiewak, P. Śpiewak, Warszawa.

- Goffman E. (2006), Rytuał interakcyjny, tłum. A. Szulżycka, Warszawa.
- Goodwin R., Tang So-Kum C. (1996), Chinese Personal Relationship, [w:] The Handbook of Chinese Psychology, red. M.H. Bond, Hong Kong-New York.
- Goodwin R., Tang So-Kum C.S. (1996), Chinese Personal Relationships, [w:] The Handbook of Chinese Psychology, red. M.H. Bond, Hong Kong.
- Graham A.C. (2003), Disputers of the Tao: Philosophical Argument in Ancient China, Beijing.
- Gu Y.G. (1990), Politeness Phenomena in Modern Chinese, "Journal of Pragmatics", t. 14, nr 2, s. 237-257. [https://doi.org/10.1016/0378-2166\(90\)90082-O](https://doi.org/10.1016/0378-2166(90)90082-O)
- Hagen K., Coutinho S. (2018), Philosophers of the Warring States: A Sourcebook in Chinese Philosophy, Peterborough.
- Haidt J. (2003), The Moral Emotions, [w:] Handbook of Affective Sciences, red. R.J. Davidson, K.R. Scherer, H.H. Goldsmith, Oxford.
- Hall D., Ames R. (1984), Getting it Right: On Saving Confucius from Confucians, "Philosophy East and West", t. 34, nr 1, s. 3-23. <https://doi.org/10.2307/1398486>
- Hall D., Ames R.T. (1998), Thinking from the Han Self, Truth, and Transcendence in Chinese and Western Culture, New York.
- Hamilton G.G. (1990), Patriarchy, Patrimonialism, and Filial Piety: A comparison of China and Western Europe, "The British Journal of Sociology", t. 41, nr 1, s. 77-104. <https://doi.org/10.2307/591019>
- Hamilton G.G., Wang Z. (1992), Introduction, [w:] X. Fei, From the Soil: The Foundations of Chinese Society, Berkeley-Los Angeles.
- Han K.-H. (2016), The Feeling of "Face" in Confucian Society: From a Perspective of Psychosociological Equilibrium, "Frontiers in Psychology", artykuł nr 1055, doi:10.3389/fpsyg.2016.01055 (dostęp: 10 VII 2018). <https://doi.org/10.3389/fpsyg.2016.01055>
- Hansen Ch. (1983), Language and Logic In Ancient China, Ann Arbor.
- Harris G.G. (1989), Concepts of Individual, Self, and Person in Description and Analysis, "American Anthropologist", New Series, t. 91, nr 3, s. 599-612. <https://doi.org/10.1525/aa.1989.91.3.02a00040>
- Hildebrandt H.W. (1988), A Chinese Managerial View of Business Communication, "Management Communitaion Quarterly", nr 2, s. 217-234. <https://doi.org/10.1177/0893318988002002005>
- Himmel S. (1996), The Quiet Hero, "San Jose Mercury News West", 16 June, s. 16-18.
- Ho D.Y.F. (1976), On the Concept of Face, "The American Journal of Sociology", t. 81, nr 4, s. 867-884. <https://doi.org/10.1086/226145>
- Ho D.Y.F. (1991), Relational Orientation and Methodological Relationalism, "Bulletin of the Hong Kong Psychological Society", nr 26-27, s. 81-95.
- Ho D.Y.F. (1994), Face Dynamics: From Conceptualization to Measurement, [w:] The Challenge of Facework (Cross-Cultural and Interpersonal Issues), red. S. Ting-Toomey, Albany.

Ho D.Y.F. (1998), Interpersonal Relationships and Relationship Dominance: An Analysis Based on Methodological Relationalism, "Asian Journal of Social Psychology", t. 1, nr 1, s. 1-16.

<https://doi.org/10.1111/1467-839X.00002>

Ho D.Y.F., Chiu C.Y. (1998), Collective Representations as a Metaconstruct: An Analysis Based on Methodological Relationalism, "Culture and Psychology", t. 4, nr 3, s. 349-369.

<https://doi.org/10.1177/1354067X9800400304>

Hofstede G. (1980), Culture's Consequences, Beverly Hills.

Hsu F.L.K. (1963), Clan, Caste and Club: A Comparative Study of Chinese, Hindu and American Ways of Life, Princeton.

Hsu F.L.K. (1967), Under the Ancestors' Shadow: Kinship, Personality and Social Mobility in China: A Reissue with a New Chapter, New York.

Hsu L.K. (1971b), Eros, Affect and Pao, [w:] Kinship and Culture, red. F.L.K. Hsu, Chicago.

Hsu L.K.F. (1971a), Psychosocial Homeostasis and Jen: Conceptual Tools for Advancing Psychosocial Anthropology, "American Anthropologist", New Series, t. 73, nr 1, s. 23-44.

<https://doi.org/10.1525/aa.1971.73.1.02a00030>

Hsu L.K.F. (1981), Americans and Chinese: Passage to Differences: An Updated and Enlarged Third Edition, Honolulu.

Hsu L.K.F. (1985), The Self in Cross-Cultural Perspective, [w:] Culture and Self: Asian and Western Perspectives, red. A.J. Marsella, G. De Vos, L.K.F. Hsu, New York.

Hu H.Ch. (1944), The Chinese Concepts of "Face", "American Anthropologist", New Series, t. 46, nr 1, cz. 1, s. 45-64. <https://doi.org/10.1525/aa.1944.46.1.02a00040>

Hwang K.-K. (1987), Face and Favor: The Chinese Power Game, "American Journal of Sociology", t. 92, nr 4, s. 944-974. <https://doi.org/10.1086/228588>

Hwang K.-K. (1999), Filial Piety and Loyalty: Two Types of Social Identification in Confucianism, "Asian Journal of Social Psychology", t. 2, nr 1, s. 163-183. <https://doi.org/10.1111/1467-839X.00031>

Hwang K.-K. (2000), Chinese Relationalism: Theoretical Construction and Methodological Considerations, "Journal for the Theory of Social Behaviour", t. 30, nr 2, s. 155-178.

<https://doi.org/10.1111/1468-5914.00124>

Hwang K.-K. (2003), In Search of a New Paradigm for Cultural Psychology, "Asian Journal of Social Psychology", t. 6, nr 3, s. 287-291. <https://doi.org/10.1046/j.1467-839X.2003.00127.x>

Hwang K.-K. (2006), Moral Face and Social Face: Contingent Self-esteem in Confucian Society, "International Journal of Psychology", t. 41, nr 4, s. 276-281.

<https://doi.org/10.1080/00207590544000040>

Hwang K.K. (2001), Chinese Relationalism: Theoretical Construction and Methodological Considerations, "Journal for the Theory of Social Behaviour", t. 30, s. 155-178.

<https://doi.org/10.1111/1468-5914.00124>

Hwang K.K., Han K.H. (2010), Face and Morality in Confucian Society, [w:] The Oxford Handbook of Chinese Psychology, red. M.H. Bond, Hong Kong.

<https://doi.org/10.1093/oxfordhb/9780199541850.013.0029>

- Hwang K.-K. (1990), Modernization of the Chinese Family Business, "International Journal of Psychology", t. 25, s. 593-618. <https://doi.org/10.1080/00207599008247915>
- Jia W. (1997-1998), Facework as Chinese Conflict-Preventive Mechanism - A Cultural / Discourse Analysis, "Intercultural Communication Studies", t. 7, nr 1, s. 53-62.
- Jia W. (2001), The Remarking of the Chinese Character and Identity: The Chinese Face Practices, Westport-Connecticut-London.
- King A.Y.C, Meyers J.T. (1977), Shame as Incomplete Conception of Chinese Culture: A Study of Face, Hong Kong.
- King A.Y.C. (1988), Face, Shame and the Analysis of Chinese Behaviour, [w:] The Psychology of Chinese People, red. K.S Yang, Taipei.
- King A.Y.C., Bond M.H. (1985), Coping with the Threat of Westernization in Hong Kong, "International Journal of Intercultural Relations", t. 9, s. 351-363. [https://doi.org/10.1016/0147-1767\(85\)90054-9](https://doi.org/10.1016/0147-1767(85)90054-9)
- Kirkpatrick A. (1985), Chinese Rhetoric: Methods of Argument, "Multilingua", nr 14, s. 271-295. <https://doi.org/10.1515/mult.1995.14.3.271>
- Konfucjusz (2018), Analekta, tłum. K. Pejda, Warszawa.
- Konior J. (2006), Zagadnienie "grzechu" w kulturze chińskiej, Kraków.
- Krzemiński I. (1992), Co się dzieje między ludźmi?, Warszawa.
- Kwong-Loi S. (2002), Ren and Li in The Analects, [w:] Confucius and the Analect: New Essays, red. B. Van Norden, New York.
- Lao S. (1974), Historia filozofii i chińskiej, t. 1, wyd. 2, Hong Kong.
- Lebra T. (1976), Japanese Patterns of Behavior, Honolulu.
- Legge J. (1960), The Chinese Classics, t. 5, The Ch'un Ts'ew with The Tso Chuen, Hong Kong.
- Li J., Wang L., Fischer K.W. (2004), The Organisation of Chinese Shame Concepts, "Cognition and Emotion", t. 18, nr 6, s. 767-797. <https://doi.org/10.1080/02699930341000202>
- Lin Y. (1935), My Country and My People.
- Liu I.-M. (1986), Chinese Cognition, [w:] The Psychology of Chinese People, red. M.H. Bond, Hong Kong.
- Lu X. (1991), On miànzi, [w:] Completed Works by Lu Xun, t. 6, People's Literature Publishing, Beijing.
- Lu Y. (2014), The Heart Has Its Own Order: The Phenomenology of Value and Feeling in Confucian Philosophy, rozprawa doktorska obroniona na Southern Illinois University Carbondale.
- Markus H.R., Kitayama S. (1991), Culture and Self: Implications for Cognition, Emotion, and Motivation, "Psychological Review", t. 98, nr 2, s. 224-253. <https://doi.org/10.1037/0033-295X.98.2.224>
- Nakamura H. (2005), Systemy myślenia ludów Wschodu. Indie, Chiny, Tybet, Japonia, red. P.P. Wiener, tłum. A.I. Wójcik, Kraków.
- Niewdana L. (2011), Osobowe relacje (guanxi) w chińskim biznesie, [w:] Zrozumieć Chińczyków. Kulturowe kody społeczności chińskich, red. E. Zajdler, Warszawa.

Nikkila P. (1992), Early Confucianism and Inherited Thought in the Light of Some Key Terms of the Confucian Analects, "Studia Orientalia", t. 68, Helsinki.

Ossowska M. (2000), Ethos rycerski i jego odmiany, Warszawa.

Pejda K. (2013), Reinterpretacja najważniejszych pojęć Dialogów Konfucjańskich. Klasterowy koncept ren, [w:] Konfucjanizm i jego współczesne interpretacje, red. R. Sławiński, Warszawa.

Peng S.Q. (1993), Complaints and Their Resolutions: An Initial Analysis of Expressions of Chinese Interpersonal Discontent and Sentiment, [w:] A Collection of Research on Chinese Social Psychology, red. Q.S. Li, Hong Kong.

Philips D.C. (1976), Holistic Thought in Social Science, Stanford. <https://doi.org/10.1007/978-1-349-03281-5>

Philosophers of the Warring States: A Sourcebook of Chinese Philosophy (2018), tłum. i komentarz K. Hagen, S. Coutinho, Peterborough.

Potter S.H. (1988), The Cultural Construction of Emotion in Rural Chinese Social Life, "Journal of the Society for Psychological Anthropology", t. 16, nr 2, s. 181-208.
<https://doi.org/10.1525/eth.1988.16.2.02a00050>

Redding G.S., Ng M. (1982), The Role of "Face" in the Organizational Perceptions of Chinese Managers, "Organization Studies", t. 3, s. 201-209. <https://doi.org/10.1080/00208825.1983.11656369>

Religa M. (1999), Mencjusz i Xunzi. O dobrym władcy, mędracach i naturze ludzkiej, Warszawa.

Sarek K. (2017), Prawdziwa historia AQ, Warszawa.

Schwartz B. (2009), Starożytna myśl chińska, tłum. M. Komorowska, Kraków.

Seok B. (2017), Moral Psychology of Confucian Shame, Shame of the Shamelessness, London-New York.

Smith A.H. (1894), Chinese Characteristics, New York.

Smith D.C. (1991), Children of China: An Inquiry into the Relationship between Chinese Family Life and Academic Achievement in Modern Taiwan, "Asian Culture Quarterly", t. 14, nr 1, s. 1-29.

Stipek D., Weiner B., Li K. (1989), Testing Some Attribution-Emotion Relations in the People's Republic of China, "Journal of Personality and Social Psychology", t. 56, nr 1, s. 109-116.
<https://doi.org/10.1037/0022-3514.56.1.109>

Stover L.E. (1962), Face and Verbal Analogues of Interaction in Chinese Culture, Ann Arbor.

Sun L.-K. (1991), Contemporary Chinese Culture: Structure and Emotionality, "The Australian Journal Of Chinese Affairs", nr 26, s. 1-41. <https://doi.org/10.2307/2949867>

Szacki J. (2005), Historia myśli socjologicznej, Warszawa.

Ting-Toomey S. (1988), Intercultural Conflicts: A Face-Negotiation Theory, [w:] Theories in Intercultural Communication, red. Y.Y. Kim, W. Gudykunst, Newbury Park.

Ting-Toomey S. (1994), Face and Facework: An Introduction, [w:] Challenge of Facework: Cross-Cultural and Interpersonal Issues, red. S. Ting-Toomey, New York.

Triandis H. (1988), Individualism and Collectivism: Cross-Cultural Perspectives on Self-Ingroup Relationship, "Journal of Personality and Social Psychology", t. 54, nr 2, s. 323-338.

<https://doi.org/10.1037/0022-3514.54.2.323>

Triandis H.C. (1995), Individualism & Collectivism, Boulder.

Turner J.C., Hogg M.A., Oakes P.J., Reicher S.D., Wetherell M.S. (1987), Rediscovering the Social Group: A Self-Categorization Theory, Oxford.

Turner J.H. (2005), Struktura teorii socjologicznej, tłum. G. Woroniecka i in., Warszawa.

Turner R. (1978), The Role and the Person, "American Journal of Sociology", t. 84, nr 1, s. 1-23.

<https://doi.org/10.1086/226738>

Wang T. (2006), Understanding Chinese Culture and Learning, Canberra,

www.aare.edu.au/06pap/wan06122.pdf (dostęp: 16 II 2007).

Wierzbicka A. (1996), Contrastive Sociolinguistics and the Theory of "Cultural Scripts": Chinese vs English, [w:] Contrastive Sociolinguistics, red. M. Hellinger, U. Ammon, Berlin-Boston.

Wilson R.W. (1970), Learning to be Chinese: The Political Socialization of Children in Taiwan, London.

Wong G., Stewart S. (1990), Confucian Family Values: Lessons for the West, "The World and I", t. 5, s. 523-535.

Xu K. (2012), A Synthetic Comprehension of the Way of "Zhong" in Early Confucian Philosophy, "Frontiers of Philosophy in China", t. 7, nr 3, s. 422-438, www.jstor.org/stable/44259359 (dostęp: 30 VIII 2018).

Xu Z. (1988), Jia ku wen zi dian, Chengdu.

Yang K.-S. (1981), Social Orientation and Individual Modernity among Chinese Students in Taiwan, "Journal of Social Psychology", t. 113, nr 2, s. 159-170.

<https://doi.org/10.1080/00224545.1981.9924368>

Yang K.-S. (1991), Chinese Social Orientation: Perspective of Social Interaction, [w:] Psychology and Behaviors of Chinese, red. K.S. Yang, A.B. Yu, Taipei.

Yang K.-S. (1993), Chinese Social Orientation: A Social Dynamic Perspective, [w:] Chinese Psychology and Behavior - Theory and Methodology, red. K.S. Yang, A.P. Yu, Taipei.

Yang K.-S., Bond M.H. (1990), Exploring Implicit Personality Theories with Indigenous or Imported Constructs: The Chinese Case, "Journal of Personality and Social Psychology", t. 58, nr 6, s. 1087-1095.

<https://doi.org/10.1037/0022-3514.58.6.1087>

Yang L.-S. (1957), The Concept of Pao as a Basis for Social Relations in China, [w:] Chinese Thought and Institutions, red. J.K. Fairbank, Chicago.

Yao X. (2009), Konfucjanizm. Wprowadzenie, tłum. J. Hunia, Kraków.

Yi Z. (1996), Xian hua Zhongguo ren, Beijing.

Young L.W.L. (1994), Crosstalk and Culture in Sino-American Communication, Cambridge.

<https://doi.org/10.1017/CBO9780511519901>

Yu D.H., Gu B.L. (1990), Chinese Face Concerns, [w:] Zhongguo ren, ni shoule shenme zhu zhou?, Taipei.

Yum J.O. (1991), The Impact of Confucianism on Interpersonal Relationships and Communication Patterns in East Asia, [w:] Intercultural Communication: A Reader, red. L.A. Samovar, R.E. Porter, Belmont.

Zhang D. (1994), Key Concepts in Chinese Philosophy, red. i tłum. E. Ryden, New Haven-London.

Zhuang H.Q. (1990), Defeating the Internal Enemy, [w:] Zhongguo ren de xinli, t. 3, Taipei.

Zhu H. (2003), Looking for Face, "Journal of Asian Pacific Communication", t. 13, nr 2, s. 313-332.
<https://doi.org/10.1075/japc.13.2.09zhu>

Zhu R.L. (1990), Expressive and Instrumental ren qing, [w:] Zhongguo ren de shijian you xi: Ren qing yu shi gu, Taipei.

Zrozumieć Chińczyków. Kulturowe kody społeczności chińskich (2011), red. E. Zajdler, Warszawa.