

Cultural Differences and Interferences between China and Spain in the Tourism Industry

Antonio Juárez¹, Amparo Sancho², Cecilia Gutiérrez³

¹ Universidad de Heilbronn, Heilbronn, Germany

² Universidad de Valencia, Valencia, Spain

³ Universidad Austral de Chile, Valdivia, Chile

¹ juarez@hs-heilbronn.de, ² amparo.sancho@uv.es, ³ ceciliagutierrez@uach.cl

Abstract— The economic, financial and employment globalization has changed the global picture of the economy, and consequently, the tourism sector. The tourist sector is undergoing to continues transformation to look for patterns of behaviour, according with the cultures of other countries beyond the traditional major emitters that exercise a cultural monopoly.

This interdependence highlights establish an urgent need for training professionals to be prepared to cover an important role in the areas of activity between professionals and users, but also among professionals of different cultural and geographic origin, the B2B.

In this context, it should be noted that the tourism industry as the services sector, it is influenced by the inherited culture, and also contribute to the creation (not just professional) of a cultural identity, a set of standards related to their cultural profession, which mingle, interact or overlap with social or national cultural standards.

It should begin with a definition of culture, and then write a number of questions. How important is this definition for tourism activities between two countries as diverse as China and Spain? How can we understand Spanish/Chinese tourists starting from a very different cultural background? How can business be done between the two parties? How to avoid cultural noise? Will be a culture clash between the representatives of the two cultural systems if the owner of the hotel is from China, the client is European and the airline it is from U.S.?

Even if partners are not (or do not feel) emotionally and intellectually different, there is a risk that the communication could be not successful because of the basic factors that govern the communication process [1]. This paper will try to answer these questions.

Keywords— Interculturality, resiliency, business, tourism industry, China, Spain

I. INTRODUCTION

There are various definitions of culture which can be linked to the relationship between tourism and culture.

UNESCO defines culture as the set of distinctive spiritual, material, intellectual and emotional features that characterise a society or social group.

Not only does this include the humanities, but also ways of life, fundamental human rights, value systems, traditions and beliefs.

Attempts have been made to link the definition of culture with the understanding of cultural tourism. Guidelines and standards of living and ways of behaving that are reflected in

the traditions, symbols and artefacts of a people (CORE) and way of life of inhabitants: languages, beliefs, cuisine, fashion and derivative products, (PERIPHERY) are consistent with the demands of tourism.

At what point the definitions of tourism and culture can be linked has not always been agreed upon. According to Reference [2], unity between the two is understood as being based on the history, heritage and lifestyles that exist in societies. The above definition has then been expanded to include gastronomy, topography, cities and entertainment [3]. Following on from that, the meeting of cultural needs has been included as an important element [4].

The World Tourism Organisation (UNWTO) gives a more precise definition of the relationship between tourism and culture, defining it as “the movement of people to cultural attractions in order to acquire new information and experiences to satisfy their cultural needs, and to generate new knowledge and encounters” [5].

This definition demonstrates that social and individual norms in force (either conscious or unconsciously), that identify a self-defined community in respect to “others”, have an effect on the communication between members of any cultural community, both within and without [6].

The need to learn to understand the factors involved which determine the communication between individuals or social and cultural groups within the same culture (intracultural), or between different cultures (intercultural), occurs primarily in situations in which misunderstandings and conflicts caused by the unintended effects of individual acts of communication could have been prevented.

Thus, culture is expressed in every act of communication and is determined in turn. It is defined as a condition and consequence of lasting social interaction. Understanding this will help to recognize the reactions of members of a group, organisation or society and work out the appropriate way to anticipate the actions and reactions of counterparts in different cultures.

If an action does not match that which is expected, or a behaviour is foreign to the participants, this leads to a process of reflection on the individual guidance system of self and others [7].

All sectors that offer tourism services will be influenced by cultural norms, which often collide with each other. The tourism industry, whose design and practice is genuinely

international, must treat the current interactions between Culture, Interculture, Everyday Culture as well as B2C and B2B communication very seriously. This remains an unresolved matter in university and professional training of employees in the tourism sector. What is acceptable or important for a Spanish person or a Chinese person may be “invisible” aspects of a culture, that should be avoided. This depends, fundamentally, on the beliefs and characteristics of the particular culture, what is known as “National Culture”.

National culture is made up of the beliefs and characteristics attributed to a nation towards itself or to another nation by what is learned. It is not innate (interaction, observation, and imitation), is acquired only by being in a particular place, transmitted (consciously and unconsciously), assimilated and reinterpreted, natural and dynamically, based on symbols (verbal and nonverbal language, images...). It is dynamic, ethnocentric, inclusive and variable.

All tourist relations between the Chinese and/or Spanish tourists and businesses depend on this cultural factor, which is of great importance to bilateral relations.

In the case of an interaction between people of different cultures, it is very important to recognize the role played by each factor of communication in order to achieve positive communication with the representative of another culture. Notwithstanding, even the best preparation is not a sufficient condition (although necessary) ensure successful communication, even if intercultural preparation takes place.

The deeper cultural dimensions are submerged, the more uncertain are the chances of success. Language proficiency is a key part of communication.

New perspectives in the field of intercultural research confirm the observation that good training based on cultural knowledge along with knowledge of foreign languages and specific cultural knowledge ensures an adequate interaction of tourism communication between China and Spain [8].

II. CULTURAL DETERMINANTS OF THE TOURISM TRADE BETWEEN CHINA AND SPAIN

Sino-Hispanic trade relations and policies have existed since the sixteenth century, starting from the initial relationship between China and Mexico, and the expansion of Chinese maritime traders in the South Pacific Ocean. Subsequently, and because of Magellan, navigation routes opened between America and the Philippines, paving the way for encounters between Chinese and Spanish maritime forces in the Philippines. Thus arose trade between China and Latin America.

China's economy is currently heavily based on foreign trade, experiencing a large increase both in exports and imports as shown in Table 1

TABLE I
BILATERAL TRADE BALANCE BETWEEN SPAIN AND CHINA

	2002	2003	2004
(Millones de €)		%	%
Exports	796	1,100	1,155
Imports	5,771	6,729	8,490
Balance	-4,975	-5,629	-7,335
Coverage	13.79	16.35	13.61
	2005		2006
(Millions of €)		%	%
Exports		1,499	1,670
Imports		11,709	14,301
Balance		-10,210	-12,631
Coverage		13.04	11.68
	2007		2008
(Millions of €)		%	%
Exports		1,713	2,131
Imports		12,116	17,108
Balance		-10,403	-14,976
Coverage		14.14	12.46
	2009		2010
(Millions of €)		%	%
Exports		1,986	2,399
Imports		14,457	17,278
Balance		-12,471	-14,879
Coverage		13.74	13.89

Own elaboration. Source:[9].

The available data makes it possible to identify the recovery of trade relations between China and Spain. The most considerable low is represented in imports, as even though 2010 saw an increase of 19.5%, quantity-wise, this is very similar to that seen in the year 2008 (see Table 1).

For the year 2010, exports have increased by 20.8%, which by percentage is lower than the growth seen in 2005, but when looked at in millions of Euros, it is the latter period in which exports are the largest, with 2,399 million Euros (see Table1). Spain ranks in 36th place as a supplier to China, with only 0.32% of market share (compared to Germany's 5.8%, for example). That is, Spanish participation in trade and investment in China is far lower than the proportion that Spain has at the international level, both in and investment.

China is now for Spain a much more important client than many countries hitherto regarded as traditional markets for Spanish exports. For example, Spain currently exports more to China than to any country in Latin America, with the exception of Mexico.

A. Tourism relations between China and Spain.

Spain, which two years ago held second place in the ranking of most-visited countries, has lost its place, fundamentally because of the crisis in the source markets. This year, the sector has started to grow again after two years of contraction, but not enough to avoid being dislodged from the list by China.

The Asian country closed 2010 with a growth in activity of 12%, while the global average was 6.7%. This growth was

due to the Shanghai Expo, which was one of the most influential mega-events.

Tourism statistics at a national level do not yet reflect tourism movements between China and Spain, but the WTO indicates that China received a total of 56 million international tourists in 2010, against 53 million recorded by Spain in the same period. China has become the largest source market in Asia, with a total of 20.2 million trips abroad. The WTO estimates this figure to reach 100 million by 2020.

The Chinese authorities see tourism as a good opportunity to improve the image of the country abroad, and are making numerous efforts to improve tourism services, launching a major international advertising campaign: "Hello world, here we come".

Spain, in turn, assesses the growth in number of Chinese tourist in 2009 compared to 2008 as 2.9%, although the statistics are not very reliable. For its part, the Ministry launched a China-specific tourism plan which seeks to reach 300,000 tourists of Chinese origin in 2012. It will be necessary to prepare the human factor for these negotiations as this scheme increases in importance, as well as intercultural and trade relations (ie. increasing the frequency of direct flights between the two countries)

The over one billion inhabitants of China are a very attractive market in many ways, and in tourism China is becoming one of the most important sources of tourists in the world.

The profile of the Chinese tourist is that of a professional or executive of between 35 and 54 years of age, who travels for leisure purposes with a stay of approximately 11 days and who stays in a 3-4 star hotel. Chinese tourists come from big cities with a high income per capita, such as Beijing, Shanghai, Tianjin and Zhejiang.

According to Reference [9], the Chinese market represents a great potential for growth at the international level. Around 90,000 Chinese tourists visit Spain each year. The increase in number of Chinese tourists to Spain in 2009 as compared to 2008 was 2.9% and in the last decade, Chinese tourist numbers to Spain have increased by almost 500%.

Nevertheless, tourism investment from China to Spain is still insignificant, although relevant transactions are being secured.

B. How tourism relations are established between the two countries.

There are many elements that confirm the importance of the relations of both economies, of both societies, and of both cultures. Nevertheless, in order to be able to understand these in depth, it is necessary to understand how individual cultural perception works. Next, variable cultural dimensions will be presented which, according to the highlighted international investigation in the literature, according to the variables established by [10] y [11], apply to the case of the comparative Sino-Hispanic study.

The first part deals with the cultural path of the individual in general. It aims to provide the framework for understanding

how a person moves in their socio-cultural environment (see Table 2).

TABLE III
THE DIMENSIONS AND VARIABLES OF SPANISH AND CHINESE CULTURE IN PROFESIONAL RELATIONS.

E. Hall ('70)	G. Hostede ('80)
Context High /High	Individualism / Collectivism
Proxemics (environment)	Trust / distrust of power
Near/Far	
Monochronic / polychronic	Short term / long term action
	Acceptance of uncertainty factor
	Masculinity / Femininity

Source: [12]

According to reference [13], there were studies on comparative analysis of different cultures to discover how cultural factors affect negotiations. He signalled some "hidden behavioural systems" which provide meaning to actions, that in this case correspond to tourism negotiations - being those which most determine the context, the space and the time:

1) *The context*: this is the information surrounding the event. There are two types of culture: the cultures of rich media context, in which that which is implicit in tourism negotiations is the most important and in those which, logically, more importance is given to the non-verbal and the paraverbal (this is the case for Spanish culture); and the cultures of poor communication context, in which that which is explicit occupies a dominant position, with clear norms and predictable situation changes. In Chinese culture, a direct communicative style is considered difficult (especially in negotiations). The indirect style is preferred, as it is often seen as more elegant and less blunt and permits both the criticiser and the criticised to not lose face. Furthermore, in the tourism business, gestures and body language are not usual. What is communicated in negotiations is principally through words that are transmitted in a slow, calm manner, which permits a greater clarity of conversation, and therefore speakers understand better what is being said. It is customary to ask questions in order to label the other person and in this way facilitate a relationship with them. On the other hand, in Spanish culture, it is inconceivable that one would start a conversation by asking the other person's age and salary.

2) *Space and distance*: these are decisive factors in tourism negotiations, in terms of how one negotiator feels in respect of another at any given time. Reference [10] considers there to be four distances: intimate (from 15 to 45 cm), personal (from 45 to 125 cm), social (from 120 to 360 cm) and public (from 300 to 750 cm), and their perception varies according to culture. An important detail is that the activities that are carried out in each space can vary according to the culture. In the case of tourism negotiations, in Spain, the individual territory is usually larger than in other Western cultures, which is reflected in the relative absence of expressions to apologise to someone for invading their personal space or to request to someone that they stop entering your personal space, as is normal in, for example, China. In addition, in the

Mediterranean countries, being tactile is an integral part of conversation, although in business this happens less. Nevertheless, it is a way of calling the attention of the negotiator, or a type of physical expletive.

According to this parameter, cultures can be grouped into contact cultures and non-contact cultures. This author provides a list of cultures, from most to least contact, where Mediterranean countries such as Spain have more contact during business negotiations in tourism than Asian countries such as China [10].

This ties in with what arises when the different ways of understanding space may and often do generate compatibility problems including “culture shock”, even more so when referring to tourism negotiations, where not only are the negotiators influenced by cultural differences but also by what is being negotiated, that is to say, tourists who go and come from China or Spain.

If a Spanish tourism business owner, while discussing business with a Chinese person, invades their personal space, the Chinese person will interpret such a movement as an invasion of their personal space, an act of aggression, or as disrespectful. This situation will cause a distance to be produced which then permits them to recover their space. In China, when tourism is negotiated, a prudent distance must be maintained, which fluctuates between 120 and 360 cm. The closest distance that is produced is when greeting, which is done via a handshake. When a greater link of friendship exists, it is usual to give a punch to the shoulders, but these situations are very rare. In general, in tourism negotiations, relations are very formal, if distance is considered as a factor of formality. When negotiations include invitations to eat, distances reduce, as now the ambiance has changed to one of camaraderie [14].

3) *Time*: There are different concepts of time: monochronic people organise time into separate units, doing a single time at a time, and the established schedule is a priority. Polychronic people are characterised by the simultaneity of their actions, and consider the action itself as more important than sticking to the schedule. In light of this, in Spain (as in other Latin countries), studies reveal that the dominant tendency is that of the polychronic or synchronic individual. In Spanish culture, with regard to tourism negotiations, there is a tendency to start various tasks at once. Dates are flexible, and to some extent a waste of time and loss of synchronisation with others can occur when the task is changed. Arguments are based on reasoning (sometimes based on figures), there is flexibility in punctuality, in appointments (mostly in informal appointments) and in the working day. In contrast, in the monochronic cultures, as is the case in China, commitments to dates in tourism negotiations are prioritised, and even more so when dealing with business. In monochronic cultures it is understood that only one thing is done at once, and to avoid wasting time, it is imperative to have the necessary information and the means available. Arguments are based on figures, appointments are adhered to and punctuality is observed, both at the beginning and at the end of every day. In short, the commitment is to the task that is being realised.

Tourism negotiations in China follow a plan, and even though various themes can be discussed, they have prepared strategies to confront the different situations that may be faced.

C. Cultural Dimensions Involved in Tourism Business

In 2001, four dimensions in the value systems which affect human thought, organisations and institutions were identified in a study carried out on the workers of the multinational IBM:

Individualism, Power Distance, Avoidance of Uncertainty, Masculinity and Long-Term Orientation (LTO) a fifth dimension which was subsequently added after an additional international study was conducted with a survey developed by Chinese management and employees[11].

From this perspective these indicators are presented from the point of view of tourism negotiations.

1) *Individualism (IDV)*: represents the preference for freedom and the grade of looseness of social ties. Individualism places special emphasis on personal career, rewards and respect while collectivism emphasises the values and harmony among group members, which are subordinate to personal interests. In tourism negotiations, the Spanish tend to be more individualistic and very conscious of intimacy, which should not be confused with selfishness. Chinese culture, accustomed to the dependency on the family unit, is less individualistic and has a sense of belonging to the company.

The individualism – collectivism index goes from 0 to 100, where the higher numbers represent more individualistic cultures. China's ranking in the Hofstede index is 20. The Chinese are positioned in a lower ranking than any other country in Asia on issues of individualism versus an average of 24. This can be attributed partly to the high level of emphasis on a collectivist society by the communist regime, compared to more individualistic regimes. Loyalty is paramount in a collectivist culture. Society fosters strong relationships where everyone takes responsibility for the other members of their group. The Chinese culture is grateful for what it has, with a high sense of conformity, which does not mean that the Chinese are totally in agreement with how they should live, but their virtue of obedience does not allow them to freely express their opinions. This is reinforced by the political situation in the country. In the tourist business in China, collective businesses prevail, where the benefits are mainly for a group of people, as opposed to individual benefits. In recent times, a modality of mixed businesses has been rising, with public and private management. Previously only state companies prevailed.

2) *Power distance (PDI)*: leading the tourism sector is the grade of closeness or separation that exists between managers and employees in the decision-making processes and governance. It is that which separates two people based on their relation in the hierarchy. A culture with a high power distance believes in authority, in the hierarchy, and has a low degree of egalitarianism. The corporate culture with regard to the tourism business in Spain is considered as being

hierarchical and centralised, with a score, according to Hofstede of 57, compared with a score of 80 in China. This implies a tendency to a relatively low degree of involvement and participation of the employees. At the same time this contains a higher degree of conflict between the management (or owners) of the company, and the employees.

Based on studies of organisational culture ([11], [15], [16]), Spanish tourism companies are characterised by a hard structure, with a manager, and a large intermediary bureaucracy. As a consequence, this creates a power distance.

In China, it is significantly worth noting the high level of power distance, 80 as compared with the average of other countries in Far East of Asia of 60, and the world average of 55 years. This is indicative of a high level of inequality of power and wealth in society. This condition is not necessarily required by the population, but rather accepted by society as part of their heritage or cultural heritage.

3) *Avoidance of uncertainty (UAI)*: it is the degree to which members of a tourism negotiation will feel uneasy with ambiguity with relation to the future. It also refers to the level of clarity-ambiguity of the instructions and orders that are received, and can therefore cause reactions of rejection or of preference: a culture with high acceptance of uncertainty accepts ambiguity as an inherent part of the challenge offered by work for individual development, while a culture with a low level of acceptance prefers concrete tasks with specific solutions.

Spanish tourism businesses have a lower level of rejection of uncertainty than the Chinese, with respect to their actions and planning. While Spain presents a level of acceptance of uncertainty of 86, China has a level of 30. Spain offsets this distrust of ambiguity with laws, rules, and norms (which give security). The acceptance of uncertainty does not appear to be related to the "time" factor. One reason is seen as the predominance of religion (primarily Catholicism) for acceptance or denial.

Religion, or the lack therein, compensates for the factor of ambiguity with spiritual or superstitious support. Fondness for lotteries is congruent with this variable. In China, uncertainty reflects the degree to which the members of a society are able to face anxiety by minimising uncertainty. This is reflected in the figures of studies on the tourism industry, projected, which enable appropriate decision-making. China is in the middle group of countries with a score of 30 out of 100 when it comes to avoidance of uncertainty. The Chinese prefer rules and structured circumstances. They are practical, and believe that if they work a lot they can also influence the future.

Employees in the tourism industry in this culture tend to stay in the same job for as long as possible. Although, for example, to reduce uncertainty, the religion of China is officially designated as atheist by the State, the concepts and the teachings of Confucius, the ancient Chinese philosopher (500 BC), form part of society in general. Some religious practice is acceptable in China, however, the government establishes rigid limits.

4) *Masculinity (MAS)*: cultures with a greater tendency towards masculinity define humankind in more traditional ways and give stereotypical preference to masculine behaviour over feminine behaviour, and value more assertive conduct.

In the tourism business, cultures more directed towards femininity have a wider and more complete vision about the different roles played by men and women in the world of work in tourism and in the home.

Interpersonal relations are taken more into account, as is the work/life balance. According to this cultural dimension, Spanish culture in terms of the tourism business is considered to be more feminine as compared to Chinese culture (this should be no surprise in the face of the other myth of machismo); nevertheless in the senior positions, the man still takes the lead in the tourism business. The Spanish tend to prefer: having good relations with their superiors, working in a good working environment with their colleagues, having a pleasant working environment, and job security.

The Chinese tourism business is seen as a masculine society. They are more assertive and competitive than feminine societies, which are generally more modest and empathetic. In China, there is a greater gap between male and female values. In the Chinese market, women have been looked down on and relegated to second-class status, according to the teachings of Confucius, who said that woman could not work and should not remain in the family home, but in that of the husband [17]. Currently, Chinese female entrepreneurs account for 20% of all Chinese entrepreneurs. 41% of them work in the private sector, and within that, mostly in SMEs.

5) *Long-Term Orientation (LTO)*: the values associated with long-term orientation are thrift and perseverance - values associated with short-term orientation are respect for tradition and fulfilling social obligations. Both positive and negative ratings of this dimension are found in the teachings of Confucius, China's most influential philosopher who lived around 500 BC. However, the dimension also applies to countries without a Confucian heritage. For the Spanish tourism businesses, plans and schedules are not as important as relationships. Spanish society, as a society with a tendency towards the short term, is linked to values such as respect for tradition, abiding social and cultural obligations in which people protect one another. A relatively low rating indicates that the country does not reinforce the concept of traditional long-term orientation. In Spanish culture, changes can be made quickly because traditions and long-term commitments do not impede change. The Geert Hofstede analysis carried out on China's long-term Orientation (LTO), indicated the highest ranking factor (118), which is true for all Asian cultures. This dimension gives the perspective of a society over time and the attitude of perseverance - that is, overcoming obstacles in time, with will and strength. China's culture has a tradition of huge savings and perseverance, with a strong long-term vision. However, in recent years it has not

been left untouched by the consumerism which has been brought by the influence of foreign cultures, and which to some extent has affected the value of savings. In ancient times, China had respect for tradition, but this is being slowly lost today. Families are not as close as before and young people have become accustomed to living apart from their families. Only during holidays such as Chinese New Year do families get together. Nevertheless, the family remains an important pillar in Chinese culture.

A high LTO, as is the case in China, indicates that the country prescribes to values of long-term commitments and to respect for tradition. This supports the strong work ethic, as is the case in the tourism industry, where long-term rewards are expected as a result of today's hard work. Nevertheless, tourism negotiations can take more time to develop in these societies, particularly for individuals who come from other societies.

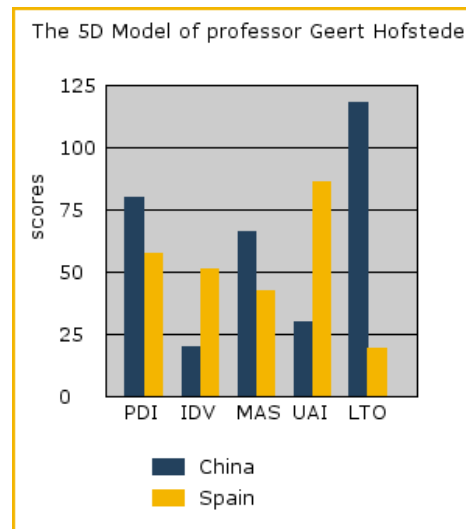
From a general overview, differences can be observed in tourism negotiations between China and Spain from the perspective of the dimensions of Hofstede. Large gaps can be observed in the indices of individualism, which in some way could hinder negotiations between tourism entrepreneurs working towards collective goals as opposed to individual businesspeople who are working for their own good. Another relevant factor is the index of avoidance of uncertainty, where Spain rates highly (table 3 and fig. 1). Spain is more open to uncertainty, and hence there is a greater risk aversion in tourism business issues, which could be an obstacle for negotiations with China.

Long-term orientation is where the biggest difference lies between the two countries. While China has an index of over 100, Spain's around 20. This could be a major hurdle to overcome when it comes to making tourist business decisions about where and how long to establish trading links.

TABLE IIIII
CULTURAL DIFFERENCES ACCORDING TO HOFSTEDE

Indicator		China	Spain
PDI	Power Distance	80	57
IDV	Individualism	20	51
MAS	Masculinity	66	42
UAI	Avoidance of Uncertainty	30	86
LTO	Long-term Orientation	118	

Source: [18]



Source: [18]

Fig. 1 Assessment of cultural differences

As far as social character is concerned, Spain is characterised within its European context, by accepting classism, but above all for its low tolerance of uncertainty. The latter seems most revealing and explains much of the “bubble” idiosyncrasy. If one is afraid of ambiguity, one makes stable value systems even where change and adaptation are necessary.

In this way, the security offered by owning a property, a stable job, clear and simple references of what it is that makes us happy (and it would appear that those who we see on television are happy), of what is progress, etc... is unquestionable for any situation although not always sufficiently argued and justified.

III. INFLUENCES AND CONSEQUENCES OF THE CHINESE AND SPANISH STYLES OF TOURISM MANAGEMENT FOR THE TOURISM BUSINESS

A) *The management and leadership style*

The management and leadership style of Spanish tourism is usually characterised as having tendencies towards authoritarianism – obedience is expected of employees. Employees appreciate the management's personal qualities, and therefore show loyalty (Management By Loyalty). The collaborative, flexible management style is not used much in Spain, due to a lack of knowledge of how to treat employees who express unanticipated approaches (uncertainty).

The success of the Spanish tourism manager is often the result of his own personal ability to create networks and build relationships with important personalities in the government or banks (networks of informal relationships). The Spanish, according to the research, do not like written (since in their opinion this would indicate a lack of confidence).

In Spain, the processes of decision making in tourism businesses are usually short-term, personalised and centralised. Decisions are usually taken fairly quickly (it is not always necessary to work out all the consequences). The details are worked out later!

Despite this, with generational change and the internationalisation of higher education and companies, a change in management style is perceptible in Spain, which is leading to an increase in the “professionalization of the economic mentality”.

Two concurrent management styles can currently be observed in Spain: the hierarchical style and the more flexible style. Young Spanish professionals consider working as part of a team and participation in decision-making as very important.

According to the project Marca España [19], the Spanish, as opposed to other populations, emphasise the expressive and “warm” aspects of life (emotion, vitality, leisure), more than the instrumental or “cold” aspects (efficiency, discipline, work). Spain is a good country to live in, but bad to work in, although not as much as Italy and the other Latin countries. Diverse studies on national stereotypes show that these two facets of the images of the countries are hardly compatible. A country is either one thing or the other: *tertium non datur*. Those countries which occupy the top positions in the instrumental aspects (China, Japan) occupy the bottom positions in expressive aspects. The converse is also true: those which occupy the top positions in the expressive aspects (Spain, Italy, Greece), occupy the bottom positions in the instrumental aspects.

There are 3 elements which affect the culture of the Chinese tourism industry that are fundamental when doing business [20].

1) *Socio-political and cultural conditions in the People's Republic of China*: China has been a single-party socialist state since 1949. The party in power is the Communist Party. The country's economic culture is a centralised structure with a strong governmental control, although this is decreasing somewhat. The result of this is that tourism negotiations are long, but once established, they last over the long term.

2) *The influence of Confucianism and Taoism*: Confucianism has long exercised its influence over the Chinese way of thinking and acting. To mention just a few influences: cultivation of morality, importance of personal relationships which are usually hierarchical, reciprocal and family-centred, orientation towards family and the group, respect for elders and to the hierarchy, avoidance of conflict and achieving harmony. Taoism is important in negotiating the relationship between two opposites, yin and yang. The basis for Chinese negotiation is mutual respect, trust, benefit, agreement and protocol.

3) *The use by Chinese tourism negotiators of two transcendental works*: The Art of War and the Secret Art of War: the 36 stratagems. The first of these has guided Chinese military and generals to victory for many centuries, and when applied to business, it allows environmental survival, prevents tactical errors, benefits from the terrain, and maximises the benefits of successful negotiations. The second work is one of the military classics of Ancient China and proposes the use of

deception, subterfuge or hidden tactics to achieve military objectives. This brings them to treat business negotiations with parameters of resilience, taken here as a means of promoting processes that involve the individual and their social environment, helping to overcome adversity in relationships and adapt to society.

B) Human Resources

In this context, it is important to note that Spain is one of the countries in which more hours are worked per week: everything necessary is done to resolve client's problems. Industrial or business relations in this system are emotional and based on trust, they are not merely business-oriented objectives.

Management styles in Spanish tourism businesses are reinforced by the acting and negotiating styles between both the unions and the company management. Spanish unions, which play an active role and are as influential and powerful as in other European countries, are often seen as radical.

Since 1988, the Chinese government has begun a process of converting state-owned companies to individually-managed companies, maintaining, nonetheless, a large part of them under state control. Companies have played a significant role in Asian countries' successful economic upturn. This good performance is mainly based on their management style, which focuses on cultural and social values proposed by Confucianism.

This is manifested by the building by management of truly cohesive teams who are integrated and committed to achieving objectives. These companies are characterised by flexibility, a high level of centralisation, a low level of bureaucracy and a collectivist dimension as cohesive as that of a family. Chinese management is also characterised by its entrepreneurial and innovative style. Confucian philosophy emphasises the idea of integration of industrial relations systems in which morality, discipline and loyalty are key parts [21].

In China, a company's human resources are highly valued. There is a constant concern to build capacity through training, in accordance with the requirements of current scenarios and the advancement and development of technology. Monitoring is carried out to ensure that there is no favouritism. A genuine commitment to ethics and values that support group members is displayed in such a way that they can fully identify with the organization.

C) Communication styles in companies

In Spanish companies: meeting are more or less informal and planned, and are usually carried out in the office of a superior, without an agenda. The results are generally open.

In Chinese companies: the date and agenda are planned. Goals and objectives are defined.

In Spain, the motivation or demotivation of employees may arise when colleagues know each others' salaries. Spanish people usually talk openly about their salaries with their colleagues. In Spain, people are very quick to use the informal “tú”, although this does not imply more equality between

people using this familiar form of address. Behaviour and communication style in Spain is faster and more active than that of the Chinese, but also more complex.

The Spanish have much more flexible grammatical structures that allow speakers to indicate to each other when and where they can continue their conversation. Interrupting a speaker is not considered inappropriate or impolite.

Physical contact during a conversation happens often in Spain. In Spain, men greet each other with a handshake; women usually kiss each other on the cheek. Colleagues pat each other on the shoulder to show affection – which is unthinkable in China.

Hierarchy was invented in China about two thousand years ago. Since then, the military and public service have had total control, like most organisations in general. Since 1945, the pyramid organisational structure, typical of armies, was taken up by organisations worldwide. Nowadays, the tourism industry continues to maintain the pyramid structure, with a strong respect for the hierarchy.

Since the eighties, the traditional structures, highly controlled and with scant employee involvement, have begun to be replaced by an organisational environment characterised by greater commitment, high personal involvement, and self-management. Traditional organisations are made in the form of a pyramid, while the new types of empowered organisations look more like a circle or a network.

D) Business etiquette

Both the Spanish and the Chinese pay a lot of attention to dresscode. Appearance is an indicator of professional success.

In Spain, it is customary to give a gift to conclude a successful negotiation (although it should not be over-the-top in order not to compromise the other party, as they may be unable to reciprocate).

Chinese businesspeople are usually aware (due to books and courses) that in order to be successful when dealing with their Spanish counterparts, it is a good idea to understand and attempt to imitate their behaviour.

Emotions usually play a more important role in Spanish culture. Nevertheless, one should never lose control of one's emotions or put one's counterpart in an embarrassing position where they could lose face.

If the Spanish host suggests it, it is possible to talk business during a meal, and this is often done (in addition, personal relations are created or reinforced in this way); however, for the Chinese it is recommendable to enter into business issues at the end of a meal after talking about more general subjects (sport, family, holidays, etc.)

In Spain, informal moments or periods are used to address relationships, maintain them, and to build new contacts. Friendships are tremendously valued in China, and cultivating friendship is primordial.

E) Men and Women in Management

In Spain, there are very few women occupying senior management positions (only 7 of the best-known executives are women). Although in the last few years, the number of

women in the workforce, and those with higher diplomas, has increased considerably in the active population. Women earn less than men (20-25% less); the difference in salary is not just due to salary discrimination, but it also depends on the type of work contract, type of activity, age and schedule (less flexibility). Nevertheless, women in China have had a difficult path to take their place in the world of business. They have had to battle against strong cultural barriers, as laid out in the teachings of Confucius. Currently, Chinese female entrepreneurs make up approximately 20% of the total of Chinese entrepreneurs. 41% of them work in the private sector, and within that, mainly in SMEs [17].

IV. CONCLUSIONS

“Asian countries, particularly China will continue to be serious competitors in tourism matters. The world is changing, geopolitics are changing, centres of gravity are changing,” said Mr. Rifai, Secretary General of the WTO.

Cultural theories can't always offer and will not offer forever, all the answers for reasoned and reasonable action or appropriate behavior. Cultural differences with relation to particular characteristics (such as profession, age or social class) can often be as great as or greater than intercultural differences. This is exacerbated by the fact that in many countries, there is a high level of cultural diversity. Internationalizations of companies also has serious implications for business culture.

For this, resilience seeks to promote processes that involve the individual and their social environment, helping them to overcome adversity in relationships and adapt themselves to society.

These are precisely the new capabilities that new members of the community develop – how to run a prosperous business, how to undertake community projects and how to create functioning and influential institutions which lead to greater resilience and insight in business, putting emphasis on the mediatory role of services and communication relations between communities.

However, by focusing on the social aspect rather than on cultural aspects that can affect tourism negotiations, the following two steps can be identified which help to achieve successful negotiations in China as well as in Spain: Valuing what type of vulnerability exists in cultural relationships between the two countries that can affect the tourism system, and favoring intercultural relationships and language skills.

More preparation is needed, with an open view of the world, broadening one's horizons beyond the annual report and asking simple questions like: What would I do in case of...?, What new tourism business opportunity could be created from these cultural differences, from these conflicts? Successful businesses will be those that react quickly to differences, to crises and risks, and even better, they will anticipate them before their competition.

In addition, the tourism sector is subject to a series of risks which threaten its continuity, including health threats (pandemics), terrorism, economic, social and environmental risks of the type that no government can ignore, and it has to

prepare its workers to know how to act in these types of crises. In this, both governments are on the same page.

Tourism systems rarely remain balanced. Paradoxically, there is a conviction that “imbalance gives stability”, wherein different parts cooperate in the fight for survival. It can be assumed that the elements of the system communicate with each other and are organized in such a way as to be capable of self-management in order to reach objectives and goals. These models give rise to the generation of complex systems that are subject to disturbances from the environment, and lead them to generate change and adaptations.

To do this, it is necessary to forecast change and act with energy and efficiency, and this can be done from the perspective of resilience as a mechanism to address cultural interactions when negotiating. This remains widely applied to numerous situations and contexts to explain the capacity of resisting and reacting to an adverse fact.

Resilience seeks to promote processes that involve the individual and their social environment; helping them to overcome adversity (risk), adapt themselves to society and to changing business conditions.

The properties of resisting external fluctuations and to self-organize depend, also, on the structure and functional disposition of the systems, as well as the initial state, capacity of government, governance, etc.

It is precisely these new capacities that are being developed by the members of the Chinese and Spanish communities, which have to face this reality and face the changes in the markets, on how to run a business and how to create functional institutions which can respond to this change.

It is very important that the statistics of information between the two countries improve; giving reliable data of the true relationship that exists between both countries.

It is crucial to give proper importance to the knowledge of languages and cultural studies between the two countries, and that not just comprehension, but understanding is bettered between Spain and China..

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