The light of increasing international communication business essay

Introduction

Complex and controversial, globalisation is an area of research that is studied in its own rights. It has not only impacted and shaped the economies of the world but has also affected individuals from varying cultural backgrounds and practices in a way that has not been seen before and with the economic decline in recent years this is further strengthened by mergers and acquisitions. Proponents for the globalisation process argue that globalisation and industrialisation comes with a greater sense of freedom, openness and social relations. Systems of inequality that once existed have been displaced allowing for greater autonomy (CLMS M3 U1). Others will say it undermines democracy, advancement in technology creating connectivity increases vulnerability, causes division and eats away at national culture (ibid). While the debate goes on whether we live in a globalised society, given the free flow of communication and information access via advanced technology, the globalisation has attracted attention and social theorists including those of the Marxist and Weberian arenas are converging on the idea and debating its strengthening dominance with a critical eye Kellner (CLMS, M3 U1: 3). Consequently, the objective of this paper is to determine whether national culture is still significant in shaping HRM and training practices. The assignment first gives a brief overview of globalisation and its driving forces while section two gives a definition and background information on international communication while highlighting its increasing dominance in the global world. The pages that follow in section three defines national culture and lay out the theoretical dimensions of national culture as identified in the literature and other sources using Hofstede's framework to

determine its influence on HRM practices. The assignment will conclude by showing that while some form of convergence of HRM practices are taking place, national culture remains a pervasive influence in other areas of HRM practices and if ignore can have serious implications for the global economy. For this reason, supports the divergence theory that HRM practices culturally bound (CLMS, M3 U1). Theorists of the globalisation process purport that in the global society, experiences can no longer be restricted to the national context, as Giddens (1989) puts it, " globalisation decisively conditions our fate, nation states are no longer the important social organisation and the borders between them are no longer seen as being as solid as they were once". Characteristically, globalisation includes the amalgamation of worldwide trades into one global economy, the modifying of local relationships to global ones and with the increasing cultural and social global awareness, it diminishes the importance of geographical distance to economic transactions and global communications rather than social and economic interdependences (CLMS, M3 U1). Cited in Kirby et al (1997: 366) Robins further said that:" The global economy exists in the context of the realities of existing societies, with their accumulated historical cultures and ways of life…" He further said that, " globalisation is frequently seen in terms of the disembedding of ways of life from the narrow confines of locality ……". From the convergence perspective, spoke of ' globalization as breaking down barriers, as a collective, homogenise society, creating uniformity for a universal culture', thereby making it possible for accessibility and developments in a free market (CLMS, M3 U1) and Kerr et al (cited in CLMS, M3 U4, S1). Furthermore, with the industrial revolution and rise of

international communication systems, the assumption is that individuals would live, and work in some form of ' global village' or ' network society' (CLMS, M3 U1) where interaction takes place via information and communication technology form over geographical distances. This is seen as progress towards a ' new world order' with greater freedom, diversity, social and cultural awareness and democracy, universal the best way to achieve common objectives for everyone and protect the rights and interest of a country (CLMS, M3 U1-4). In contrast, critics argue that globalisation is harmful and rather than promoting democracy it actually undermines freedom and national identity (CLMS, M3 U1: 4) and Crocket (2001). Sturrock (2004) also suggests that, ' globalisation is responsible for undermining the homogeneity of national cultures' and Tehranian (1997) said ' it is blurring technological, economic, political and cultural boundaries.' This is synonymous with the divergence perspective, who believes that we do not live in a globalised society, where homogeneity is the norm and everyone is happily interconnected, there will always be differences Hofstede in (CLMS, M3 U1). Therefore, from that perspective, it is unrealistic to assume that full homogenisation will develop. Hofstede concluded that, while practices may appear similar on some levels, different cultures will experience things differently (ibid)). Although there are arguments for both sides of course, however, the influence of national culture should not be taken lightly because the accumulation of cultural diversity will not go away Hofstede (2001). With such disquiet of the convergence and divergence process, there is acceptance of it at local and national levels of management studies (CLMS, M3, U1-4) and the above debate gives a flavour of topical discussions. From

the various literatures presented in the social science arena, what is evident is that as the forces of globalization accelerates, there is a need to consider it in relation to national culture, which in the new global economy, is a central issue everyone operating in multinational corporations (MNCs). Therefore, shaped by the shifting tide of technology, globalisation has cultural implications, which then becomes significant. What happens when the forces of globalisation collides with national cultural identities that are entrenched in cultural values and beliefs? Does it adapt its practices to enable its diverse society to participate in the free society? These are some of the questions to be answered in the final section of the assignment.

Increasing international communication

Through globalisation, the world has become interconnected; a ' global village' and International communication (IC) has been made possible by mass communication networks resulting in the free movement of goods and services at international levels (CLMS, M3 U1). To establish the context in which the next section is written and thus provide insight for the reader, an overview of ' international communication' and ' increased IC' is provided from theoretical perspectives. Referred to as an ' expanding communication space' by Volkmer (1999) and ' global communication' in (CLMS, M3 U1: 11), there is no clear acceptance of a definition for international communication. However, literatures viewed it as ' a process through which information and data flows freely between international borders using various ICT media and can take place between people and government of varying nationalities and cultural backgrounds', (ibid). Thereby enabling them to have a voice in an open diverse societyShaped by changing developments worldwide in

communication, transportation and increasing technologies particularly satellites, the internet and wireless technologies, globalisation has with its vast phenomenon, enabled developing countries and remote areas once cut off without access to technology and even electricity (CLMS, M3 U1-4), to start communicating, sharing information and improve personal and social space in the IC revolution. Rich in history and expanding communication space, today's advanced technology has created a vibrant relationship between countries and we are now seeing an increase in the development and flow of ICT and communication denominators between countries such as issues on environment, politics, social, economical and culture are being discussed and resolved in literatures and the media. This has certainly transformed the field of IC in the media in a way that is unprecedented. We are now experiencing a shift in technology and IC that have not just enabled diversification but shaped multinational corporations (MNCs) and influenced policy changes such as HRM practices and empowered individuals to participate in political discourse at local, regional and international levels Constantinou et al (2008) and (CLMS, M3 U1). International communication is not new and has been with us for centuries since people decided to live in communal villages. With the exchange of ideas, products, radio, telegram, newspaper and books, since then communication have become fundamental in the lives of people across the world Madikiza and Bornman (2007) and advanced technology has since crossed cultures, borders, time and space and is helping to make IC more efficient. Technologies such as cables and satellites have now enabled communication between the developed and developing countries like Africa, Asia, Caribbean, Britain, USA, France and

Germany, resulting in an explosion of communication on a global scale promoting information sharing, the creation of a knowledge base economy and enabling international businesses to trade easier Volkmer (1999). Television media like The BBC and global CNN in particular have also profoundly reshaped the face of IC in the 21 century by providing ' instant' information and broadcasting live first hand and up-to-date news programmes around the world to different nations, creed and cultures. For example, seen and felt everywhere, CNN often refers to slogans ' global news media', ' global village' ' across nations and cultures' and ' as it was happening' CNN (2012) to give us a sense of the instant society we are in and the rate at which IC has increased. We are truly experiencing a global shift. With other emerging forms of new and advanced ICT such as mobile devices, Skype, cloud computing, and smart phones all being used to share and exchange information internationally, the list is growing exponentially. Hence, people of different cultures are talking to each other at the touch of a button and working simultaneously worldwide. This has seen the emergence and integration of MNCs becoming the dominant force behind corporational change processes expanding outside their own region into unfamiliar foreign territories (CLMS, M3 U4: 19). With this comes the complexity of intercultural difference in areas of languages which is seen as ' the main stem of culture', beliefs, values, behaviours and practices (CLMS, M3 U1-4). What appears culturally acceptable in one setting might be misinterpreted in another (ibid). Hence, an awareness of cross-cultural communication (verbal and non-verbal) differences is critical. Issues of non-verbal communication cues such as body language and gestures that are culturally bound, can sometimes be

misunderstood when operating at international levels and should not be underestimated (CLMS, M3 U1: 13). Cited in Shachaf (2008) Barna concur, ' one of the reasons intercultural communication fail to create mutual understanding is due to a lack of understanding of non-verbal cues because people from different cultures communicate differently and have their own style'. Consequently, all these issues influence organisational efficiencies and require sound and sensitive HRM practices. One thing is certain, is that the global world shaped by IC, Volkmer (1999), is a mover and shaker and has profound impact on national culture. Hence, the next section will discuss whether national culture has any influence on HRM practices.

National Culture Definition and Background

Culture is all around us and impact on daily life in every way, consequently the issue of national culture is another complex area and can be studies at different levels of national, organisational, individual, religion, gender (CLMS, M3 U4). With the economic global downturn, we are seeing businesses being transferred into international fields. It has therefore become even more challenging for managers to deal with the cultural mix of staff in businesses, education or politics. Its evolving concept has consistently generated interest in social and cultural anthropology, particularly in individual attitudes and values (CLMS, M3 U4) and is not likely to disappear. Yet, despite it being a widely used term, years of studies in this area, have not provided a universal definition and as such, culture has many meanings and definitions depending on which context it is used in. However, different scholar in cultural studies refers to it in the literatures and other sources giving acceptable definitions. Definition and meaningBeck and Moores (1985) sees

culture as " the values, beliefs and assumptions learned in early childhood that distinguishes one group of people from another", which is in line with Hofstede's reference to ' software of the mind', and Berrara (2010) cites Adler saying, " Culture is a way of life of a group of people, the configuration of all the more or less stereotyped patterns of learned behaviour which are handed down from one generation to the next through means of language and imitations." In (CLMS, M3 U1) cites Kluckhohn (1951) as the first anthropologist to argue the case for a universal category of culture. His consensus of anthropological definition is " Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional ideas and especially their attached values." These definitions show that cultural variables that influence HRM practices can become visible at the values, beliefs and assumption stages. Consequently, organisational culture is based on patterns of shared beliefs and assumptions that influence HRM practices accordingly Schein (1992) cited in Aycan et al (2000). Hofstede remains the individual most renowned and cited for work on culture from a divergence perspective. Work in his (1991) research saw him invariably referring to national culture as ' mental programming' and ' software of the mind' (cited in CLMS, M3 U1: 3-4) which is now commonly used amongst social anthropologists. His actual definition of culture is, ' the collective programming of the mind distinguishing members of one group or category of people from another' (ibid) which he admits is a modified version of Kluckhohn's (1951) definition. Here category

refers to regions, nations, national borders, religion, organisation, ethnicity etc (ibid) and as such, should not be viewed in isolation. It is clear to Hofstede, that culture does matter as he went on to suggests that individuals share a collective national personality. This represents their cultural mental programming developed earlier on in childhood and as growth and development takes place; the immediate environment reinforces this personality (CLMS, M3 U1) which in turn shapes values which are also shared by the community, beliefs, expectations, perceptions and behaviour. Whilst several area of his explanation holds true, a concern with culture as a ' collective mental programming' suggest that it is difficult to change ones culture since it involves a group of people steeped in tradition to make the decision. Often this includes family members, religion, legal process, education etc and patterned ways of thinking, feeling and reacting that are usually crystallised within the society Hofstede (2001). Therefore, it is unlikely that any change will ever happen (Cited in CLMS, M3 U1: 14). Furthermore, " mental programming" gives the impression that individual's thoughts and feelings are controlled like robotic machines and have no freedom in what they do (CLMS, M3 U1 S4). In defence, Hofstede hastened to say that he was not implying that everyone in a society is programmed that way, there are unique differences that exist between individuals that should always be appreciated (CLMS, M3 U1). What is clear is that culture determines the uniqueness of individuals of a particular group of people just as personality determines how unique an individual is Hofstede (2001). Hofstede suggests that culture is not inherited but learnt, not specific to any individual but is shared by a group of people from within an individual

cultural environment (CLMS, M3 U1: 5), and that socio-economic and cultural awareness is essential to any culturally mixed organisation. A personal viewpoint is that a ' reprogramming' of the mind and understanding of what individuals' of a different culture value, how they expect to be treated, language differences, behaviours and the way they do things is likely to build trust, mutual respect, gain cooperation and in the long run reduce turnover in MNCs thereby impacting on economic outcomes. ValuesComparable to a culturally mixed organisation with varying values, beliefs and differences that has to be stripped away to understand and manage effectively, Hofstede's attention turned to values. He demonstrated the visible layers of organisational culture that can influence businesses and operations from different dimensions (CLMS, M3 U1: 13) critical for HRM practices in MNCs. Using the " Onion Diagram" in Figure 1, he sees values as the invisible and implicit mental software as the nucleus of national culture and the most influential since these are formed early in life by absorbing information from and mimicking those around (ibid). He defined it as " a broad tendency to prefer certain states of affairs over others" (CLMS, M3 U1: 7) and cites Kluckhohn saying, " value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group...." (ibid). Eg; an implicit value for the UK as a pluralistic country is fairness and equality for all (equality and diversity) and personal freedom and advancement in comparison to say China an implicit value is the acceptance of inequality amongst people and putting others first or loyalty to the group rather than self advancement. Therefore, hiring and promotion done with group consideration in mind as oppose to the UK where personal fulfilment and demonstrating contribution

to society is the norm Hofstede (1980) cultural dimension studies. Fig 1: These intrinsic values different from organisational ones, are core to the alignment and implementation success of HRM practices, and are to be handled with sensitivity when operating in MNCs. Hofstede (1980) also identified practices that are also fundamental to a nations culture that should equally be taken into consideration as emotions are usually attached to these symbols with deep meanings are the most visible and seen by others includes gestures, pictures, dress style, flags etc. Others are heroes who are iconic individuals alive, dead or imagined and seen as role models such as book/magazine characters, presidents or TV personalities and ritual practices that are performed collectively in communities and seen to be socially essential like greetings, ceremonies (ibid). All of which can be complex and delicate in decision making, managing diverse groups and finding out which HR practices are most effective in countries with different cultural values. Cultural DimensionsHofstede's work on culture remains the most extensive presently, to help us understand and measure cultural differences. Since national and regional also levels contribute to the culture of an organisation, which in turn influence practices and how people behave, Hofstede developed the culture value dimension model. Using data analysis from his (1980) attitude survey, he analysed results for 51 countries (not all countries were included), by measuring managers' perception in four socio-cultural dimension areas and identified these differences that gives insight into how workplace values differ from one country to another. Grouped under 4 distinctive headings of ' cultural dimensions' these societal values are based on scores of high or low to determine what values are important to

a country or culture. To explore this in more depth, Professor Hofstede's work is available online at The Hofstede Centre www. geert-hofstede. com/dimensions. html and reading his book. However, for this exercise, the purpose is to demonstrate the importance of taking national cultural differences in consideration when implementing HRM practices and how to adapt practices based on culture the business operates in (CLMS, M3 U1), Hofstede (1980). Power distance (PDI): relates to the degree to which individual accepts, that inequality exists in the society, that there is an unequal distribution of power in a group and differences are accepted. Individualism/collectivism (IDV): relates to the degree at which individual are more focussed on their own needs as oppose to others and being integrated in a group. Masculinity/femininity (MAS): relates to the division of gender roles in a society that leans more towards preference for male/female leaders who exhibit certain values and behaviours similar to the organisation. Uncertainty avoidance: (UAI): relates to the degree to which individual relate to life's uncertainties when dealing with unknown and ambiguous situations.

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Long Term Oriented (LTO): the focus is on long-term goals where individuals places value on the past or present and lean more towards tradition. This work has since paved the way for managers in MNCs to manage, develop and implement HRM practices more effectively. However, his outstanding contribution towards propelling culture forward is not without criticisms, fellow researchers e. g. Triandis (1994), McSweeney (2002), West and Graham (1998) (Cited in CLMS, M3 U1-4) have levied such against him,

although for valid reasons when he showed inconsistency his research in a number of areas in one of the most comprehensive and rigorous studies on cultural values. Notwithstanding the criticisms, this provides the foundation to evaluate approaches, make decisions and modify action based on the society's perception and reaction. With MNCs increasing their global dominance; Hofstede's study can provide the basis for HRM managers to have a discussion on effectively implementing HRM practices in their international operations. Additionally, What is evident from the literature, is that when managers or policy makers ignore the profound values described which are often hidden and not the easiest to be identified, there can be consequences of individuals feeling dissatisfied, lacking motivation and trust resulting in conflict or hostility (CLMS, M3 U1: 5). Therefore, given that all countries are culturally diverse and locked in their own laws and policies, it is pertinent for all managers to ensure relevant policies and legal requirements are align to practices of national culture to avoid cultural barriers (ibid). There are numerous evidence from literatures to show that national culture varies from country to country by organisations in a variety management practices such as HRM. The view is that organisations with HRM practices that are in tune with a country's values, tend to make more impact on organisational performance and attempts have also been made to measure differences at international level Hofstede (1980, 1991) and Trompenaars (1983) (cited in CLMS, M3 U1-4).

Significance of National Culture on Human Resource Management (HRM) Practices

Integral to managing people is awareness of the considerable significance of cultural differences. Graham cites Adler in (CLMS, M3 U1) as saying that diversity requires understanding others and the pervasiveness of culture impact on HRM at international levels. Therefore, it is argued that the design and implementation of HRM practices in an international context should reflect cultural differences in values, expectations, communication styles, thinking and decision making, expectations, behaviours amongst others (CLMS, M3 U1: 23). Amongst the debate, Milikić (2009) cites several authors asserting that compared to other management practices (HRM) practices appear to be the most affected by cultural differences, which could influence the design and implementation. Hence, fundamental to development and suitability of HRM practices, is acknowledging this influence. Furthermore, Milikic (2009) cites Laurent (1986) pointing out that in studies of international HRM the divergent perspective attributes cultural differences to causing differences in individual perceptions and preferences which shape behaviour in organisations. As such, the effects of the differences are extensive and pattern organisational behaviours including communication, performance appraisals, recognition and rewards, motivation etc all cause differences Hofstede (1980). Furthermore, Hofstede in his (1983) widens this rationale that individuals within their specific cultural environment hold certain values, therefore full convergence of management will not happen. We simply cannot measure everyone using the same ' yardstick'; this is unconstructive for organisational success particularly in the global downturn.

Human Resource Management (HRM)Therefore, the importance of culture in

framing the behaviour of individuals and institutions is not unique to HRM practices. Economic theory also accepts this. Eg., it suggests that both formal and informal institutional environment (referred to as ' cultural socialisation') influences administrative structures which manage individual behaviour within organisations Milikic (2009). Therefore, we cannot pretend it does not exist and is irrelevant in organisational operation. The practices of HRM consist of a set of policies and practices aimed at developing people as an asset to help achieve organisational goals rather than the cost. Tyson and York (2000). Thus is more about managing all aspects of managing decision-making and actions that impact on both employees and the employer Beer et al cited in Armstrong (2000), therefore placing people management at the core of strategic focus in the business. National culture influence on HRM PracticesBesides strategies, HRM also consists of a set of core practices that enable organisations to deal with their people more effectively throughout the different stages of their profession and successfully achieve the goals of organisations Armstrong (2009). This involves core practices of hiring and firing, employee relations, training and development, performance appraisal etc. These practices are heavily reliant on the surrounding of the culture in which they operate Laurent (1991) (cited in CLMS, M3 U4). To avoid cultural blindness in making assumptions about what practice works or not in one country often requires consulting with the different managers and personnel from the different countries to gain knowledge and understanding of cultural differences and local language/dialect spoken and non-verbal. In addition the local/national requirements, HR planning and ways of doing things that might not apply in that culture and will therefore need adaptation to suit the values

and dynamics of that culture (Black and Triandis cited in CLMS, M3 U1-4). While managers may have the urge to apply HR practices consistently across national borders as a way of being fair, care should be taken in how these are applied (CLMS, M3 U4: 3) as this could signal a different message to that culture than intended and have the reverse effect. This section now focuses on some of the core HRM practices using Hofstede's framework to explore how these dimensions manifest themselves through HRM practices. To illustrate this, attention will focus on core areas of recruitment, training and development and remuneration in the USA, UK, China and India, using cultural dimensions applicable for these countries. RecruitmentTo survive in the global market and particularly the economic down, companies are moving their operations abroad like IT firms, cellphone providers and call centre operations, although the number is getting smaller with the downturn (CLMS, M3 U1). Calling your cellphone provider for support could ' wizz' to a call centre in India. Therefore, employers need to know they are getting competent and qualified individuals who fit the culture of the organisation with the desired skills to enable them to maintain a competitive edge over their competitors Aycan (2005). Good recruitment practice should be culturally bound Aycan (2000) should ensure that when recruiting for international corporations recruiters have a clear understanding of the different job market, need for the post and preference to hire internally/externally and local/internationally (ibid), UK Government's drive is recruit nationals first. In cultures such as China and India who are of a High Collectivists culture, values relationships and group loyalty, it could be tricky for someone coming from the outside to gain employment without feeling as

an outsider (out-group) (CLMS, M3 U1). Since this culture's preference is internal hire, it may be difficulties recruiting in this area. Graham (cited in CLMS, M3U1) and Triandis (cited in CLMS, M3 U4) concurred saying ' differences exist in the way individuals in different countries experience in-group difficulties'. Other cultures following this trend are Germany, France and Japan (not included in this assignment) but with High UAI also prefers internal hiring in contrast to the USA and UK where the culture is High IND and High MAS and recruits internal and externally. However, if recruiting externally it is important to have clearly defined roles and expected outcomes and job description, knowledge of any legal framework surrounding issues recruiting internationally versus national level, this could avoid misunderstanding CLMS, M3 U1). Additionally, where possible it is useful for the recruiter to come from the same or similar background and understands the culture, language differences (spoken and non-verbal) particularly when dealing with candidates from Asia (CLMS, M3 U1). Although the USA and UK first language is English, this is not the case for China and India. Therefore, recruiting the most competent individuals for MNCs operation is demanding and care should be taken to ensure that all levels and requirements are considered and adapt HR practice accordingly to comply with standards of the country of operation. Recruiting for the USA and UK where the culture is highly individualistic (High IND) and highly masculine (High MAS), recruitment process could involve assessment centre to assess the candidate's knowledge, skills and ability in a number of areas, possible personality test and interview. The recruiter should aim to get candidates who has attributes consistent of this culture; who work well on

their own, of a strong outspoken personality, adaptable, confident, risk takers, thrive on challenging situations and target driven (CLMS, M3 U1). Additionally, while some individuals from countries like China and India with a High MAS dimension (male dominated) may fit the role and thrive well in this culture, others who are High Collectivists might not, given the preference to work as a team, team incentives and strong family ties (ibid). Training and DevelopmentAfter carefully selecting competent individuals, it is important for them to keep working for the organisation and remain motivated using their professional expertise to meet the corporation's needs. Delivering training for individuals from the different cultures in an MNC setting can pose numerous problems if the training does not take into consideration its surroundings, type of learners and background and if content is not adapted and targeted where it is needed the most (CLMS, M3 U4). Research has shown that the majority of training fails because it is not adapted towards the needs of the learners Rodrigues, (cited in CLMS, M3 U4). Therefore, if a programme works in one culture, it does not necessarily mean that it will work in another. Graham, (cited in CLMS, M3 U1) said the focus of expat training should be on the custom, international and marketing problems, whereas the focus of local nationals should be an emphasis on products and service offerings and technical information. With so many mitigating factors influencing the success of expat training programme, it can be challenge balancing the varying behaviours and attitudes. Nevertheless, this is common with training programmes since individuals cling to held beliefs, ways of doing things and preferences Graham (cited in CLMS, M3 U1). E. g; in a High MAS Power Distance male culture like China,

previously dominated by dictatorship mentality, the trainer leads or a Low MAS Power Distance female culture like Denmark individual empowerment and independence is exercised. E. g; therefore in a training setting with Chinese and Danes one would expect to be guided throughout, very much instructor led and would not welcome debates, while the Danes is discovery learning, learner-centred with stimulating discussion topics. Therefore, programmes would need to have activities aimed at both groups to keep interest and motivation high. When you consider this in foreign territories, it is daunting and there are vast differences between the way Westerners do things to Asian cultures but exchanging fear for open-mindedness to change can be rewarding Graham (cited in CLMS, M3 U1: 26 and Rodrigues (cited in U4). Hence, it is essential for expat trainers to have prior awareness of need for the programme, content and expectation, what works or not for that national culture, the type of learners and language differences (spoken and unspoken). Agreeing, Graham (cited in CLMS, M3 U1: 13) encourages trainers to get to know the language that individual speaks in that local setting (or at least have an idea) since this can provide useful information about their values and likely behaviours and better plan for an effective outcome. In view of this, factoring in learners preference or style for training approach whether tutor-led or hands-on base the learner's cultural environment can lead to effective training outcome since approach that works for trainees in one culture might not suit another (CLMS, M3 U4). E. g. in a High Collectivist culture trainees look to the trainer to be in charge and provide all the information while in a High IND society the expectation is involvement, trial and error, ' let's have a go' mentality (CLMS, M3 U4: 3).

The success of any training programme is depended on the needs of the learners being met (ibid). Compensation (Reward and Recognition)In order for MNCs to remain competitive, attract high calibre candidates, and keep them, compensation practices will be to be need alignment to country of operation involving relevant personnel. As the most important area of HR practice, compensation is also the most sensitive as it carries feelings if not working (CLMS, M3 U1: 27-28). When it comes to companies evaluating staff performance and rewarding them accordingly, managing this internationally takes on a different context. As such, it becomes challenging, developing a compensation package that is fair and equitable for everyone Graham (ibid), and particularly dealing with multiple sites all with different needs and expectations. As such compensation practices designed and based on the cultural expectations of best fit of the particular MNC could have significant influence on getting and maintaining the right individual ((ibid). E. g., in a highly individualistic and masculine culture such as USA and the UK where work practices are similar in many ways, compensation works well for individuals who would expect nothing less. It acts as a driver of performance improvement. Coming from the Anglo Saxton perspective (CLMS, M3 U4) values is placed on rewards and recognition for work well done. This group would expect to be remunerated for meeting targets. High IND and High MAS this culture is more ' individualistic' and work to stamp out inequality. Conversely, they are incentive driven. Therefore, is motivated by success and power has a traditional male driven culture which enjoys competition and challenges, best person at the job or promotion mentality and is therefore more likely to expect or ask for salary increase (CLMS, M3 U1: 26).

Additionally, this group is more prone to look out and after themselves and are not really bothered about group integration, it is the ' I' mentally as oppose to ' we' will do it together Hofstede (1980) studies. Hence, these individuals might not function well at team level but more at the leadership or management level. HR compensation practice might not need much adaptation if working in either of these cultures since the cultures and tendencies are similar. On the contrary, this system of compensation approach might not be straight forward in counties like China and India where indicators place them as High Collectivist. As a culturally close society with strong family ties who also have organisational influence, unlike the UK and USA the norm is ' collectivism', the buzz word is ' us/we' and the consensus is group acknowledgement rather than ' I' Hofstede (1980). Therefore, while evaluation and acknowledgement of team performance incentives may work, individual bonus incentives may need separate consideration and will need to be tied to other criteria (CLMS, M3 U1: 26). ' I' is seen as betrayal to the rest of in-group. As such, loyalty, job satisfaction and relationship take preference over remuneration packages (ibid). Hence, such financial rewards for work well done need consideration in this setting. Under this dimension individuals are not quick at making decisions, rely more on guidelines and might work better in a team setting e. g., operations and support and product management etc. On the other hand, with a High MAS and a system of acceptance to inequality with males dominance at the top of organisations making decisions, implementing compensation practice in the same culture could prove tricky at this level if decision is taken in isolation. Individuals' in this group are financially and status driven and

power conscious (CLMS, M3 U1). Therefore, it is worth finding out from individuals in the relevant culture beforehand what criteria works best as a form of compensation and adapt HRM practice to the values of this culture (CLMS, M3 U1).

Conclusion

This assignment set out answer whether national cultures have any influence on HRM practice and my findings are as follow: