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Global Strategies for Smaller Countries in an Increasingly Oligopolistic World - As Typified by Monaco

Anastasia V Shevchenko, Peter Woolliams

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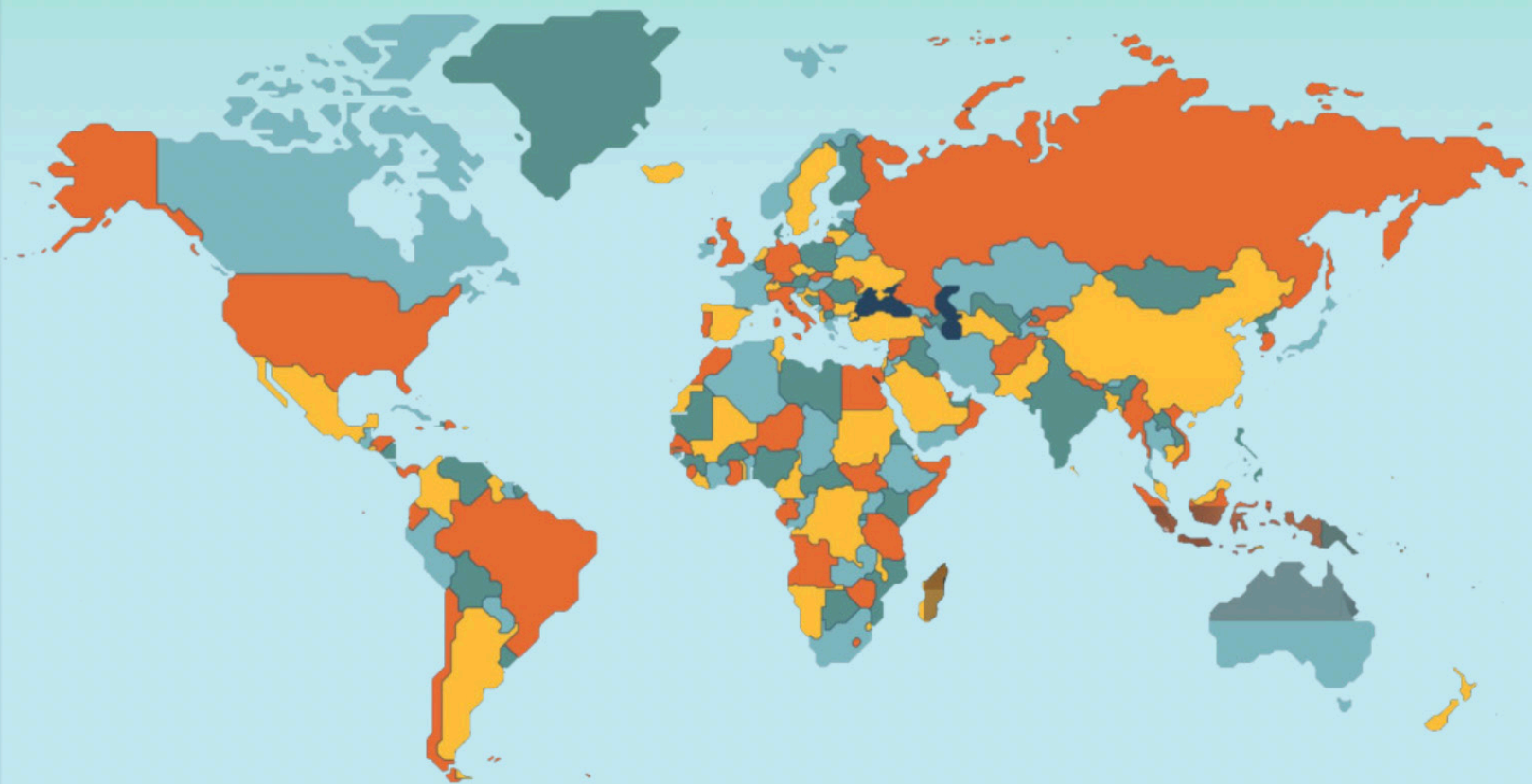
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“The case of Monaco illustrates the strategies that local communities use to navigate and integrate into broader regional frameworks, emphasizing the interplay between individual and collective tendencies.”

Global Strategies for Smaller Countries in an Increasingly Oligopolistic World

— As Typified by Monaco

By Anastasia Shevchenko and Prof. Peter Woolliams, PhD

ABSTRACT

It is easy to forget that in a world of 190 countries, how much we are dominated by a small number of major countries (including China, Russia, USA, Japan and Germany). At the opposite end of the spectrum there are some 34 countries with populations of less than 250,000. The challenge for these smaller countries to remain sustainable is to retain their individual unique identities based on their own ideology and cultural heritage whilst interacting with the larger countries whose own responses to climate change, migration, population growth, terrorism and technology effect their external environment.

Our research explores how smaller countries are faced with the competing demands between maintaining their own idiographic value systems and their external nomothetic demands. Adopting a strategy at either extreme of this dilemma leads to a pathology. At one extreme, ignoring external changes leads to isolation and economic decline, decreasing population and eventually disappears when absorbed by their neighbours. (such as Sikkim by India 1975, Tibet by China in 1950's). Conversely, giving up their own values and accepting the nomothetic value systems of their neighbour means they are no longer a separate country (such as Hawaii in 1988 that become a US state).

We researched the cultural values systems and operational strategies of Monaco (not previously published) as our 'laboratory'. Our findings reveal its success in reconciling its idiographic values with the nomothetic systems of its neighbouring France and Italy and the wider European Union. In so doing it enjoys retaining its unique heritage whilst benefiting excellent political, business, social and security relationships with its neighbours.

Reconciling the idiographic and nomothetic values of small countries is offered as a generalizable framework for smaller countries for their future survival.

KEYWORDS: Trompenaars, interpellation, nomothetic, idiographic, acculturation, micro-cultures, Europe.

■ Introduction

There is much extant anthropological research on either individuals or societies from what Neo-Kantian philosopher Wilhelm Windelband (Windelband 1980) termed idiographic or nomothetic perspectives to describe two distinct approaches to knowledge. *Idiographic* describes the study of individuals or a group, seen as an entity, with specific properties that set it apart from other groups. *Nomothetic* refers to the use of generalization rather than specific properties in the same context.

Acculturation is the process in which individuals adopt, acquire, and adjust to a new cultural environment, whether internal or external. In today's globalizing world, technology, communication, air travel, and the Internet accelerate the convergence of cultures. Presentations in business settings, for example, often adhere to universal norms, regardless of location, reflecting nomothetic principles. Conversely, personal choices, such as wedding traditions, are influenced by idiographic values.

In 1990, UK politician Norman Tebbit described the 'cricket test,' where second or third-generation

immigrants in the UK, though integrated into UK norms, might still support their ancestral country's cricket team, illustrating the idiographic-nomothetic dilemma.

This research explores linkages between the decision-making processes of Monégasque individuals and Windelband's model. It evolved from a conversation between the authors based on Professor Peter Woolliams's long-standing interest in cultural norms and values. The study considers how individuals navigate the competing demands of nomothetic norms and idiographic values in the context of Monaco, a country where Monégasques constitute an absolute minority, making up only 25 percent of the residents. This demographic reality adds complexity to their social interactions, as Monégasques develop strategies to navigate their interactions within a diverse population. This setting provides a laboratory for exploring these effects and supporting theoretical propositions.

A critical review of the literature does not reveal any previous published research on such studies. This study aims to test propositions about culture and Windelband's model, contributing to the understanding of acculturation as a reconciliation of competing demands and how this can lead to long term survival of other small countries that face the same idiographic-nomothetic dilemma.

The study's relevance is heightened in an era where diverse populations within political nations challenge the notion of unity based solely on shared history and geography. This research is designed to be applicable across different social contexts and within varied groups coexisting within a single nation.

The Nomothetic and Idiographic Debate: A Comparative Examination of Psychology and Anthropology

In the academic fields of psychology and anthropology, there exists a long-standing debate over the nomothetic and idiographic approaches, although, as highlighted above, little or none on the dilemmas between them. The two disciplines differentiate significantly in their focus. At the heart of anthropology's discourse lies the very essence of the discipline. Anthropologists ask themselves: "How should we approach human cultures and societies (Rohner 1977)?" Ronald P. Rohner, in the article *Advantages of the Comparative Method of Anthropology* reflects on anthropology's deeply idiographic nature, where a majority of research is based on detailed,

specific studies. He admits that a growing number of anthropologists are recognizing the importance of cross-cultural, comparative, nomothetic research.

The central debates in anthropology are around the most suitable methodology to employ *when studying human cultures and behaviours*: should anthropologists accentuate overarching patterns and laws (nomothetic) or immerse deeply within specific cultural contexts (idiographic)? Anthropologist Tim Ingold in the quest for answers, has distinguished anthropology and ethnography (Ingold 2008), associating ethnography with idiographic inquiry (focused on specific details) and anthropology with nomothetic inquiry (focused on general laws).

Psychology's debate is concentrated on the optimal *approach to study personality*. Should researchers emphasize broad patterns and generalizations (nomothetic), or should they pivot towards the individual experiences (idiographic)? S.J. Beck provides an argument, advocating for idiographic methodologies but simultaneously acknowledging the role of nomothetic procedures (S. J. Beck 1953) and it is concluded that a fully adequate study of human personality must be in large part idiographic. Nomothetic procedures are, however, seen as an essential part of the total study of personality. It is seen as a necessary ground-laying step to the more individually oriented procedures which follow it. Special notice is given to Stephenson's Q-technique as a means of testing hypotheses concerning the universe of traits and their interaction that make up the individual personality. (PsycINFO Database Record (c. Jaan Valsiner advocates that the historical dichotomy of nomothetic vs. idiographic in psychology has been misunderstood. Rather than being opposites, the goal is to understand how generalizations can be derived from individual cases (Valsiner 2016)(2).

Tamlin S. Conner introduces experience sampling methods as pivotal for deciphering individualized patterns (Conner 2009). While standard nomothetic approaches look for patterns across individuals, experience sampling allows for understanding patterns within individuals. Emorie D. Beck argues (E. D. Beck and Jackson 2020) that while personality psychology has always looked at both nomothetic and idiographic questions, the latter has been somewhat overshadowed. Recent methods, however, allow for deeper exploration into idiographic aspects of personality.

Thus, psychology's debate places substantial emphasis on discerning individual experiences and personal architectures, which directly influences the choice of

tools, such as the experience sampling methods advocated by Tamlin S. Conner.

Anthropology, on the other hand, is more engrossed in methodological dichotomies—whether to adopt a broad lens or a specific, detailed one. For anthropologists, this deliberation shapes their fieldwork approach, determining if they engage in expansive cross-cultural examinations or immerse in in-depth ethnographic research.

Initially, the term “acculturation” was defined as follows: “those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups” (Redfield, Linton, and Herskovits, 1936). The concept was broad and allowed for further exploration. Franz Boas emphasized the importance of understanding a society from its own perspective, which significantly influenced acculturation theory by asserting that no society is superior or inferior during the exchange and adaptation processes (Boas, 1989).

Historically, acculturation was often seen as a one-way process, where a minority group adopts the traits of a dominant group. Milton Gordon proposed a model of *assimilation* (Gordon 1965) involving several stages, illustrating the complexities of adaptation, from acculturation to marital assimilation. More contemporary views emphasize a bidirectional process, where all involved groups change as a result of their contact. John Berry developed the model of acculturation, proposing four strategies: *assimilation, separation, integration, and marginalization* (Berry 1992). These strategies depend on two fundamental questions: Is it considered valuable to maintain identity and characteristics? Is it considered valuable to maintain relationships with the larger society? Berry provided a framework for understanding the various approaches individuals might adopt when negotiating their identities.

Recently, there has been a shift in the study of acculturation towards a more comprehensive, multi-dimensional perspective. It has become clear that different factors, such as personality, social environment, and the socio-political context, can influence which strategy individuals or groups lean towards. In this regard, Stephen Vertovec introduced the concept of “super-diversity” (Vertovec 2007), which considers multiple variables (such as ethnicity, age, gender, and socio-economic status) influencing the experiences and outcomes of acculturation.

Aligned with this perspective, in the present study, we propose to consider another aspect of acculturation within the frame of anthropology through the nomothetic versus idiographic discourse. The way the data was collected allow us to investigate the way to reconcile these tensions, thereby enriching the interdisciplinary dialogue.

Methodology and Design Evolution of the Survey Tool for Data Collection

There is still an ongoing debate on the most accurate ways to measure acculturation and its outcomes. In this study, we utilize cross-sectional surveys and longitudinal studies, employing a mixed-method approach that combines both quantitative and qualitative paradigms with deductive and inductive components. Combining both data types to test nomothetic and idiographic approaches helps us reconcile generalizable trends and unique individual characteristics.

To ensure the quantitative deductive phase, we initially decided to incorporate an adapted version of Fons Trompenaars’ profiling. This conceptual framework is not culturalistic, but the author notes that certain patterns may be more prevalent in specific cultural contexts. Here, we rely on the concept of interpellation (Althusser 1971), the process by which individuals internalize the values and beliefs of the dominant ideology and perceive themselves as part of the existing social order. According to Althusser, individuals are subjected to the dominant ideology through interpellation, which occurs via various cultural institutions shaping their beliefs and values, such as family, education, religion, and media. For example, a child growing up in a society that values obedience and respect for authority may be subjected to interpellation by parents, teachers, and other adults who teach them to follow rules and respect those in power. Similarly, an individual in a society that values capitalism and individualism may be interpellated by the economic system and its promoted values. In societies with strict gender roles, interpellation occurs through messages and expectations regarding acceptable behaviour for one’s gender.

Trompenaars and Hampden-Turner identify seven dimensions of interpellation, which they assess through their questionnaire: universalism vs. particularism, individualism vs. collectivism, achievement vs. ascription, masculinity vs. femininity, neutral vs. emotional, specific vs. diffuse, and internal vs. external control. We utilized

a questionnaire that had been previously developed and tested for validity and reliability on thousands of respondents. The initial tool was structured into seven sections, each emphasizing a particular dimension but did not reflect the nomothetic-idiographic dilemma. We began adapting and testing this questionnaire to ensure the research framework reflected the interplay between idiographic and nomothetic viewpoints.

Feedback from early respondents indicated areas of ambiguity. Based on these initial results, some questions were rephrased for clarity, while others were expanded to provide a richer data set. A pilot test was conducted with a smaller group of 20 respondents to assess the questionnaire's clarity and reliability. An example question in two versions demonstrates the difference:

- a) Do you prefer to operate on your own or in groups?
- b) At work, do you prefer to operate on your own or in groups ?

Respondents might answer a) with a focus on individual preferences (their idiographic response). Yet the simple addition of the words 'at work' changes the context to the nomothetic. Respondents then focus on their nomothetic demands, and because of the corporate culture of their employing organization which encourages team working, may answer with a group-oriented preference (while at work).

Questions were posed to test such two perspectives on similar occasions: What would you recommend to do in Monaco? (What is the common practice here?) How do you think it would be better to act in France/Italy/Europe? (What is the common practice there?)

Based on the preliminary quantitative results, we pursued semi-structured interviews to ensure the qualitative inductive phase. This allowed us to analyse and construct our interpretation based on the information received and patterns observed, exploring the competing demands faced by respondents. Participant observation also played a part in our methodology. Insights gleaned from the survey and interviews unexpectedly highlighted traits that we have long observed but had not previously articulated or explained.

Further, utilizing data from Trompenaars' comprehensive database, we conducted a comparative analysis to strengthen the quantitative phase. France and Italy were chosen for comparison with Monaco due to their geographical proximity and relevance. The data was organized according to the specific dimensions outlined

in the model. Our methodology focused on analysing tendencies across the three countries, ranking dimensions from the greatest to the least differences in tendencies. This approach identified areas of potential divergence (high variance) and convergence (low variance), focusing on observable patterns without cultural-istic interpretations.

In addition to the idiographic comparison, we conducted a nomothetic assessment of Monaco's tendencies. After decoding and analysing the data, we proposed interpretations that focus on the tension between idiographic (individual/values) and nomothetic (universal/norms) perspectives. This exploration included testing the concept of interpellation as described by Althusser, examining how individuals internalize dominant values and beliefs through various societal dimensions.

Throughout the study, Monaco served as a lens to extrapolate and test broader theoretical concepts. Initial findings from the survey tool were contextualized against this backdrop, ensuring interpretations and conclusions were both locally and broadly relevant.

The non-standard approach of our research lies in its fusion of methodological tools from both psychology and anthropology. By posing nuanced questions centred around behavioural norms within Monaco and their larger European context, we acquire understandings of how individuals perceive societal 'norms' and 'correct behaviour' both in their immediate surroundings and in larger contexts. The results shed light on how micro-cultures engage with and adapt to dominant social structures. As a result, a holistic perspective proves the interdependence of idiographic and nomothetic paradigms, presenting a more cohesive picture of human behaviour in nuanced socio-cultural context.

Description of the Sample for the Quantitative and Qualitative Part of the Study

The quantitative segment of the study engaged 105 respondents. The demographic composition of the sample was as follows:

Gender Distribution:

- Men constituted 60% of the sample.
- Women made up 40%.

Age Distribution:

- 8.6% were aged between 16 and 25 years.
- 18.1% fell in the 26-35 age bracket.
- 31.4% were aged 36-50.

- 25.7% were between the ages of 51 and 65.
- 16.2% were aged 66 and above.

Occupational Status:

- 55.2% were in salaried employment.
- 19% of the participants were retired.
- 6.7% were students, with the remaining percentage comprising various other statuses.
- 19.1% other.

Residential Distribution:

The respondents were equitably distributed across different residential areas in Monaco, ensuring a diverse representation of local perspectives.

- 27.6% resided in Condamine.
- 16.2% lived in Fontvieille.
- Another 16.2% were from Moneghetti.
- 9.5% came from Saint Roman.
- The remaining percentage hailed from various other areas, ensuring a balanced representation.

The qualitative data set includes 100 participants from Monaco. The sample is diversified across various age groups, genders, occupational statuses, and residential locations. A significant number of the participants are employed, both salaried and self-employed, providing insights into the working culture and economic landscape of Monaco. The data indicates a lean towards more experienced age groups and a strong representation of the workforce, which could influence the insights gleaned from this study. The residential spread ensures that the findings are not overly skewed towards a particular neighbourhood's norms.

Discussion of the Primary Data Collected on Monaco

Universalism/Particularism

Idiographic: Universalism 61.2% vs. 38.8% Particularism

Nomothetic: Universalism 89.8% vs. 10.2% Particularism

The underlying concept behind Universalism/Particularism is about how groups handle relationships. In Universalist contexts, there's a tendency to adhere to broad rules and principles, favouring a "one-size-fits-all" approach. They often see their way as the most correct and may try to encourage others to adopt their perspective.

Conversely, Particularistic contexts judge situations on a case-by-case basis. Relationships, such as those with loved ones or friends, might influence actions differently than interactions with strangers. For those

leaning towards Particularism, context is crucial, and decisions often depend on the specific situation.

Monégasque individuals exhibit a split between idiographic norms and values, with 61.2% leaning towards Universalism and 38.8% favouring Particularism in the context of internal community relationships, as indicated by idiographic questioning.

In contrast, when considering actions in broader contexts, such as acceptance in European society or interactions with representatives from France or other members of the larger Monégasque community (including residents), participants demonstrate a stronger inclination towards nomothetic values, with 89.8% adhering to Universalism and only 10.2% aligning with Particularism.

Individualism/Communitarianism

Idiographic: Individual 81.6% vs. 18.4% Group orientation

Nomothetic: Individual 19.4% vs. 80.6% Group orientation

The Individualism/Communitarianism Spectrum explores the dynamics between personal ambitions and the collective goals of a community. Do individuals see themselves as independent entities or as parts of a larger whole?

In contexts that lean towards Individualism, there's an emphasis on personal choice and responsibility. People in these settings believe that personal happiness and success stem from individual liberties and personal growth. Decisions are often made independently, and in cases of disagreement, a majority vote might be used.

In Communitarian contexts, there's a focus on unity and collective welfare over personal desires. Decision-making is more collaborative, with group discussions and consensus-seeking. Insights from trusted members are often considered before proceeding with decisions.

On the idiographic level, Monégasques show a strong preference for Individualism, with 81.6% prioritizing personal desires and freedoms. This indicates that a majority in Monaco view themselves as distinct entities, valuing personal choice, autonomy, and self-reliance. Only 18.4% exhibit a group-oriented mindset, placing value on collective goals and the community's interests over individual pursuits.

On the nomothetic level, in broader contexts, Monégasques lean towards a Communitarian stance. A substantial 80.6% of participants, when considering the appropriate way to act outside their immediate circles, prioritize group orientation. This suggests that generally (nomothetic), they favour shared decision-making and see themselves as part of a larger societal framework.

However, 19.4% still showcase individualistic tendencies, prioritizing personal freedom and desires over the collective good.

Specific/Diffuse

Idiographic: Specific 88.8% vs. 11.2% Diffuse

Nomothetic: Specific 67.3% vs. 32.7% Diffuse

People from Specific-oriented contexts approach situations piece by piece, similar to sorting puzzle pieces by colour or pattern before assembling them. Such individuals focus on concrete details. Conversely, those from Diffuse-oriented contexts see how each piece connects to others, understanding the larger picture without isolating each component.

In terms of relationships, individuals with a Specific orientation might compartmentalize their relationships, keeping professional and personal lives separate. In Diffuse-oriented contexts, these lines blur, and relationships extend across multiple aspects of life, with personal and professional domains often overlapping.

Monégasques predominantly align with the Specific orientation, as evident from the significant 88.8% inclination. This suggests that most of the respondents prefer to approach situations by breaking them down into individual components, handling each aspect separately before combining them for a comprehensive understanding. Only 11.2% lean towards a Diffuse orientation.

In the nomothetic broader context, when dealing with European colleagues or outside their immediate circle, the study shows a majority (67.3%) still leaning towards the Specific orientation but not as pronounced as in the idiographic context. In this broader context, 32.7% of participants demonstrate a Diffuse orientation, they show a more balanced distribution.

Neutral/Affective

Idiographic: Neutral 76.5% vs. 23.5% Affective

Nomothetic: Neutral 49.0% vs. 51.0% Affective

In contexts where the Affective orientation is prevalent, emotions are openly displayed and vivid. People in these contexts prefer to express their feelings freely, sharing joy, sorrow, excitement, or frustration without restraint. In contrast, in contexts with a Neutral orientation, people might feel strongly but choose to display those emotions in a more controlled manner, or not at all, favouring a more reserved and composed emotional expression.

A significant majority of participants, 76.5%, identify with a Neutral orientation when considering how to

behave within Monaco (idiographic perspective). This suggests that most of these individuals tend to regulate their emotions, presenting a calm and composed exterior even when feeling strongly internally. Meanwhile, 23.5% of Monégasques lean towards the Affective approach, indicating a preference for openly displaying and expressing emotions.

In the broader European context (nomothetic), the data shows a more balanced distribution between the two orientations. About 49.0% of participants maintain a Neutral stance, expressing emotions in a restrained manner or not showcasing them overtly. However, a slightly higher percentage, 51.0%, align with the Affective approach, preferring to be more open with their feelings and allowing their emotional responses to be evident in their actions and expressions. In the broader European nomothetic context, they exhibit a near-even split between Neutral and Affective orientations. This highlights a shift towards more expressive tendencies when interacting beyond Monaco's immediate context.

Achievement/Ascription

Idiographic: Achievement 64.3% vs. 35.7% Ascription

Nomothetic: Achievement 88.8% vs. 11.2% Ascription

In contexts that value "achievement," worth and status are derived from deeds and accomplishments. Individuals gain respect and status based on what they have achieved and the actions they have taken, regardless of their background or age.

In contrast, in Ascription-oriented contexts, status is granted based on inherent traits or circumstances one is born into, such as family lineage, age, or other factors. While Achievement-focused contexts emphasize "doing" as the path to respect, Ascription-focused ones emphasize "being" as the determinant of status.

From the idiographic perspective, 64.3% of respondents align predominantly with the Achievement orientation. This suggests that a significant portion of participants base respect and status on accomplishments, skills, and what individuals can do. On the other hand, 35.7% place importance on the Ascription orientation, indicating that for a considerable number of respondents, status derives from attributes like lineage or family rather than individual accomplishments.

When tested with a nomothetic-oriented question, the data shows that in the broader European context, Monégasques lean heavily towards the Achievement orientation, with 88.8% favouring this approach. This suggests that in larger societal contexts, they predominantly value achievement. Only 11.2% associate status

with the Ascription orientation, indicating that a smaller portion believe that status comes from inherent traits rather than personal accomplishments.

Past/Present/Future

Idiographic: Past 10.2% vs. 50.0% Present vs. 39.8% Future

Nomothetic: Past 70.4% vs. 29.6% Future

Past-oriented contexts view the future as a continuation of the past, often drawing on historical experiences to guide present decisions. Present-oriented contexts prioritize current circumstances and immediate needs. Future-oriented contexts, on the other hand, focus on long-term goals and innovation, keeping an eye on what lies ahead.

From an idiographic perspective, 50.0% of respondents prioritize the present moment. This suggests they are less influenced by historical context in their current decisions. A smaller segment (10.2%) emphasizes the importance of historical context and traditions, indicating a focus on the past. Meanwhile, a significant portion (39.8%) of participants are forward-looking, focusing on future challenges and innovations.

When considering the broader European context (nomothetic perspective), they perceive a stronger past orientation, with 70.4% of them indicating that past experiences and traditions are highly valued in Europe. Only 29.6% of respondents believe that Europeans focus primarily on future prospects and evolution.

Internal/External

Idiographic: Internal 77.6% vs. 22.4% External

Nomothetic: Internal 35.7% vs. 64.3% External

Those who lean towards Internal control trust their own “compass,” believing that with determination and skill, they can navigate challenges and direct their path. Conversely, those who align with External control believe that external factors, such as fate or broader circumstances, predominantly shape their life journey.

From the idiographic perspective, a significant majority of Monégasques (77.6%) believe they can actively shape their destinies and influence outcomes. This suggests a strong sense of agency, confidence, and individual initiative. A smaller segment (22.4%) feels that external factors, such as fate or circumstances, predominantly

dictate outcomes, leading them to approach challenges with adaptability and trust in external forces.

Interestingly, from a nomothetic perspective, when considering situations outside their immediate context, a minority of respondents (35.7%) believe they have significant influence over their circumstances and outcomes. The majority (64.3%) lean towards External control, feeling that they are subject to larger forces beyond their control, whether it be destiny, societal structures, or pure chance.

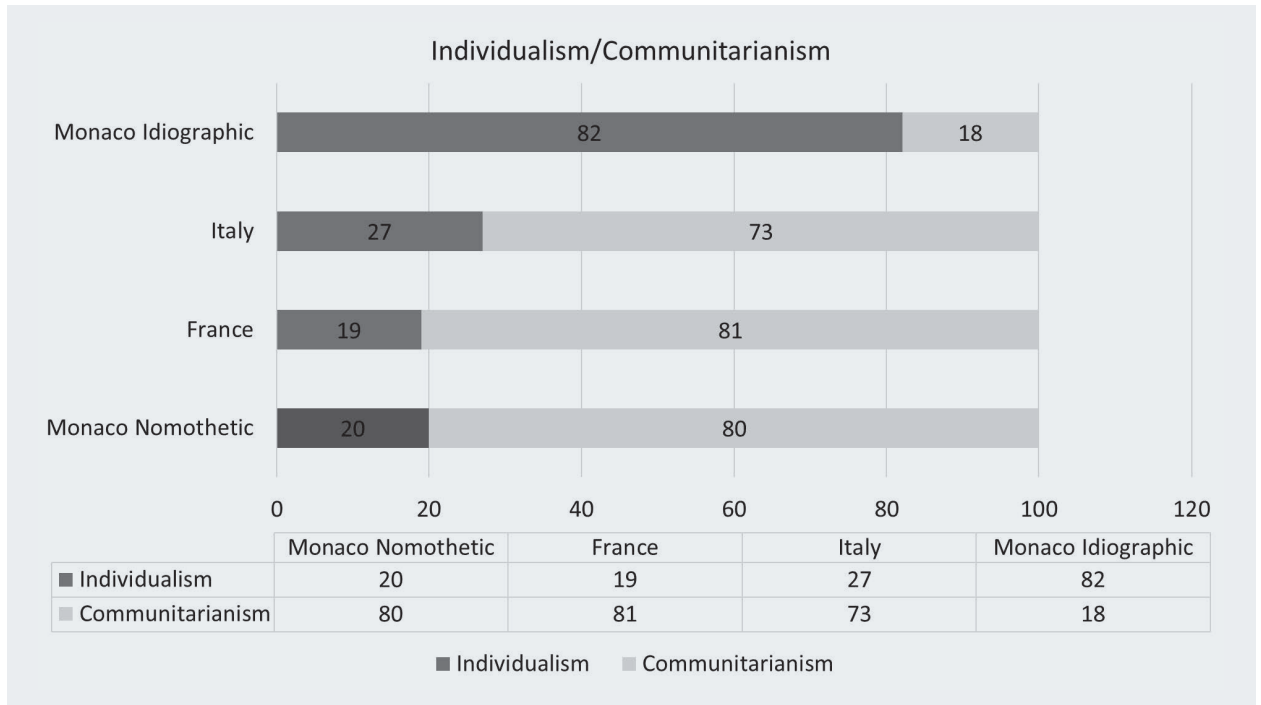
While participants predominantly lean towards an Internal control perspective, valuing individual action and intent, the broader nomothetic data suggests that they place more emphasis on external factors shaping their destinies when considering the larger context.

Comparative Insights: Distinctions Between Monaco, France, and Italy Through the Idiographic-Nomothetic Framework

Utilizing Fons Trompenaars’ dimensions as outlined in his database (“Compare Countries” n.d.), we conduct a comparative analysis of Monaco’s idiographic orientations relative to those of France and Italy. The goal is to identify where the most significant and least differences lie between Monaco and its neighbouring countries. This analysis will help in understanding potential points of friction and areas of alignment.

To structure the analysis from the greatest to the least difference between Monaco and the other two countries (France and Italy), we will rank the interpellation tendencies accordingly.

Further, by evaluating the nomothetic orientations of Monaco’s respondents, we assess the degree to which these inclinations either bridge behavioural differences—indicating a convergence towards broader European norms—or highlight their unique position on the spectrum of behavioural tendencies. The objective here is to determine whether the tendencies of Monaco’s participants, as measured nomothetically, facilitate alignment with their regional counterparts or suggest a more distinct divergence.



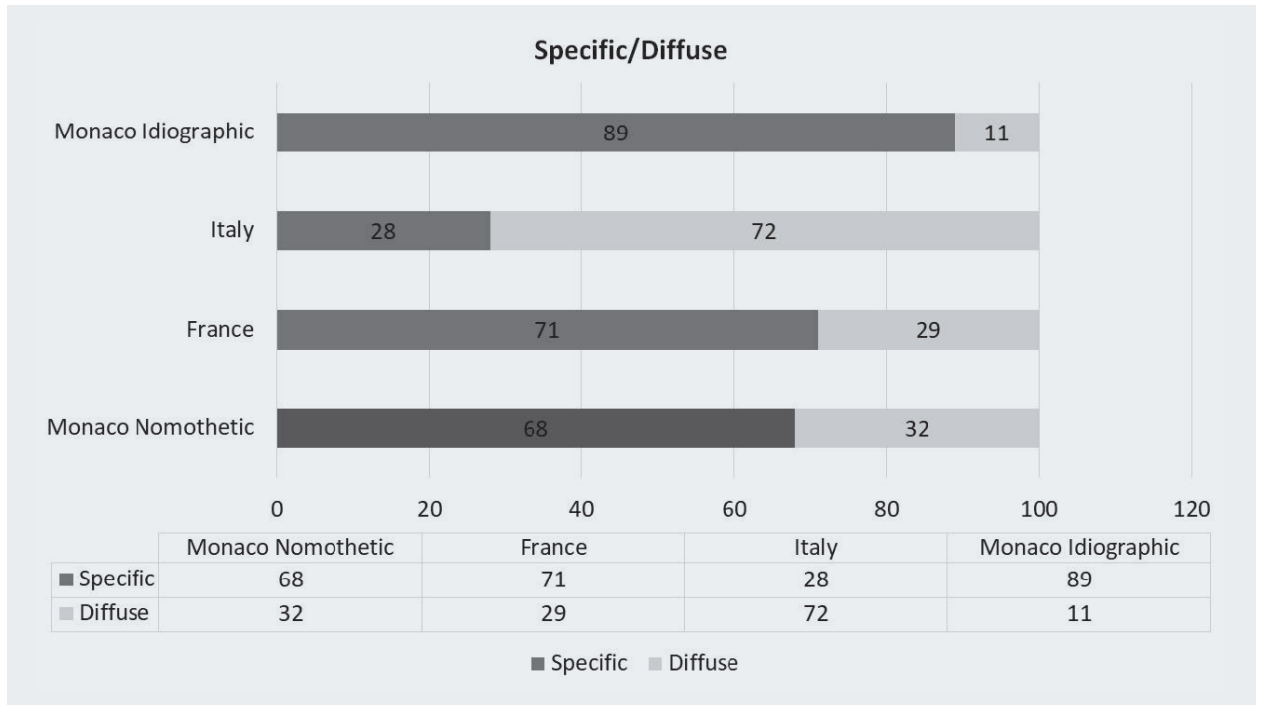
Individualism/Communitarianism

This dimension reveals the most significant difference, highlighting a stronger emphasis on community and group identity among respondents from France and Italy compared to the more individualistic tendencies observed in participants from Monaco.

Italy’s position of 27 on the Individualism/Communitarianism scale suggests a tendency towards a more communitarian orientation. This reflects a context where personal autonomy and individual achievements are valued, but there is also a significant appreciation for community and collective well-being. Similarly,

respondents from France show a strong inclination towards collectivism, with a score of 19 on the scale, contrasting with the more individualistic tendencies observed in Monaco’s participants.

Monaco’s markedly low 19.4 on the nomothetic scale contrasts with its high idiographic orientation towards Individualism, revealing a complex dynamic among the respondents. While participants from Monaco highly value individual agency, their responses indicate a tendency to adopt specific, context-driven approaches in broader contexts, aligning more closely with the tendencies observed among respondents from France.

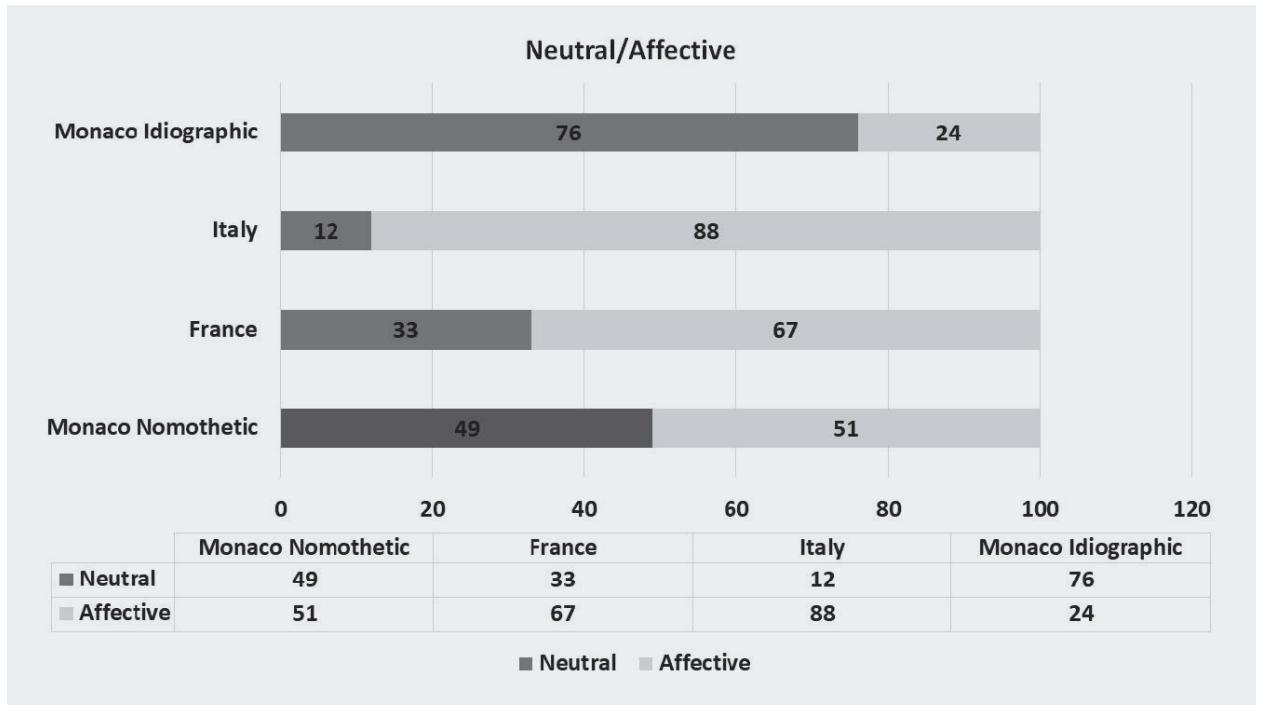


Specific/Diffuse

Monaco exhibits a strong preference for Specificity, in contrast to the more Diffuse orientation observed among respondents from Italy. Participants from Monaco tend to focus on individual elements before seeing the whole picture. French respondents demonstrate a similar level of engagement on the dimension. In contrast, Italy, with a more Diffuse orientation, suggests a more holistic and integrated approach, where interactions are not

compartmentalized but rather diffuse across various aspects of life.

Monaco’s nomothetic orientation towards Diffuse, when considered alongside its strong idiographic preference for Specificity, indicates a tendency to apply universal principles within clearly defined boundaries. Participants from Monaco may approach broader contexts with precision, applying general principles in a focused and specific manner.

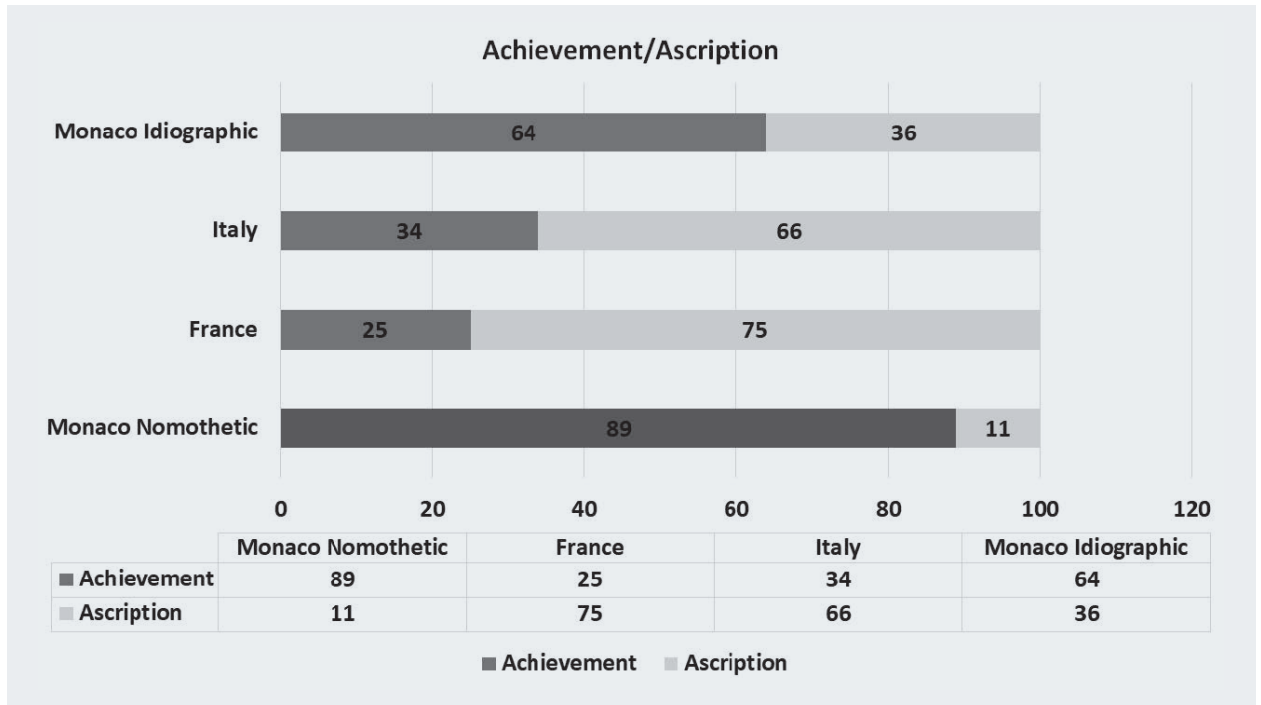


Neutral/Affective

The strong tendency towards Neutrality among Monaco’s respondents suggests a preference for a more reserved and controlled emotional expression, in contrast to the more openly expressive tendencies observed in Italy. Participants from Monaco generally lean towards a Neutral orientation regarding emotional expressiveness. This contrasts sharply with the broader European tendency towards a more liberated and expressive manner. French respondents tend to be less reserved in displaying emotions, showing a lower inclination towards

neutrality compared to participants from Monaco. In Italy, where emotional expression is more pronounced, there is a clear preference for open and warm communication, significantly more so than in both France and Monaco.

With a nomothetic orientation that is more balanced between neutrality and expressiveness, Monaco’s participants demonstrate a capacity to adapt their emotional expressiveness depending on the broader context. This suggests that while there is a strong idiographic preference for neutrality, there is also flexibility for more affective behaviour in larger, more diverse settings.

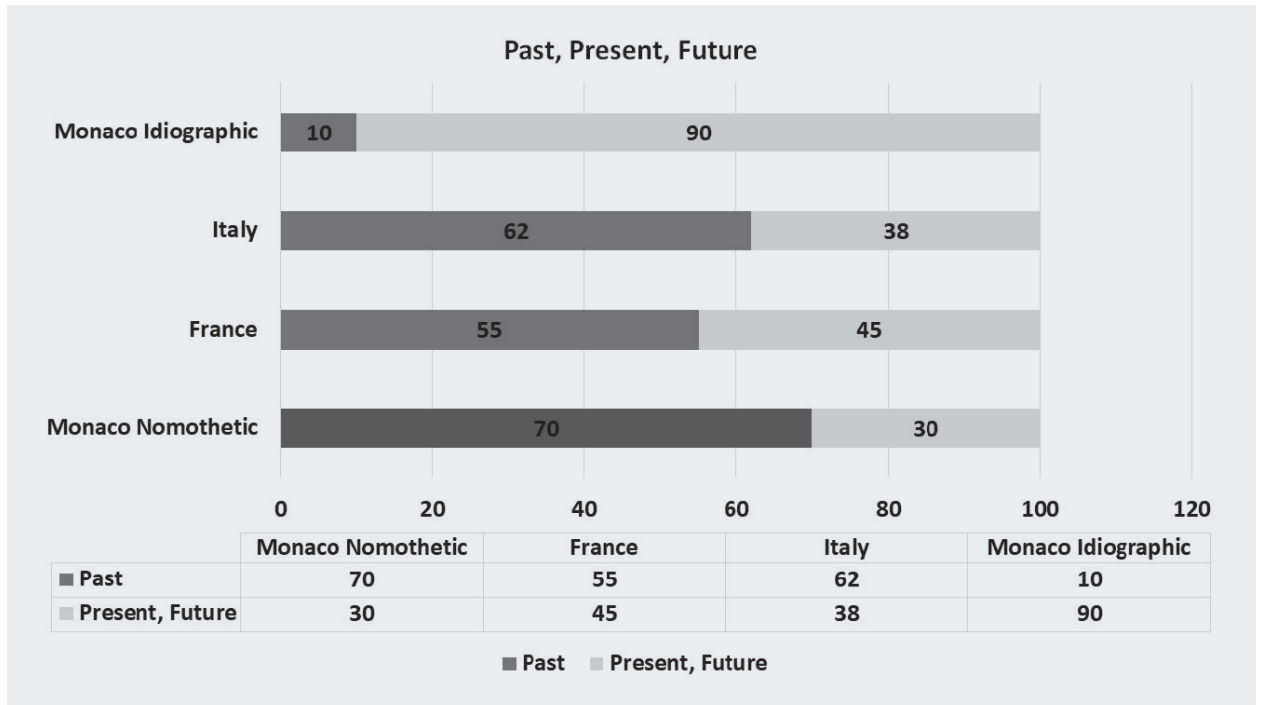


Achievement/Ascription

This gap highlights Monaco’s strong focus on achievement, contrasting with the inclination in France and Italy towards ascription, where status is often linked to identity. In the broader European context, however, there is a greater emphasis on ascription. According to the Trompenaars database, respondents from France place more importance on social status based on inherent traits, with a notable inclination towards ascription.

Similarly, in Italy, while achievements are valued, there is considerable recognition of social status derived from one’s background.

Monaco’s nomothetic orientation towards Achievement, which is stronger than its idiographic preference, indicates a framework where, despite acknowledging the influence of ascribed factors like family and status, individual accomplishments and merit are predominantly rewarded and valued.

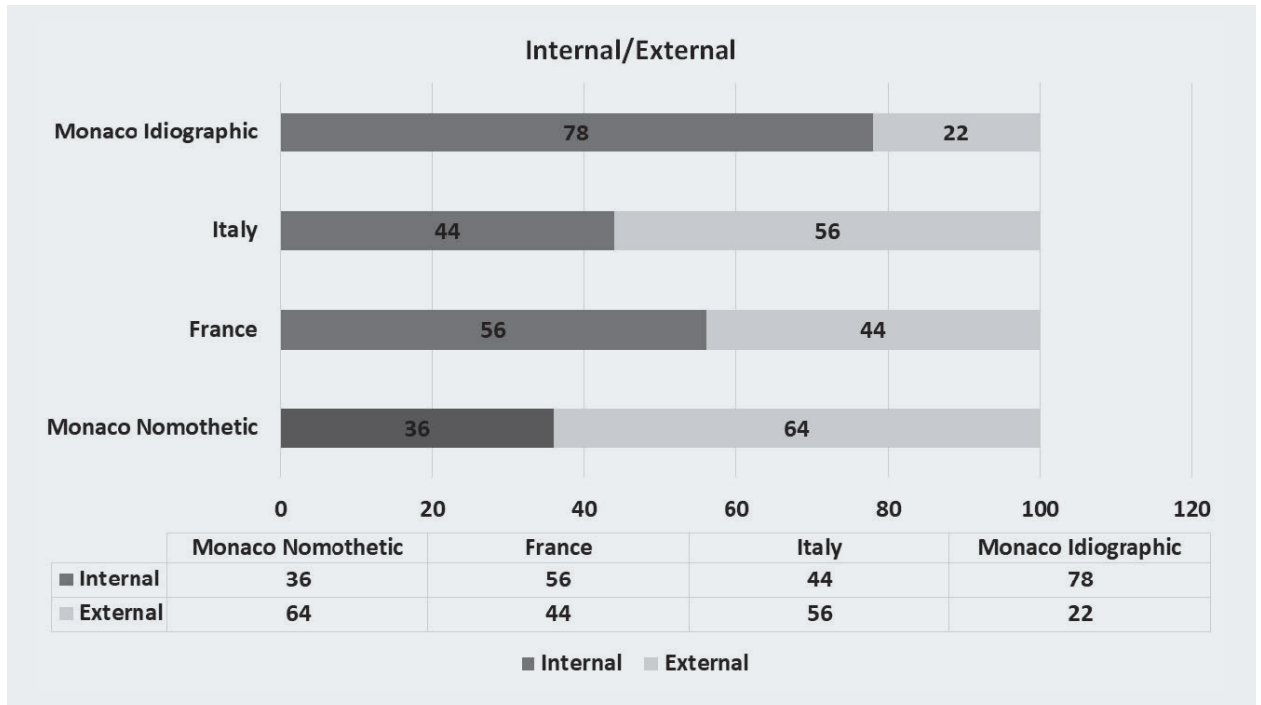


Past/Present/Future

The difference in temporal focus between these countries is notable. Respondents from Monaco exhibit a Present-Future oriented approach to time, with approximately half prioritizing the present and nearly the other half focusing on the future. They tend to perceive their neighbours as more past-oriented. In contrast, France’s balanced approach, indicated by its position on the Past, Present, Future orientation, suggests an integration of the past, present, and future, with equal importance given to each temporal aspect. Italy, with a stronger

inclination towards the past, suggests a society that values its traditions while also embracing present and future advancements.

Monaco’s nomothetic orientation towards the past, despite a strong idiographic preference for the present and future, reflects a considerable emphasis on historical continuity and the principality’s traditions. This higher nomothetic orientation indicates a broader societal respect for historical achievements, suggesting that while individuals in Monaco focus on the present and future, there is a collective recognition of the importance of the past in a larger context.

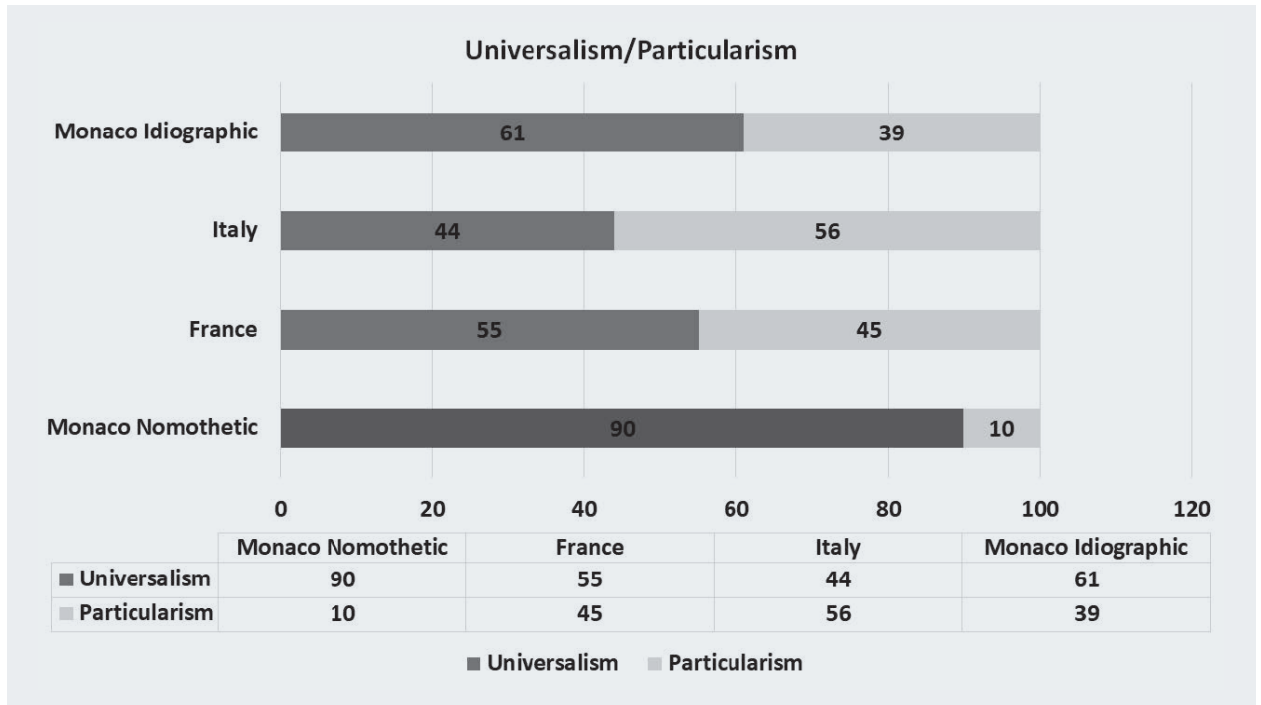


Internal/External

There is a moderate difference in the belief in the ability to control outcomes, with respondents from Monaco showing a stronger belief in internal control compared to those from France and Italy. Approximately 77.6% of Monégasque participants emphasize the power of individual action and intent, suggesting a strong belief in their ability to shape and direct their destinies. French respondents hold a more balanced view, with their orientation indicating a mix of internal and external control. Italian respondents, with a greater inclination towards

external control, are more likely to see life events as influenced by external factors, to a greater extent than both France and Monaco.

Monaco’s nomothetic position on the Internal/External control dimension contrasts with its idiographic preference for internal control. While Monégasque respondents demonstrate a strong belief in personal agency within their own context, the lower nomothetic orientation suggests an acknowledgment of the significant role that external circumstances and collective decisions play in broader European contexts.



Universalism/Particularism

The difference in this dimension is less pronounced, suggesting a similar balance between applying universal rules and considering specific cases across these countries. Monaco’s high orientation towards Universalism reflects a strong preference for an egalitarian approach, where established norms and regulations are prioritized. In contrast, France’s more balanced approach suggests a tendency to value personal connections alongside

adherence to established rules. Italy’s orientation indicates a context where personal relationships and situational factors may sometimes outweigh the strict application of uniform rules.

Monaco’s elevated nomothetic orientation towards Universalism underscores a societal preference for well-established principles to guide behavior in broader contexts. This suggests that within the larger European framework, there is a stronger inclination in Monaco to rely on universal norms and regulations.

Contribution to Acculturation and Sustainability Theories

This study has explored the interpellation dynamics, using the idiographic-nomothetic framework. The findings provide significant insights into the process of acculturation and how individuals navigate the interplay between personal and collective orientations in various contexts. The data suggest that acculturation is not merely a process of adopting external norms but involves a selective integration of external influences into existing frameworks of personal and collective identity.

The concept of interpellation emerges as a key mediator in the acculturation process. Monaco's respondents exhibit distinct interpellation tendencies, showing how they internalize external influences while maintaining core aspects of their identity. This selective internalization is evident in areas such as Individualism/Communitarianism and Specific/Diffuse dimensions, where respondents balance personal autonomy with external expectations. While maintaining strong idiographic orientations in areas like internal control and time orientation, they demonstrate a capacity to adapt to nomothetic expectations, particularly in contexts requiring more universal or collective approaches. In dimensions such as Universalism/Particularism and Internal/External control, Monaco's respondents reflect a balanced approach to acculturation. They are able to apply universal principles when necessary, while still considering the specific context of their interactions. This balance supports a more dynamic understanding of acculturation, where individuals do not simply assimilate but actively negotiate their position within broader frameworks.

The study underscores the importance of reconciling idiographic and nomothetic orientations within the acculturation process. Monaco's respondents show that while personal and local tendencies remain strong, there is an ongoing negotiation with broader external influences. This reconciliation process is crucial for understanding how individuals and groups manage their identities in increasingly interconnected environments. Also, this study enhances our understanding of acculturation by emphasizing the role of interpellation tendencies in shaping how individuals and groups navigate the interplay between personal and collective orientations. The findings offer insights into how acculturation is not just a passive process of adaptation, but an active engagement with both internal and external influences.

This research is subject to certain limitations that must be acknowledged. Although the study focused on respondents who are Monégasque nationals, it is important to note that they represent an absolute minority within Monaco, comprising only about 25% of the population. The majority of Monaco's population consists of expatriates from over 140 different nationalities. This demographic reality makes it difficult to generalize findings across the broader population of Monaco. The term "Monégasque" in this study refers specifically to the minority group of nationals, and the findings should not be interpreted as representative of the entire population or the diverse community that makes up Monaco's social fabric.

Furthermore, the dimensions elaborated in this study are based on interpellation tendencies, which serve as abstract constructs to generalize patterns within groups. However, these dimensions may not fully capture the nuanced and fluid nature of individual and collective identities. As Plato critiqued Aristotle's assertion that "A is A," reminding us that "A is not A as long as it can change," so too must we recognize that these dimensions are not fixed. The orientations reflected in this study are subject to change over time, influenced by socio-economic, political, and global factors. As such, the data and analysis presented here represent a snapshot in time and may not fully account for the ongoing evolution of these interpellation tendencies.

In conclusion, this research highlights the importance of considering specific, context-driven details alongside broader behavioural trends when examining how individuals and groups adapt in a global context. The case of Monaco illustrates the strategies that local communities use to navigate and integrate into broader regional frameworks, emphasizing the interplay between individual and collective tendencies.

Conclusion and Generalizability

Reconciling the idiographic and nomothetic values of small countries is offered as a generalizable framework for smaller countries for their future survival, countries such as Maldives that has the threat from rising sea levels, but on its own obviously doesn't have the power or resources to resolve this for themselves. We can't claim that reconciling their idiographic-nomothetic dilemma could remove this threat, but hopefully the approach can improve dialogue with the countries that do have influence to raise the priority for this agenda with the

UN. At the more practical level, smaller countries that are not facing Armageddon have the opportunity to increase their dialogue with their nomothetic neighbours to help with economies, healthcare, and security, as well as social reciprocity.

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Anastasia Shevchenko is a PhD candidate in anthropology at Université Côte d'Azur, LAPCOS, with research interests focused on acculturation processes, identity formation and evolution, and the diverse ways in which individuals experience belonging across different contexts. Her work explores how individuals and communities navigate social changes, sustain collective practices, and develop new forms of identity and belonging within diverse environments. Her PhD dissertation aims to deepen the understanding of the complexities of integration, examining the varied factors that influence these fluid and negotiated processes.

Anastasia is also the director of La Classe, an educational center based in Monaco that integrates intercultural perspectives and ethical standards into business practices.

Contact: avchevtchenko@gmail.com

Prof. Peter Woolliams, PhD is Emeritus Professor of International Management at Anglia Ruskin, Cambridge, UK and partner in THT Consulting, Amsterdam, The Netherlands. He has worked and published with the highly regarded culture specialist guru Prof Fons Trompenaars for some 30 years.

Contact: pwoolliams@gmail.com