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Organizational values perceived by successors of rural properties at cooperative system: Collectivists or individualists?

Valores organizacionais percebidos por sucessores de propriedades rurais em sistema cooperativista: Coletivistas ou individualistas?

Valores organizacionales percibidos por los sucesores de propiedades rurales en sistema cooperativo: ¿Colectivistas o individualistas?

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ABSTRACT

The objective was to evaluate the profile of the organizational values perceived by the successors in the decision process on continuity in agribusiness in a cooperative system. The design of the method followed a quantitative, descriptive, survey, and cross-sectional approach. One hundred nineteen successors participated in the study. Descriptive statistics and tests were applied to compare groups and relate dimensions. Successors realize that there is a relationship between collectivist and individualist values in rural property. The undecided ones do not perceive significant differences in values in most of the values. The article demonstrates the need to adapt to the regional cooperative system and rural properties to the associated successors' values.

Keywords: organizational values; succession; rural successors; organizational behavior; cooperative system.

RESUMO

O objetivo foi avaliar o perfil dos valores organizacionais percebidos pelos sucessores no processo de decisão sobre a continuidade no agronegócio em sistema cooperativista. O desenho do método seguiu abordagem quantitativa, descritiva, survey e corte transversal. Participaram do estudo 119 sucessores. Aplicou-se estatística descritiva, e testes para comparar grupos e relacionar dimensões. Os sucessores percebem que há relação entre valores coletivistas e individualistas na propriedade rural. Identificou-se que os indecisos não percebem diferenças significativas em valores na maior parte dos valores. O artigo demonstra que há necessidade de adaptação do sistema cooperativista regional e das propriedades rurais aos valores dos sucessores associados.

Palavras-chave: valores organizacionais; sucessão; sucessores rurais; comportamento organizacional; sistema cooperativista.

RESUMEN

El objetivo fue evaluar el perfil de los valores organizacionales percibidos por los sucesores en el proceso de decisión sobre la continuidad de los agronegocios en un sistema cooperativo. El diseño del método siguió un enfoque cuantitativo, descriptivo, de encuesta y transversal. Ciento diecinueve sucesores participaron en el estudio. Se aplicaron estadísticas y pruebas descriptivas para comparar grupos y relacionar dimensiones. Los sucesores se dan cuenta de que existe una relación entre los valores colectivistas e individualistas en la propiedad rural. Se identificó que los indecisos no perciben diferencias significativas en los valores en la mayoría de los valores. El artículo demuestra que es necesario adaptar el sistema cooperativo regional y las propiedades rurales a los valores de los sucesores asociados.

Palabras clave: valores organizacionales; sucesión; sucesores rurales; comportamiento organizacional; sistema cooperativo.

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1 INTRODUCTION

The cooperative system is essential for the world economy. Cooperatives reach more than one billion people on the planet, have annual revenues of more than 2.5 trillion dollars, and employ more than 250 million people (International Cooperative Alliance [ICA], 2019). In this context, agribusiness reaches the first place in the world ranking concerning the cooperative organization's turnover regarding the country's wealth in which it operates (ICA, 2019). In this system, the cooperatives' direct employees are at the service of rural properties, since a cooperative is a society whose capital is formed and managed by its members.

In addition to contributing to world development, cooperatives have repercussions for regional development (Embrapa / Cepa, 2018), especially for western Santa Catarina (Santa Catarina State Government, 2018). However, cooperatives and rural properties have challenges; among them is the concern with the sustainability of properties (Furlan, Angnes & Morozini, 2018), often caused by the evasion of young successors in this sector (Spanevello, Matte, Andreatta & Lago, 2017). The decision to stay on the rural property, or even in the agribusiness sector, permeates the associates' values profile, especially the younger ones (Teston, Andolfato, Schneider, Lucas & Zawadzki, 2016).

Potential managers of rural properties associated with the cooperative system have values that guide their attitudes about the aspects surrounding daily life, including rural property and the Cooperative. In this context, values can relate to individual and organizational phenomena and decision-making (Samuelson, 1993; Roccas, Sagiv, Oppenheim & Elster, 2014) in terms of possible evasions in the sector. Cooperatives have motivations and values-oriented towards collectivism (Lee, Howe & Kreiser, 2019). Nevertheless, contemporary successors may be experiencing difficulties identifying themselves with a culture more focused on social than individual aspects (Lee, Howe & Kreiser, 2019).

The theme of values is central to several areas of social science. Analyzing and understanding personal values means understanding human behavior (Sagiv, Roccas, Cieciuch & Schwartz, 2017) since values serve as reference points for formulating thoughts and attitudes (Rokeach, 1973). The set of values, preferably used by people, provides a basis for the immediate interpretation of the environment and shapes expectations and behaviors in different areas of life, including experiences and behaviors at work (Ariza-Montes, Arjona-Fuentes, Haan & Law, 2018). Values are also able to act as predictors of change (Neiva & Paz, 2012), guide career choices (Abraham, 2008), as well as promoters of well-being since they motivate decisions with which decision-makers feel connected (Porto & Torres, 2012).

Organizational values are a subcategory of the

personal values axiological universe (Oliveira & Tamayo, 2004). According to these authors, personal and organizational values constitute two relatively independent systems, and most of the organizational values are principles transferred from the individual to the environment. The integration of the employee into the work environment results from a process in which the individual must adapt to the organization's values (Oliveira & Tamayo, 2004). As the rural successors in the investigated region are born, grow, live, and work on the properties, their adaptation to these values seems inevitable. If this adaptation does not occur, there is a possibility that the successor will choose not to remain on the rural property. The successor's perception of what values are on rural property can influence this decision.

To analyze the organizational values perceived by successors of rural properties in western Santa Catarina in a cooperative system, Schwartz's circular model of values support the investigation's findings theoretically. This model has tested in more than 300 samples from more than 80 countries (Davidov, Schmidt & Schwartz, 2008; Schwartz & Rubel, 2005; Sagiv et al., 2017), through which it demonstrated its applicability and relevance.

Among the possible contributions from this study's realization, the potential for improvement in people management practices and organizational results can be highlighted, especially for cooperatives and rural properties. As Schwartz (1999) states, values guide the meanings that members of different societies attribute to work. Furthermore, promoting investments in analyzing and implementing actions aimed at values that contribute to the organization's sustainable development (Barrett, 2017; Polychroniou & Trivellas, 2018).

2 THEORETICAL FRAMEWORK

To study the central research construct, Schwartz's theory of human values adopted for its contemporaneity and relevance demonstrated in studies in the field of social sciences in different contexts (Ariza-Montes et al., 2018; Barbero & Marchiano, 2016; Cavazotte, Araújo & Abreu, 2017; Lee et al., 2019; Morrison & Weckroth, 2018; Ng & Lim, 2018; Piato, Pimenta & Fowler, 2014; Skimina, Cieciuch, Schwartz, Davidov & Algesheimer, 2018; 2019; Sortreix & Schwartz, 2017; Torres, Schwartz & Nascimento, 2016).

The first investigations of values focused on their content and characteristics. The values are cognitive representations of universal requirements and biological needs, interactional requirements for interpersonal coordination, and social demands for the group's well-being and survival (Schwartz & Bilsky, 1987). Personal values could have collectivist or individualistic characteristics. Moreover, the authors demonstrated that it is possible to simultaneously prioritize different values (Schwartz & Bilsky, 1987).

After carrying out cross-cultural (Schwartz & Bilsky, 1999) and intergroup (Schwartz & Struck, 1989; Schwartz, Struck & Bilsky, 1990) studies on the theme, new concerns arose to define the content of human values. Researches focused on the set of human values applicable in different nations and how the relationships between different values occurred (Schwartz, 1992). Regarding the content, Schwartz (1992) found that the values demonstrate peculiar characteristics: the values evoke feelings when activated; they refer to the goals that drive the action. Therefore, they are motivating; they transcend specific actions and situations, distinguishing values from concepts such as norms and attitudes (Schwartz, 1992). Serving as standards or criteria, guiding the selection or evaluation of actions and decisions; they ordered each individual's priority system characteristic, and multiple values guided everyday actions. Based on these characteristics, Schwartz (1992) described and presented a model based on ten motivational types applicable in different contexts: benevolence, tradition, conformity, security, power, fulfillment, hedonism, stimulation, self-determination, and universalism. On the possible relations between values, two basic dimensions organize value systems in a motivational structure integrated with conflicts and compatibilities discovered (Schwartz, 1992).

Regarding the compatibility of values, Schwatz (1992) pointed out that it is possible to simultaneously search for power and achievement since emphasizing social superiority and esteem. One can also look for fulfillment and hedonism, as they concern self-indulgence and hedonism and stimulation, given that the two imply desire and excitement. In addition to aiming at stimulation and self-determination, seeing as they both involve intrinsic motivation for dominance and openness to change. Self-determination and universalism express confidence in one's judgment and comfort with diversity. As both targets, universalism and benevolence improve others and transcend selfish interests, tradition, and conformity. Besides, compliance and security, as both emphasize the protection of order and harmony in relationships. Finally, security and power, since they accentuate avoiding or overcoming the threat of uncertainties by controlling relationships and resources.

Furthermore, there are conflicting values, as well. For Schwartz (1992), the simultaneous search for some sets of values gives rise to intense psychological and social conflicts: self-determination and stimulation versus conformity, tradition, and security; universalism and benevolence versus realizing and accepting the power of others as equals; hedonism versus conformity and tradition; spirituality versus hedonism, power, and fulfillment. Spirituality does not appear on the list of ten universal values initially because the author reports that he had doubts about a single type of spirituality (Schwartz, 1992).

Studies from the perspective of individualism and collectivism present an alternative conceptual and

operational approach in the cultural dimensions of values that have been carried out (Roccas & Schwartz, 1993; Schwartz, 1994; Schwartz, 1997). Through a study with 49 countries, Schwartz (1999) proposed a theory of cultural values, through which different nations could be analyzed and compared. Studies with different groups and cultures sought to distinguish individual and cultural dimensions from values. For Sagiv et al. (2017), the values characterize individuals and social groups, such as nations, business organizations, and religious groups. Cultural values represent the goals that group members are encouraged to pursue and serve to justify the pursuit of goals, while personal values are desirable goals that motivate individuals to act and serve as guiding principles in their lives (Kluckhohn, 1951; Schwartz, 1992; Sagiv et al., 2017).

Cultural values help society shape the contingencies to which people must adapt and, as a result, members of cultural groups share values and are socialized (Oliveira & Tamayo, 2004). Cultural and individual values are complementary and inseparable.

Schwartz and collaborators reviewed the theory of values. Schwartz and Boehnke (2004) and Schwartz, Cieciuch, Vecchione et al. (2012) revisited human values' structure and presented them in a circular arrangement, forming a motivational continuum. The model, representing the values (Schwartz et al., 2012, p. 669), is shown in Figure 1. According to Schwartz et al. (2012), the order proposed in the figure corresponds to the order of the original theory (Schwartz, 1992).



Figure 1. The theoretical model of value types
Source: Schwartz and Boehnke (2004); Schwartz et al. (2012; 2015).

The motivational types that are close to each other have similar stimuli and are congruent, and the antagonistic types are in opposite directions of representation. Thus, the closer the two values are in the circle, the more compatible

their motivations are. Similarly, the more distant they are, the more antagonistic the underlying motivations are (Schwartz & Boehnke, 2004; Schwartz et al., 2012; 2015).

In the second circle, there are the oppositions of the types of values that have two dimensions. There are types aimed at openness to change in one circle and at the opposite pole, conservation. There is another opposition of poles: self-promotion and, on the opposite side, self-transcendence (Schwartz & Boehnke, 2004; Schwartz et al., 2012; 2015).

Self-promotion values emphasize the pursuit of self-interest, seeking to control people and resources (power) or exhibiting ambition and socially recognized success (achievement) (Sagiv et al., 2017). For the authors, these values conflict with self-transcendence values that emphasize concern for others, showing care for the well-being of those with whom they have frequent contact (benevolence) or showing acceptance, tolerance, and concern for all people, even with external groups (universalism). The second conflict contrasts the openness to change with conservation. The values of openness to change express the motivations for the autonomy of thought and action (self-determination) and novelty and excitement (stimulation) (Sagiv et al., 2017). Still, for the authors, these values conflict with conservation values that express the motivations to preserve the status quo through the maintenance of traditional beliefs and customs (tradition), to comply with the rules and expectations of others (conformity), and to seek security and stability (safety). The values of hedonism share elements of openness to change and self-determination (Sagiv et al., 2017).

The values on the right in the third circle have a personal focus - concern for results for themselves. Those on the left have a social focus - concern for results for others or established institutions (Schwartz et al., 2012; 2015). The upper half of the outer circle's values delimited express growth and expansion and are more likely to motivate people when they are free from anxiety. The lower half of the outer circle's values directed to protect oneself against anxiety and feelings of threat (Schwartz et al., 2012; 2015).

For Sagiv et al. (2017), as the values form a motivational continuum, more refined partitions are possible. After the theory refined, Schwartz distinguished nineteen values.

Values are central aspects of self-concept (Miles, 2015). As such, they are related and reflected in facets of people's personal and social identity (Sagiv et al., 2017). Among the crucial aspects of the formation of identity, there is the domain of work. Occupations can facilitate the achievement of goals that its members consider essential. Furthermore, this environment, as well as others that permeate daily life, contemplate social interaction.

There was the applicability of the theory of values in institutions (Licht, Goldschmidt & Schwartz, 2005) and organizations (Sagiv & Schwartz, 2007), discussing and demonstrating the influence of values on

institutions/organizations along with their members and vice versa. Links between latent culture and individual values have also been demonstrated, mediated by social institutions that influence the beliefs, values, behaviors, and styles of thinking of society members (Schwartz, 2013).

In the interaction process, some people choose to contribute, cooperate, and help others, while others decide to compete. Among the values that predict whether a person is likely to help others is benevolence, one of the self-transcendence (Sosik, Jung & Dinger, 2009; Schwartz & Bardi, 2001, Schwartz et al., 2017). There is a causal influence of benevolence on behaviors in favor of cooperation (Maio, Pakizeh, Cheung & Rees, 2009; Arieli, Grant & Sagiv, 2014). Besides, groups with individualistic values are more competitive than groups with self-transcendence and benevolence (Sagiv, Sverdlik & Schwarz, 2011; Samuelson, 1993; Simpson & Willer, 2008).

Other values can promote distance between people or situations. In situations where people with conflicting values coexist with others or between them and the context, Sagiv and Schwartz (1995) demonstrated that the value of universalism (of self-transcendence) allows an approximation to occur since there is a concern for the well-being of others and tolerance of differences. However, tolerance conflicts with the emphasis on conservation values in maintaining the status quo in social and cultural arrangements (Bloom & Bagno-Moldavsky, 2015; Roccas & Amit, 2011; Sagiv et al., 2017).

Values formed through a combination of genetic inheritance and the impact of exposure to multiple social environments, such as the family, the educational system, the community, and society in general, are subjective and predict a wide variety of attitudes and preferences (Sagiv et al., 2017). They are defined as broad, transitional, and serve as guiding principles in people's lives (Kluckhohn, 1951; Schwartz, 1992; Sagiv et al., 2017). As such, they provide valuable insight into human behavior.

Considering values as essential factors for decision making in rural areas can help to elucidate possible policies and practices that contribute to the sustainability of properties in a cooperative system. Each rural property guided by organizational values is a subcategory of individual values' axiological universe (Oliveira & Tamayo, 2004). In this sense, the properties' organizational values, which are rural companies, come from the members who work there. Also, in this study, the set of rural properties is linked to the regional cooperative system.

In turn, the value guided the cooperative system, predominantly oriented towards collectivism. A cooperative is an autonomous association of people joined voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly-owned and democratically controlled company (ICAO, 2020). The history and principles that guide cooperatives are focused on democracy and cooperation (ICAO, 2020). Therefore, the values perceived by successors in rural properties may

differ from those disseminated by the system to which the property belongs: cooperative system. Inconsistencies can make it challenging to identify the successor to the property and/or the system. This aspect can hamper the family succession process in rural companies because they may decide not to stay.

Family succession is vital for the survival of rural enterprises in Brazil's southern region and lacks further studies, as young people residing in rural properties are opting to migrate to urban centers (Matte, Spanevello, Lago & Andreatta, 2019). However, the succession is one of the biggest challenges for family businesses in Santa Catarina (Teston & Filippim, 2016). In this context, Santos, Teston, Zawadzki, Lizote, and Machado (2020) point out that raising new elements to deepen the knowledge about the people who constitute regional rural properties can help managers of cooperatives, properties, and other similar organizations to formulate strategies, aiming to assist in the dilemma of preparing successors.

Niska, Vesala, and Vesala (2016) claim that several efforts to reduce rural properties' problems. Knowing the values of rural entrepreneurs can contribute to possible solutions (Niska, Vesala & Vesala, 2016) to help understand what potential rural business owners are and how to better communicate with potential future owners and rural companies. Therefore, knowing how successors perceive the organizational values practiced on the property can contribute to the sustainability of the properties and assist in the rural succession dilemma.

3 METHODOLOGY

The field research conducted under the quantitative, descriptive, survey, and cross-sectional approach. The participants were successors in the agribusiness sector of a cooperative in western Santa Catarina. The subjects were invited by the cooperative to participate in a Skills Development Program. The objective of this program is to promote the continuity of young people in the management of properties. All (n = 119) agreed to participate in data collection through a survey, carried out in September 2018 during program meetings in three municipalities. It is, therefore, a census.

Each rural property is a company. The set of rural properties investigated (n = 119) is part of the cooperative system. The successors who participated in the study were born on rural properties, where they also worked at the time of data collection and the family home located within this rural property's boundaries. Successors have worked since childhood with their families and, in some cases, with other employees hired on a temporary or temporary basis by the rural property. There is no record and, in most cases, not even a memory of the age at which they started working. Therefore, we consider them able to perceive the values practiced in the organization (rural property).

The average age of the participants was 22 years. In total, 29 (24.4%) participants were female and 90 (75.6%) male. Only one participant (0.8%) declared to have elementary education, 70 (58.9%) have secondary education, 19 (16%) with higher education, 3 (2.5%) are graduate students. However, 16 (21.8%) participants did not declare their education.

The constructs were measured using self-administered questionnaires. From the conception of Schwartz (1992) on the typology that contains ten motivational types of values (self-determination, stimulation, hedonism, achievement, power, benevolence, conformity, tradition, security, and universalism), several instruments developed. Among them, the Organizational Values Profile Inventory [OVPI] (Oliveira & Tamayo, 2004). According to Oliveira and Tamayo (2004, p. 134), this instrument allows "perspectives to study the individual's integration more adequately and to define management strategies centered on the convergence of individual and organizational goals." It is configured as an advantage over other instruments, as it considers that the organizational values originate from the personal values of the members of the investigated organization (Oliveira & Tamayo, 2004).

Oliveira and Tamayo's (2004) proposal resulted in an inventory adapted and validated for the country. The Brazilian version has 48 items distributed in 08 dimensions or variables: achievement, compliance, dominance, organizational prestige, employee well-being, tradition, autonomy, and concern for the community (Oliveira & Tamayo, 2004). According to these authors, the personal values of the self-determination and stimulation dimension constituted the autonomy factor. Moreover, the items related to universalism and benevolence formed the concern with the collectivity factor. The definition of each value is in Table 2. The instrument of the organizational values profile chosen, as rural properties work with temporary contracts that depend on the harvest periods. Therefore, the successor's values perception represents rural property values.

The instrument's alternatives answered on a 5-point Likert scale with the following categories: totally disagree (1), disagree (2), neither agree nor disagree (3), agree (4), and totally agree (5). The compliance dimension consists of seven issues, the tradition of five issues, concern for the collective of seven issues, the achievement of five issues, the domain six issues, employee welfare six issues, prestige four issues, and autonomy eight issues. Besides, demographic data were collected on sex, age, education, number of employees, size of the property, and on the existence or not of intention to continue working in the agribusiness sector.

In the text of the questions, the word "organization" was replaced by "rural property" so that successors do not get confused, but rather evaluate the property itself and not the Cooperative.

Table 1

Definition of the OVPI dimensions

Dimension	Description
Conformity	It refers to the definition of limits on the organizational actions and behaviors of its members, giving priority to respecting rules and behavioral models, both in the work environment and in the relationship with other organizations.
Tradition	It contains items related to preservation and respect for customs and practices enshrined in the property, which prefers to maintain its way of functioning.
Community concern	They are composed of values that guide the daily relationship with close individuals and the community.
Realization	It aggregates items that represent values whose central goal is success, by demonstrating the competence of the organization and its employees, considering the achievement of the goals as proof of their competence.
Domain	It joins items related to power, whose central goal is to obtain status, control over people and resources, as well as the search for a dominant position in the market.
Employee Welfare	It indicates the concern of the rural property in providing satisfaction to the employee, paying attention to the quality of life at work (hedonism).
Prestige	It demonstrates the search for prestige, admiration, and respect for society because of the quality of its products.
Autonomy	It connects items related to the search for constant improvement of the employee and the organization that expresses itself through competence, curiosity, creativity, variety of experience, and definition of the professional goals of its employees. Besides, there is an openness to challenges.

Source: Based on Oliveira and Tamayo (2004).

Data analysis consisted of three steps. The first step served to assess the instrument's constructs' reliability and validity of the study sample. Cronbach's alpha tested the reliability of the scale, which presented a value of 0.85. Principal component analysis verified constructs' validity (Fávero, Belfiore, Silva & Chan, 2009; Hair Junior, Black, Babin, Anderson & Tatham, 2009). Bartlett's sphericity test checked the assumptions of general significance for all correlations ($p < 0.0001$). Kaiser-Meyer-Olkin test checked the assumption of sample adequacy ($KMO_{overall} = 0.7$, $KMO_{items} \geq 0.5$). Because it is an ordinal scale, the rotation method applied was Promax. Eight components were fixed in the model, the same as the scale's dimensions. The factorial loads of the items maintained in the model presented $m = 0.74$ ($sd = 0.13$). The cumulative percentage of variance obtained in the model was 68.7%. The final model validated 21 items from the original scale in the eight proposed components. After the constructs were validated, a new reliability test showed Cronbach's alpha test's value as 0.79.

The average of model items fixed computed all dimension variables, except on one dimension of collectivist values, the tradition value, only one item remained validated. To represent collectivist and individualist values, all dimensions averaging items for each construct computed two new variables. The data description used tests as mean (m), standard deviation (sd), skewness (sk), kurtosis (ku), and Pearson's correlation between the study variables.

The second step was to compare the groups of decided and undecided successors through a nominal variable. The Kolmogorov-Smirnov test verified the normality of the distribution, and the Levene test verified the homogeneity of the variances. First, each variable's means compared decided and undecided using the t-test for independent samples or the Mann-Whitney U test, depending on how each variable responded to the assumptions. Moreover, second, intra-group bivariate comparisons were carried out between the mean values of

the collectivist and individualist values using the paired t-test and the Wilcoxon W test, depending on the violations found in their assumptions.

Finally, in the third stage, bivariate correlations were made, dividing the output into decided and undecided groups. Pearson's r test was applied. Fischer's r -to- z transformation compared the paired correlations between groups; however, it showed no significant results. The level of significance adopted was 5% in all procedures.

4 ANALYSIS AND DISCUSSION OF RESULTS

Table 2 shows the results of the first analysis stage. The description of the distribution of the study variables by asymmetry and kurtosis points to quasi-normality. It is possible to observe that the highest average found for the group was with the value concern for the community ($m = 4.48$, $sd = 0.51$), and the lowest average presented was the value of the domain of the environment ($m = 3.37$, $sd = 0.90$).

Concerning the bivariate correlation results, it was possible to identify several significant correlations between the group of collectivist and individualistic values. There is a positive and significant correlation between the indices of collectivist values with individualists ($r = 0.30$). The conformity value did not show any significant correlation with any of the other individualistic dimensions. The tradition value showed a significant and positive relationship with the individualistic values ($r = 0.36$), especially with the values achievement ($r = 0.20$), domain of the environment ($r = 0.27$), prestige ($r = 0.32$) and with autonomy ($r = 0.24$). The concern for the collectivity value showed a significant and positive relationship with individualist values ($r = 0.21$). About its dimensions, only autonomy showed the same result ($r = 0.24$). Correlations between the variable representing the group within its dimensions were not assumed in the analysis because they represent collinearity since the first is an index created from the others.

Table 2

Descriptives (n=119)

Values	1	1.1	1.2	1.3	2	2.1	2.2	2.3	2.4	2.5
mean (m)	4.17	3.86	3.87	4.48	3.78	4.15	3.37	3.94	3.45	3.88
standard desviation (sd)	0.42	0.77	0.74	0.51	0.46	0.64	0.90	0.78	0.73	0.65
skewness (sk)	-0.15	-0.81	-0.30	-1.29	-0.77	-0.71	-0.41	-1.06	-0.37	-0.86
kurtosis (ku)	-0.48	0.58	-0.10	1.74	1.71	0.55	-0.63	1.50	0.30	1.60
1. Colectivist	—									
1.1. Conformity	0.73***	—								
1.2. Tradition	0.41***	0.14	—							
1.3. Community concern	0.70***	0.12	0.05	—						
2. Individualist	0.30**	0.09	0.36***	0.21*	—					
2.1. Realization	0.12	-0.03	0.20*	0.13	0.44***	—				
2.2. Domain	0.13	0.06	0.27**	0.01	0.49***	0.05	—			
2.3. Employee welfare	0.13	0.01	0.08	0.17	0.61***	0.18*	0.13	—		
2.4. Prestige	0.22*	0.18	0.32***	0.03	0.73***	0.25**	0.35***	0.17	—	
2.5. Autonomy	0.24**	0.02	0.24**	0.25**	0.75***	0.26**	0.12	0.39***	0.34***	—

Source: Elaborated by the authors.

Note. *: p<0.05. †: p<0.01. ‡: p<0.001.

Table 3 shows the results of the second analysis step. The first to point out was the finding showing that no significant difference in values comparing the group of successors who decided to remain on the property and those undecided about continuity. As a result, the analysis carried out a comparison of collectivist values with individualists averages. The findings show that individualistic values are lower than collectivist values, both

for the sample (mcol = 4.17, mind = 3.78) and for the decided (mcol = 4.18, mind = 3.78) and undecided (mcol = 4.16, mind = 3.77). The individualistic values (mall = 3.78, mdec = 3.78, mund = 3.77) presented a mean lower than the concern for the collectivity dimension in all groups (mall = 4.48, mdec = 4.49, mund = 4.45), however, did not show any significant difference with conformity and tradition values.

Table 3

Comparisons between values of agribusiness successors

	(n=119) All m(sd)	Successors m(sd)		p-value
		(n=82) Decided m(sd)	(n=37) Undecided m(sd)	
Collectivist Values	4.17(0.42)	4.18(0.39)	4.16(0.47)	0.82
Conformity	3.86(0.77)	3.86(0.75)	3.86(0.83)	0.84
Tradition	3.87(0.74)	3.88(0.74)	3.86(0.75)	0.88
Community concern	4.48(0.51)	4.49(0.47)	4.45(0.59)	0.92
Individualist Values	3.78(0.46)a,d	3.78(0.49)a,d	3.77(0.39)a,d	0.86
Realization	4.15(0.64)b,c,d	4.14(0.66)b,c,d	4.18(0.61)c,d	0.65
Domain	3.37(0.90)a,b,c,d	3.42(0.88)a,b,c,d	3.26(0.94)a,b,c,d	0.37
Employee welfare	3.94(0.78)a,d	3.91(0.84)a,d	3.99(0.65)d	0.99
Prestige	3.45(0.73)a,b,c,d	3.48(0.78)a,b,c,d	3.37(0.62)a,b,c,d	0.45
Autonomy	3.88(0.65)a,d	3.86(0.70)a,d	3.91(0.53)a,d	0.86

Source: Elaborated by the authors.

Note. m: mean. sd: standard deviation. n: absolut frequency. a: p <0.05 within collectivist values. b: p <0.05 within conformity. c: p <0.05 within tradition. d: p <0.05 within community concern.

The sample participants in general and in the group of decision-makers, in the realization value (mall = 4.15, mdec = 4.14), showed a mean significantly higher than the collectivist values: conformity (mall = 3.86, mdec = 3.86) and tradition (mall = 3.87, mdec = 3.88), and lower than the concern with the community (mall = 4.48, mdec = 4.49). In the undecided group, the difference occurred because the realization average is not different from the average obtained accordingly. The domain value of the environment

(mall = 3.37, mdec = 3.42, mund = 3.26) presented values significantly lower than the averages of collectivist values, both considering the group and the individual dimensions. The same occurred with the prestige value (mall = 3.45, mdec = 3.48, mund = 3.37). In the successors who decided to remain on the property, the employee's well-being value average (mdec = 3.91) was lower than the collectivist values, whereas, in the undecided, these averages reveal no significant difference. Finally, the autonomy value (mall

Teston, Zawadzki, Lizote, Gupta & Reznik – Organizational values perceived by successors of rural properties at cooperative system = 3.88, mdec = 3.86, mund = 3.91) showed an average significantly lower than collectivist values, and in particular, the collectivity concern value (mall = 4.48, mdec = 4.49, mund = 4.45) .

The results obtained in the third stage regarding the comparison between groups' correlations are in Table 4. All the correlations found that were significant also showed a positive sense. The strength of the relationship found between collectivist and individualist values is higher in the group of undecided (rund = 0.47) than in the decided ones (rdec = 0.23). The conformity value does not present it significantly correlated with any other study variable. The

tradition value, on the other hand, showed a significant correlation with both groups with the individualistic values (rdec = 0.37, rund = 0.33), however, only decided successors presented significant correlations with the values environment domain (rdec = 0.30), prestige (rdec = 0.32) and autonomy (rdec = 0.27). Finally, the community concern value showed a significant correlation with autonomy at both groups (rdec = 0.22, rund = .36). However, only undecided successors present significant correlations with individualistic values (rund = 0.34) and with the employee's well-being value (rund = 0.38).

Table 4

Correlations (r-Pearson) between collectivist and individualist values of those who decided to continue and those who do not know if they will continue in agribusiness

		Individualists	Realization	Domain	Welfare	Prestige	Autonomy
Decided (n=82)	Collectivists	0.23 [*]	0.08	0.04	0.07	0.21	0.21
	Conformity	0.02	-0.12	0.02	-0.03	0.13	0.00
	Tradition	0.37 [*]	0.20	0.30 [£]	0.10	0.32 [£]	0.27 [*]
	Community concern	0.16	0.16	-0.11	0.09	0.04	0.22 [*]
Undecided (n=37)	Collectivists	0.47 [£]	0.19	0.27	0.31	0.28	0.31
	Conformity	0.29	0.16	0.13	0.11	0.31	0.07
	Tradition	0.33 [*]	0.20	0.23	0.02	0.32	0.18
	Community concern	0.34 [*]	0.07	0.21	0.38 [*]	0.02	0.36 [*]

Source: Elaborated by the authors.

Note. *: p<0.05. *: p<0.01. £: p<0.001.

There is a positive and significant relationship (0.30) between collectivist and individualist values in the successors' perception of rural properties. This result reinforces the statement of researchers Santos et al. (2020) on the importance of the cooperative to which the properties linked to developing and implementing policies and practices that foster individualistic values , and the properties can incorporate that. This initiative must also come from the rural properties themselves, which as companies, need to plan their social, economic, and environmental sustainability in order to continue the rural company through the process of identification between the values of the property and the successors with a profile more focused on individualism than collectivism.

The significant and positive relationship between concern for the community and autonomy (0.25) reinforces that considering individualistic values as necessary can increase the possibility of identifying successors who will continue the family business.

The continuity process may or may not include a successor to the family since, in a universe of 119 rural companies, it is natural that, in some cases, the successor chooses to work in other spaces and/or with other activities. Being born, growing up, working by determining time on the property does not mean that young people will remain. Even if the option is for the company continuity with a non-family member, it needs to be discussed in the family since the potential successors are the rural property's heirs.

According to Zardo and Teston (2019), the non-permanence or expectation of the successor's return who have already decided to live in urban centers contributes to the abandonment of rural properties in Santa Catarina. This phenomenon occurs because many times, neither the sons nor the parents openly declare their future expectations, as well, both do not plan together with the rural property future. However, succession only occurs if the predecessor demonstrates a desire to occur (Teston & Filippim, 2016). Therefore, planning the future of the rural property requires an open and frank dialogue about the expectations of both. Assessing the possibility of aligning individual values with those of the property can be clarified through dialogue about both expectations.

It is noteworthy that compliance did not significantly correlate with any group of values or the dimensions of these values. In rural areas, compliance can be a negative characteristic of the property from successors. Oliveira and Tamayo (2004) defined as a central theme of compliance the priority in respecting the rules and behavioral norms. One of the aspects worked during the formation process in the Development Program proposed by the Cooperative is precisely questioning the knowledge, skills, and attitudes of the potential successors. The evolution in management processes and productivity in Brazilian rural properties, especially after the 1970s (Pereira & Castro, 2020), was due to a behavioral change in these properties' managers. The cooperative system also encourages rural properties, through extension activities, to continuous technological

improvement. These aspects may have contributed to the successors' perception of the need for an open posture for improvement through the constant adoption of new behaviors by individuals and new practices by the properties, since, considering the average age of the respondents, predecessors have lived with practices aimed at innovation in rural areas in this region for some decades.

The tradition value, which after analyzing main components, is represented by the question that dealt with the concern of the property in maintaining reputable/recognized practices, reinforces the importance attributed to technological innovation in the rural environment of Santa Catarina. Tradition showed significant correlation with the set of individualistic values (0.36), in addition to having a significant relationship with the dimensions of achievement (0.20), domain (0.27), prestige (0.32), and autonomy (0.24). Openness to innovation has significantly contributed to the development of Brazilian rural properties (Pereira & Castro, 2020). Therefore, adopting reputable and recognized practices on the property is related to achieving achievement, prestige, autonomy, and dominance.

When the group of successors divided between who decided and who have not yet decided, there was no significant difference between groups when the averages of individualists and collectivists were values compared. However, when the group of individualist values compared with the group of collectivist values, it was found that individualist values are significantly lower than collectivist values. The successors see the properties as primarily collectivist, and therefore, aligned with the cooperative system (ICAO, 2020). The most successors have already decided to remain on the property and already present identification with business values.

However, when the most attention is that whoever decided realizes that the rural property is more focused on realization than on concern with the community, and whoever has not decided does not perceive differences. Besides, those who are determined also realize that the property is more oriented to collectivist values than the employee's well-being. Furthermore, again, the undecided do not notice differences. Successors who are undecided may show little commitment to the property, so the values it presents are not analyzed in depth by the successor. These results suggest that a new investigation aimed at the type of commitment of the successors may be relevant to continue the process of understanding the functioning of family farms and the dilemmas of succession.

In the undecided group, the strength of the relationship between collectivist and individualist values is more considerable. It seems that, especially for the undecided, if the Cooperative focuses on actions to meet the specific requirements of achievement, autonomy, dominance, and well-being, the gains could expand collectivist values. The successors' values are unlikely to be modified through a Development Program, causing

individuals to prioritize collectivist values at individualists' expense. Individuals perceive change as difficult and unlikely because changing their values implies changing the core of their own identity (Roccas et al., 2014).

Only in the group of decision-makers is it possible to observe significant correlations between tradition with the dominance of the environment (0.30), prestige (0.32), and autonomy (0.27). It seems that the group decided to maintain the tradition. It is synonymous with individual gains for the property. Meanwhile, only in the undecided group were significant correlations between concern for the community and the employee's well-being (0.38). It is noteworthy that those undecided for having low identification with the rural property may have identified themselves with the employees when they responded to the data collection instrument. For Schwartz (1992) and Sagiv et al. (2017), values are cognitive representations of motivational goals. Individual and contextual factors can influence this factor. The low motivation to continue may be occurring precisely because the successor himself is unable to attribute a higher meaning to work, and see themselves as operators of the process, as well as perceiving little concern on the part of the property with the collective, that is, the members who constitute it. In this sense, we emphasize the importance of a Program also aimed at predecessors to raise awareness of succession planning and monitoring, an aspect required by rural family companies that want to achieve sustainability.

The fact that the correlation between opposite poles' values is of great magnitude in the undecided may indicate intrapersonal conflict. There is a contrast of poles: self-promotion, on the one hand, and self-transcendence, on the other (Schwartz & Boehnke, 2004; Schwartz et al., 2012; 2015). Self-promotion values emphasize the perception that property seeks self-interest, seeking to control people and resources (power) or exhibiting socially recognized ambition and success (achievement) (Sagiv et al., 2017). For the authors, these values conflict with self-transcendence values that emphasize concern for others, showing care for the well-being of those with whom they have frequent contact (benevolence) or showing acceptance, tolerance, and concern all people, even with external groups (universalism or collectivism). Another suggestion that there is more evident intrapersonal conflict among those who say they are undecided is the contrast between the perception about the openness to change with conservation. The values of openness to change express the motivations for the autonomy of thought and action (self-determination) and novelty and excitement (stimulus) (Sagiv et al., 2017). Even so, for the authors, these values conflict with the conservation values that express the motivations to preserve the status quo through the maintenance of traditional beliefs and customs, comply with the rules and expectations of others (compliance), and seek security and stability (safety).

Countless studies show that the values are relatively stable over time (Milfont, Milojev & Sibley, 2016; Bardi & Goodwin, 2011). However, the cooperative and the rural property, concerned with sustainability, can adopt adaptation strategies without changing their cultural core, since the collectivist values will be improved.

5 CONCLUSIONS

The objective was to evaluate the profile of the organizational values perceived by the successors in the decision process on continuity in agribusiness in a cooperative system. The successors perceive collectivist and individualist values in the rural property to which they are linked, and that this relationship is positive and significant. Thus, when it is stimulated the collectivist values through policies and practices, individualistic values are stimulated too.

The way to understand values is to understand people's behavior. The reported results contribute to the development of the people management area in the field of rural cooperatives. The challenge for rural properties is that while linked to a cooperative, there is a tendency for all Development Programs of potential successors and resource management policies to be focused primarily on collectivist aspects. In this context, those successors who identify more with individualistic values can evade, undermining the sustainability of properties in the investigated region.

Even though they know that not all successors identify themselves and decide to stay on the rural property, they may be leaving the agribusiness sector or the rural family company because they do not find identification with the organizational values practiced. The adoption of reputable and recognized practices on the part of rural properties feeds individualistic values. Concretely, the Cooperative can contribute to reducing evasion. Promoting programs that promote knowledge about contemporary and practical techniques for the management of property, people, and processes, can raise awareness in addition to successors, predecessors, who are primarily responsible for the possibility of space given to heirs.

While those who have decided to perceive differences between rural property values, the undecided ones cannot identify differences between collectivist and individualistic aspects. Low motivation, the possibility of intrapersonal conflict, and the type of commitment are intrinsic aspects that deserve investigated. Likewise, contextual aspects such as the property's infrastructure, the predecessor's desire for the successor to remaining, and the strategic planning adopted for the rural company can also influence this aspect and direct the successor to decide whether or not to remain on the property.

The results indicate possible strategies that rural property can adopt in the face of the evasion problem. Among them, the adoption of policies and practices to

improve mainly to embrace individualistic values and collectivist values suggested. It will facilitate the succession process, as the successor needs to feel fulfilled and autonomous to identify with the rural property and the Cooperative. It also needs to be clear to the predecessor if he wants to and if the property has infrastructure conditions for that successor to remain.

In addition to empirical contributions, the study contributed to the advancement of studies on organizational values. It was possible to validate a set of questions of the instrument proposed by Oliveira and Tamayo (2004) for the public investigated. The research also contributed to the advancement of studies by Santos et al. (2020) in the sense of investigating new elements about the successors of the rural environment, and that can help Cooperatives and rural properties in decision making. The research focused on crucial issues that directly impact the region studied: the succession dilemmas (Teston & Filippim, 2016), mainly due to rural evasion (Matte et al., 2019).

The study has limitations. Among the limitations is that several potential successors (especially those who believe they will not remain in the sector in the future) are not participating in the program, which indicates that there may be even higher rates of individualistic values in the population studied. Another bias comes from the participants who responded to the instrument during a preparation program meeting. The meeting organized by the Cooperative led them to underline the responses in favor of collectivist values. We recommend applications of the study in other areas where cooperativism is present. It proposed to include other constructs that may be associated with values, such as types of commitment, motivation, intrapersonal conflict, and subjective or psychological well-being.

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