

## INDIVIDUALIST AND COLLECTIVIST BEHAVIOUR IN PUBLIC AND BUSINESS ORGANISATIONS

Dorota JENDZA

University of Gdansk, Management Faculty; dorota.jendza@ug.edu.pl, ORCID: 0000-0002-2493-1841

**Purpose:** to show differences between public and business organisations within the scope of individualist and collectivist behaviour.

**Design/Methodology/Approach:** the study was carried out among employees of public and business organisations performing various organisational roles. 497 persons participated in the study. It comprised two stages. Stage I was carried out with the use of a structured interview, while in stage II, questionnaire surveys were used. To put the content in order, the semantic field analysis was used, which allowed for separating the main research categories. Individualist and collectivist behaviour is one of many identified organisational types of behaviour.

**Findings:** differences exist between members of public and business organisations as far as behaviour is concerned. In business, individualist behaviour is predominant, while in public organisations – collectivist behaviour.

The structure of collectivism is complex and comprises of different types of behavior, i.e.: concordance, conformism and cooperation. In public organisations, concordance is predominant, while in business it is on a lower level. In both types of organisations, cooperation-type behaviour is at a low level.

**Research Limitations/Implications:** inability to fully objectify the research results obtained.

**Practical Implications:** knowledge about the behaviour manifested by the majority of the participants and about the marginalised behaviour allows for a better understanding of the phenomena that take place and in effect conscious management and support for the development of those that an organisation cares about. The structure of behaviour is a carrier of information about motifs guiding the actions of individuals. Separating behaviour that is dominant provides information about the motifs of such behaviour and what affects the behaviour of people – whether it is legitimisation of the value of the organisation and the established standards, or the power of the group. Accurate identification of orientation offers possibilities for predicting behaviour and for more efficient designing and carrying out organisational changes.

The third issue is the possibility of using such knowledge during coordination. An organisation where collectivist behaviour is dominant requires different tools for coordination than an organisation where individualist behaviour is dominant.

**Originality/Value:** to supplement theoretical constructs with examples of organisational behaviour manifested in Polish organisations and to show collectivism as a complex dimension as part of which various activities may be performed. Dominance of a specific behaviour shapes the quality of functioning of an individual in an organisation. Whether an individual consciously adopts and accepts organisational norms or acts in line with them under the impact of a group

may influence the behaviour and the engagement of the individual, along with the course and effort put in the performance of processes related to the management of human resources in the organisation.

**Keywords:** individualism, collectivism, public organisation, business organisation.

**Category of the paper:** research paper.

## Introduction

Collectivism and individualism are some of the best known concepts used for describing cultural differences occurring between countries, organisations, groups and individuals. They refer to social phenomena which are the manifestations of a specific mode of perceiving and interpreting the world. These concepts express the attitude of an individual to the group and to the obligations that result from affiliation to a group and describe the type of relation that an individual forms with others (Adamska, Retowski, Konarski, 2005). Flourish of studies on individualism and collectivism was initiated by Geert Hofstede who indicated relations between the national and the organisational culture (Hofstede, 2000).

Since that time, the concepts have been used, among others, in the area of management with a view of highlighting the significance of cultural determinants in the formation of organisational behaviour and a system of values (Abbas, Amirshahi, 2002), in explaining the managerial orientation (Bobina, Sabotnova, 2017; Sîrbu, Roşca, Puiu, 2017) and employee orientation (Oyserman, Lee, 2008), as well as describing organisational cultures (Chatman, O'Reilly, 2016).

However, some researchers of socio-cultural phenomena stress more and more often that these are general concepts, with respect to which there is no consensus in the area of cultural determinants forming their part and the behaviour that is their manifestation (Wong, Wang, Klann, 2018).

This paper presents sample organisational behaviour exhibited by members of public and business institutions, which may supplement the practical dimension of individualism and collectivism. Differences between these organisations in the area of individualist and collectivist behaviour were also shown.

## 1. Individualism and Collectivism As Socio-Cultural Dimensions

Individualism and its opposite, collectivism, are the ideas describing social phenomena that constitute two different concepts of perception and organisation of the world. They are expressed by the relation of an individual to a group and obligations that result from participation in a group and formation of relations with its representatives (Adamska, Retowski, Konarski, 2005). Both dimensions have become a basis for performance of identification studies that make use of the cultural similarities and differences in the process of managing organisations and creation of new definitions of these concepts (Hofstede, 1980; Schwartz, 1990; Triandis, 1995).

However, attention is drawn to the imprecise nature of these two concepts (Wong, Wang, Klann, 2018) and the inner contradiction (Fiske, 2002; Oyserman et al., 2002; Taras et al., 2014).

For example, collectivism is defined as equality, justice, promotion of peace in the world, understanding (Kou, 2013), affinity, affiliation, obligation towards a group, seeking the advice of others (Oyserman, Coon, Kimmelmeier, 2002), counselling, harmony (Shulruf, Hattie, Dixon, 2007), or as external location of control, indirect communication, avoidance of conflicts and organisational engagement (Marcus, Le, 2013).

In turn, individualism is autonomy, competitiveness (Fiske, 2002), independence, striving for own goals, competition, direct communication (Oyserman, Coon, Kimmelmeier, 2002), responsibility (Shulruf, Hattie, Dixon, 2007).

Furthermore, there is no consensus as to the cultural phenomena forming a part of these dimensions, or unanimity as to the fact that the relation of an individual to various groups and persons remains the same. There is some quite convincing evidence (Brewer, Chen, 2007; Chen, West, 2008) that people approach these two separate groups of people differently. Family, friends and colleagues from work are treated differently, and the definitions of the concepts of collectivism and individualism fail to account for it.

According to some researchers, both orientations are embedded in the cultural approach and defined as a cognitive scheme, which comprises such aspects as: goals – why act, content – self-awareness and knowledge about the world and procedures – how to think and act (Arieli, Sagiv, 2018). In consequence, all individuals are capable of an individualist and collectivist approach, yet to a varying degree. This depends on the cultural indicators visible in a specific situation, e.g. exhibiting individualist standards in an organisation causes a specific mode of perceiving and interpreting the reality. It is sufficient to activate one aspect of cultural approach (e.g. content) to trigger specific cognitive and behavioural processes that will be compliant with the perceived and applicable standards (e.g. individualist). In this mode, cultural orientation adopted at a specific time and place affects the behaviour of an individual (Oyserman, Lee, 2008).

Thus, individualist and collectivist orientation co-exists in the mind of every man and means a certain tendency to perceive, value, sense and react to the social reality.

The first feature characterising the two orientations is the mode of defining self by an individual, which is related to the significance of other persons in defining oneself. It may be captured in the form of two concepts: the interdependent self and the independent self (Triandis, 1989).

Individualist understanding of the world means to perceive and think about self as a self-standing individual entering into interactions with others, yet remaining independent, responsible for oneself and making own choices. Personal goals take precedence over group goals, while personal stances over group standards (Triandis, 2001). The main value for an individualistically-oriented person is personal freedom, possibility of making decisions, sense of control and self-realisation (Wagner, 1995). They contribute to the activity of individuals and thus the economic development of a given country.

The feature of the collectivist concept of the world is an assumption that an individual cannot exist outside a group because he/she depends on it. A man perceives himself as a member of a certain social whole, i.e. a family, a nation, an organisation and in relation to this, believes that he is related and subordinated to a given group. The community gives a feeling of safety and affiliation to an individual, it is also a source of moral values for the individual and thence man becomes liable for acting for the benefit of a group and making sacrifices for it (Markus, Kitayama, 1991). An individual with a collectivist orientation is ready to sacrifice own goals for the sake of the group's goals. The prize is approval and social support. It may be said that a group and an individual are responsible for one another.

The individualist approach implies a rule that every person is responsible for themselves, while the collectivist approach adopts the principle of joint responsibility (Reykowski, 1992).

Another feature characterising both dimensions is the type of relations maintained with people. In the case of individualist orientation, this is a relation of exchange, and in collectivism – community. In the community relations, people feel liable for caring for somebody's well-being. They offer benefits in reaction to the needs or to satisfy others. Receiving benefits does not trigger liability to return comparable benefits in a near future. The case is different in the exchange relation, where the participants – giving something – expect reciprocation with a comparable value, and when they receive something, they feel obliged to repay in kind (Adamska, Retowski, Konarski, 2005). Thence, the standards of exchange indicate the necessity of remuneration depending on the contribution, while the community standards emphasise the necessity of accounting for the needs of others.

Relations are also connected to the maintenance of specific interpersonal relations – equality-based or hierarchic. According to some researchers, hierarchical or equal nature of a relationship indicates a specific type of individualism and collectivism (Hwang, Francesco, Kessler, 2003).

Equality-based individualism characterises persons who focus on accomplishing their interests and goals, rejecting limitations that are imposed on them by a group.

Persons to whom hierarchic individualism can be attributed fulfil their own needs by means of competing with others, which may result in creativity and engagement in the performance of tasks.

Equality-based collectivism refers to people who notice a great similarity between themselves and others. Special attention is paid to joint goals and reciprocal dependence, yet it is uneasy for them to become subordinated to authorities.

In turn, hierarchic collectivism happens when an effect of group actions is higher than the sum of actions of its individual members. Persons of this type are ready to fulfil extremely unacceptable expectations of their leaders, if only the welfare of the entire group is at stake. They are also characterised by inclination to compete, but within the group (Adamska, Retowski, Konarski, 2005).

Studies on individualism and collectivism have shown that differences in this respect refer not only to the world-view sphere, but also the mechanisms of personality functioning, or behavioural aspects (Boski, 2010). For example superiors for whom inter-personal relations are important are more prone to collectivist behaviour, while employees cherishing such values more often help others and engage in cooperative behaviour (Moorman, Blakely, 1995).

The dominance of collectivist culture is identified with a higher degree of trust and motivation, as well as greater psychological sense of teamwork. It was also determined that public organisations with a dominant collectivist culture may, to a greater degree, use the employees' engagement as opposed to the organisations where individualist standards are dominant (Triguero-Sánchez, Peña-Vinces, Matos Ferreira, 2022). An organisation with a strong collectivist orientation focuses on common goals and interests, cooperative behaviour and group rewards (Cox, Lobel, McLeod, 1991).

A positive relationship between collectivism and the fulfilment of additional roles at the social level has been confirmed (Lam, Hui, Law, 1999).

It has also been found that collectivist cultural orientations can be important factors in enhancing individual performance in public sector organisations (Organ, Podsakoff, MacKenzie, 2006) and the willingness to engage in behaviours that contribute to the creation and maintenance of social capital (Taejun, Faerman, 2010)

It is also interesting to show the relationship between collectivism and efficiency (Singelis et al., 1999). In a situation when task-orientation is required, persons focused on creating a collective put high efficiency at risk, because they focus primarily on others towards whom they feel greatly obliged. To a great degree, they are also interested in how their efficiency is perceived by others and not the degree in which the result contributes to the improvement of their position. In result, the collectivist standards and values may intensify the individual's fear of presenting his/ her competence to others and may induce the individual to avoid tasks that may lead to failure.

Organisational individualism, on the other hand, therefore focuses on individual development, autonomy and competitive behaviour, as well as individual performance and reward (Robert, Wasti, 2002).

## 2. Method

Individualist and collectivist types of behaviour are some of several research categories identified as part of a greater research project, the aim of which was learning the modes of interpreting organisational borders by the employees of public and business organisations.

An organisational border is a cognitive construct that positions the individual either on the side of striving for maintenance of the hitherto known *status quo*, or mobilises the individual to change what is known and to strive for what is unknown. An assumption was adopted that with the aim of accomplishing inner comfort, an individual is trying to engage, by assumption, in actions adequate to the mode of thinking and the accompanying emotions in order to maintain the greatest possible cohesion between these elements.

During the project that was implemented between 2017 and 2019, a structured interview was used at stage I, in the course of which the respondents provided answers to two questions. The first referred to what an organisational border is for the respondents and the second referred to the sample borders that they encounter in the organisation on a daily basis.

At stage II of the study, the mode of interpretation of the border was linked to the manifested organisational behaviour. To this aim, a questionnaire survey was used, where two questions were asked: the first referring to what an organisational border was for the respondent and the second that was used to identify the behaviour with respect to the organisational borders. In response to this question, the respondents described what actions they took in a situation when they encountered an organisational border. To analyse the content and to select the research categories, the semantic field analysis was used.

The survey was completed by the employees of business and public organisations, differing by organisational functions at which they were employed. Ultimately, 497 persons took part in the study (Table 1).

**Table 1.**

*Structure of study group according to organisational role and experience*

Differentiating criterion	Type of organisation	
	Business organisations	Public organisations
Respondents' functions		
Operative/ clerical personnel	182	135
Leader	31	-
Manager	52	34
Director	10	21
Owner	32	-

Source: authors' own study.

When choosing the respondents, attention was also paid to their differentiation on account of the type of organisation (Table 2).

**Table 2.**  
*Structure of study group according to organisation*

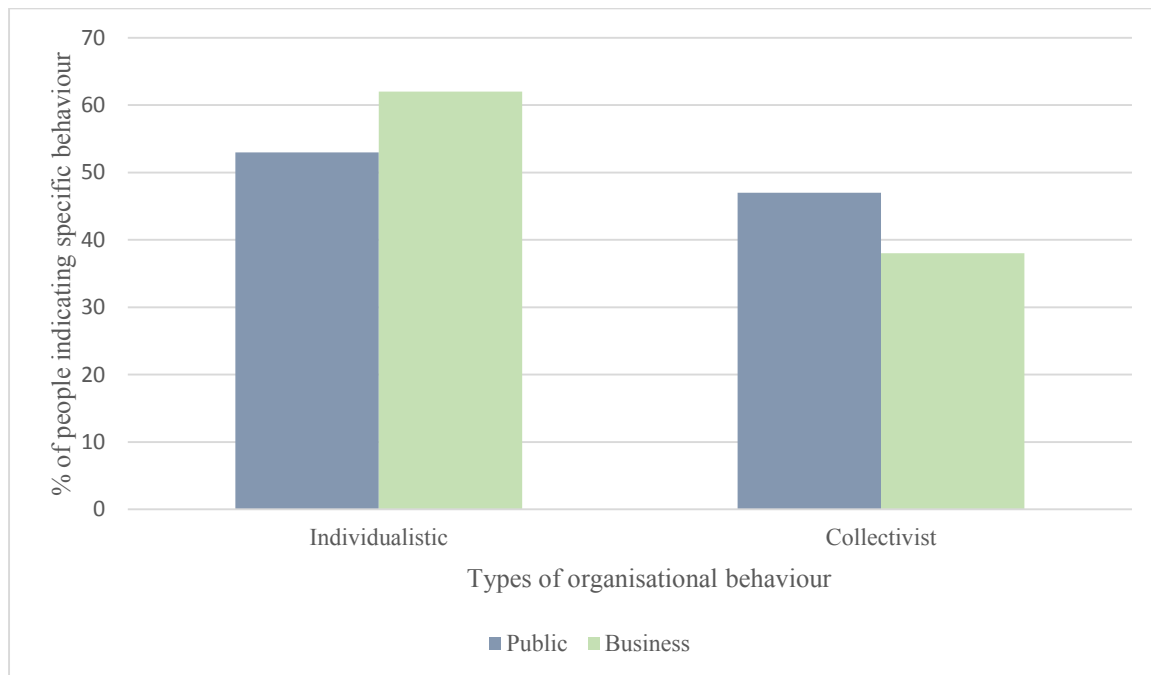
<b>Type of public organisation</b>	<b>Number of participants</b>
Unit supervising food safety	35
Public school	24
Agricultural counselling centre	5
City office	11
County office	23
Labour office	10
Police	8
Hospital	14
Care home	16
Institution of culture	14
University	15
Budget unit (no additional data)	15
<b>Business organisations</b>	
Accounting and financial services	42
Gastronomic and hotel services	46
Transport services	14
Construction and renovation services	16
Production and trade services	44
Health and beauty services	16
Educational services	18
IT services	28
Office and administration services	16
Own business	15
Carpentry and upholstery services	7
Other (e.g. dry cleaning, florist, post-office, energy, temping agency)	14
No data	31

Source: author's own study.

The paper presents the results received during stage II of the study carried out with the use of questionnaire surveys. It turned out that the organisational border is a category to which different meanings were attributed and the mode of its interpretation became a valuable source of information about the actions taken with respect to organisational problems and challenges, which the participants of organisations face on a daily basis. The diversity of the meanings assigned to the term triggered various forms of employee activity. Using the method of content analysis – the semantic field analysis – different types of organisational behaviour were distinguished: innovative behaviour, cooperative behaviour, individualistic behaviour, resistance behaviour (discord and rebellion) and concordance, conformism, separation, avoidance and passivity. Categorisation of the manifested types of behaviour allowed for showing the dominant activities among the study participants. The results pertaining to individualist and collectivist behaviour manifested by the members of public and business organisations are presented below.

### 3. Individualist and Collectivist Behaviour in Public and Business Organisations: Results

It follows from the performed studies that in the business organisations, more members engage in individualist than collectivist behaviour, while in public organisations, the scale of both types of behaviour is similar. It may also be claimed that there is a difference between the organisations in collectivist and individualist behaviour (figure 1).



**Figure 1.** Individualist and Collectivist Behaviour in Public and Business Organisations.

Source: author's own study.

The main value for persons behaving in an individualist manner is autonomy, self-reliance and sense of impact and control. An individual with such orientation most willingly engages in independent initiatives leading to self-development and improvement of the organisation. Such persons improve the modes of task performance by determining 'own priorities, goals', designing 'own schedules', improving 'own management style'; these are also measures adjusting the 'style of behaviour' to the requirements of the organisational system or improving organisational and employee aspects.

Individuals with this type of orientation manifest great activity, willingly initiate actions and engage in tasks rather than wait for ready-made solutions. They are engaged and may act (eventually also for the benefit of others), as they are characterised by lack of fear when preparing for new actions, organisational roles and ongoing development of their competence.

In turn, collectivist behaviour comprises various activities. According to the performed studies, these are concordance, conformism and cooperation.



Concordance is characterised by acceptance and adoption of organisational standards, rules and principles. It is a result of the individual's free choice with respect to the willingness to participate in the organisational system of dependence. The organisational system is thus guaranteeing order and balance for the individual. Persons behaving in this mode harbour an inner conviction that breach or change of the rules violates the internal order and does not allow for efficient functioning of an institution. An individual behaving in this mode accepts the goals of the organisation, follows the organisational solutions, consciously agrees to act in line with the adopted organisational rules and trusts the ideas and decisions of various members of the organisation.

What is more, such individual pays attention to his/her work, but is also aware of the links with others and that is why he/ she is trying to share his/her results of work with others on time and without mistakes, takes care of the welfare of the organisation, knows his/ her rights, has certainty and trust as to own experience and knowledge.

According to W. Leirman, there are two paths to accomplishing behaviour of this type (Leirman, 1984).

The first one is an *informed consent* to a given situation, which may be a result of discovery that adjusting to the requirements is a condition precedent for meeting own interests. Such adjustment is not perceived as limiting; on the contrary, it is seen as a source of personal satisfaction, good frame of mind and satisfaction.

The second is *consent and acceptance* which follow from a *subjective choice*. This type of adjustment is a manifestation of consciously striving for the accomplishment of recognized values. Hence, concordance may give stability to the employees, understood as certainty and predictability.

Another behaviour classified under collectivism is conformism. It is an expression of adjustment and subordination to the majority, adoption of organisational standards and rules, in spite of internal discord or experienced doubts.

This behaviour is a result of impact of other members of the organisation. To avoid standing out and to become a part of a group, the individual adjusts, gives in to the flow of affairs and renounces own opinions for the sake of others. This behaviour is a certain type of copying and adopting the models of others, while the goal is the desire to blend in with the rest.

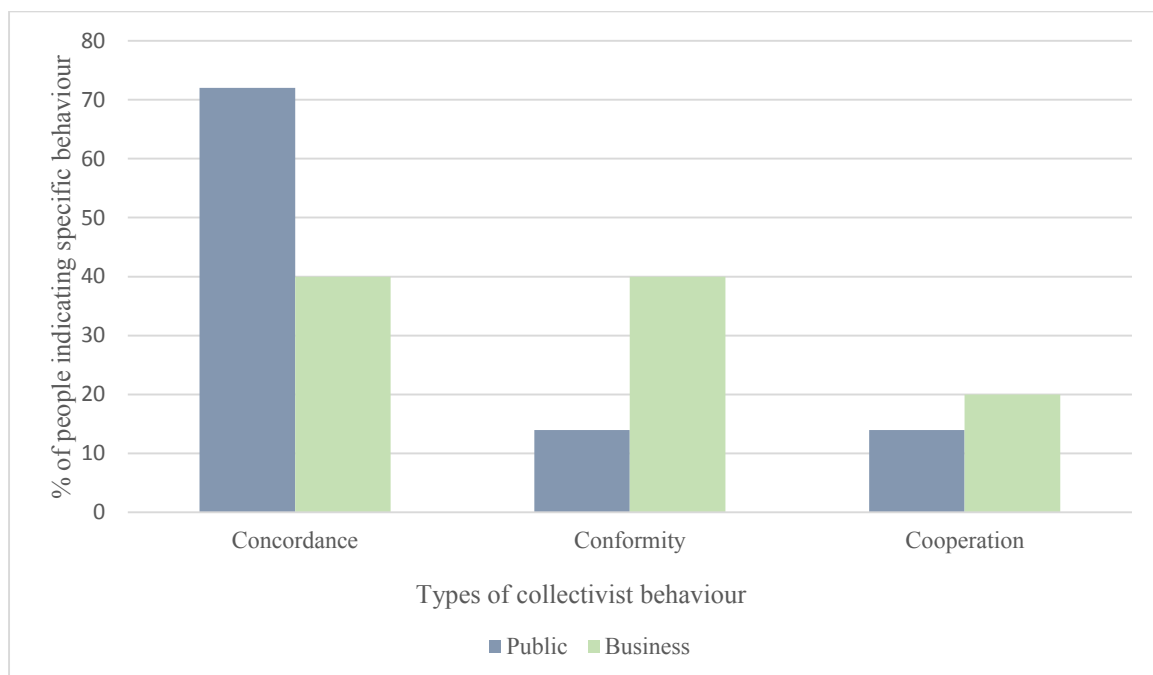
A person behaving in a conformist way gives way and becomes accustomed to the current state of affairs even if it diverges from his/ her inner desires and keeps silent about numerous issues and problems. Persons behaving in this way do not change the organisational borders on account of sanctions that may be imposed on them by the authority and the group in case of failure to adjust. Sometimes, the organisational determinations and standards are treated like a duty, like something that could possibly be changed, but should not be done.

A number of group standards have a hidden, covert character and uniform behaviour of others is sometimes an important indicator of the existence and content of standards for the individual.

The third type of collective behaviour is cooperation, which is characterised by the fact that a person perceives himself/herself as a member of an organisation/division/team. This behaviour is manifested by the desire to share knowledge, to help others in the performance of tasks, joint resolution of problems, devoting time to teaching other employees in the team, engagement and acting for the benefit of others (e.g. readiness to perform work for somebody, overtime work, reducing the burden on others), joint rituals.

It follows from the performed studies that differences exist between business and public organisations also within the structure of the manifested collectivist behaviour.

In public organisations, there is much more concordance and less conformist behaviour than in business organisations. Cooperative behaviour is initiated by a small number of persons in both types of organisations (figure 2).



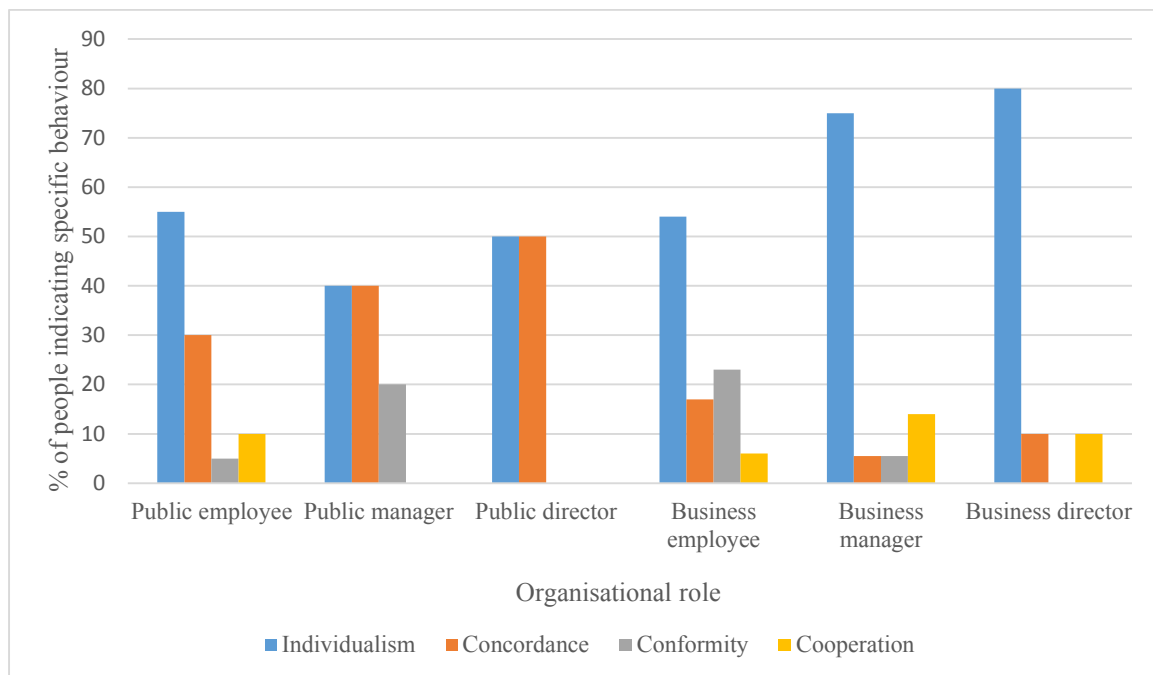
**Figure 2.** Structure of Collectivist Behaviour in Public and Business Organisations.

Source: author's own study.

Taking into account the organisational role, a difference is also seen in the structure of manifested behaviour. In a public organisation, individualism is dominant among clerical employees, while among the managers and directors of organisational units, individualism and collectivism are manifested to an equal degree. The respondents performing managerial roles do not engage in cooperative behaviour at all. Such behaviour is only present among the employees.

In turn, in business organisations, irrespective of the performed organisational role, individualist behaviour is dominant – its occurrence increases together with the level of management. An opposite phenomenon is visible in the case of concordance; more behaviour of this type is observed among the employees than among the managers.

Additionally, in business organisations cooperative behaviour was also identified among all respondents (figure 3).



**Figure 3.** Individualist and Collectivist Behaviour vs. Organisational Role.

Source: author's own study.

## 5. Discussion

The results pertaining to the behaviour displayed by the members of public and business organisations show that there are differences between the two types of organisations.

The first visible difference pertains to the dominance of individualist behaviour in business organisations; in turn, in public organisations more individuals act collectively.

The second significant difference is the different structure of behaviour comprising collectivism.

In public organisations, concordance is dominant; it is present in all persons, irrespective of the organisational role held and it may be said that it grows along with the level of management. In turn, in business organisations concordance is manifested on a definitely lower level; it is levelled with conformism and is reduced together with the level of management.

In both types of organisations, cooperative-type behaviour is at a low level; in public organisations, it is manifested only by clerical employees, while in business organisations also by managers and directors.

The occurring differences may shape specific consequences for the process of management in both types of organisations.

First of all, the revealed dominant behaviour shows the attitude of the members of the organisation to the organisational standards.

In business organisations, predominant individualism may trigger a negative attitude to the established standards and organisational rules, which becomes a problem in a situation when an organisation is intent on maintaining repetitiveness and standardisation of actions. Organisational rules become a limitation, a barrier and thwart the individual's development.

A negative approach to the organisational rules is an impediment during the coordination of organisational activities. Lack of consensus may lead to the formation of separate fractions within the organisation, which will wish to cherish different values. Lack of concord and cohesion in the determined directions of actions, priorities and standards of conduct generates conflict and uncertainty, which increases anxiety among the remaining members of organisations (Yip et al., 2003).

The atmosphere of resistance, aversion and lack of trust to the superiors and decisions made by them may block self-development, creative expression, ambition and possibilities of using own potential for the welfare of the entire organisation. Interpreting standards in a negative mode may thus result in the fact that the members of the organisation behave adequately to their convictions and beliefs (Nawrat, 2014).

Predominant concordance, i.e. trust, acceptance, respect and adherence to the established organisational standards will exert different impact on the functioning of an organisation. In this approach, the standards are a certain form of the organisational 'capital', thanks to which it is possible to accomplish durable benefits, both by its participants and the organisation. The accepted standards facilitate cooperation, reduce uncertainty and risk related to the lack of trust in inter-personal relations (Dendura, 2018).

Respect for standards allows for reduction of costs (not only in the financial sense) related to the supervision of processes and actions as the participants themselves appreciate and assess one another. Hence, approval of standards performs the role of a system of social control for stances and behaviours (Yip et al., 2003). Such situation leads to self-regulation of social processes and through this, coordination of actions is facilitated, while accumulation of knowledge and experiences, self-organisation and democracy may be a basis for the development of an organisation and its members, as well as conscious introduction of changes.

From the psychological point of view, perception of a system and organisational standards as the necessary organisational content guarantees order, certainty of results and mode of action, as well as reduces relational tension and sense of uncertainty. In such situation, the standards operate as a reference framework used for individual and inter-subjective interpretation of the world. They may be treated as systems of constructs with values ascribed to them, which provide predictability and order to the environment of a given person. They help function in a more optimal way, in particular in new or ambiguous situations, where they provide guidelines for the performance of tasks (Brown, 2006).

The predominant concordance offers stability to the employees understood as certainty and predictability and allows for supporting and maintaining organisational identity. According to some researchers, an individual – in order to make decisions and introduce changes – needs a feeling of stability and conviction that there is order in the organisation and that it is heading in the right direction. Accomplishing such organisational status is a basis for introduction of organisational changes (Krot, Lewicka, 2014).

Yet concordance may also lead to the formation of conservatism and slow down reactions to the changes occurring in the environment. In such situations, employees and managers may excessively aim for maintaining the hitherto *status quo* which is known to them and which offers a sense of stability and safety. Actions for the sake of change may be perceived as risky, not only in the economic aspect, but primarily the organisational and psychological one, as they may disrupt the accomplished and recognized status of organisational balance.

In turn, such circumstances may lead to the solidification of convictions that a change is not needed and may be negative for the organisational order, preference of organisationally shared opinions about maintaining stability and internal unity or rejecting persons with different views.

Individualism, namely focus on accomplishments is, in turn, conducive to changes of the hitherto solutions.

The needs of participants of organisations are also shown via dominant behaviour.

It may be concluded that the main motif for action in business organisations is striving for the sense of autonomy, independence, impact and control; impact exerted by other members of the organisation is of lesser importance. It is visible among clerical employees of business organisations.

In turn, in public organisations where concordance is dominant, the sense of order, balance, predictability and consistency between personal values and the organisation's mission are vital for the organisation's members.

This difference shows that in the process of motivation, completely different mechanisms of influencing the individual should be used.

The last issue, significant for management, is to show – next to dominant behaviour – also the behaviour that is manifested by a minority. This is cooperative behaviour, the marginality of which may testify to the growing impact of individualism on interpersonal relations.

Hence, it may be said that both in public and business organisations, sharing of knowledge, information about organisational difficulties, joint problem solving or devoting time to other members of the organisation is missing. The standards of individualism related to focus on goals and tasks are sustained by the higher managerial ranks, especially in business organisations. In public organisations, individualism and concordance occur to an equal degree among managers, which may indicate an attempt at integrating performance of the goals based on the established organisational standards.

## 6. Conclusion

The purpose of the paper was to show differences between public and business organisations within the scope of individualist and collectivist behaviour. As a result of the presented studies it was concluded that such differences occur.

First of all, individualist behaviour is dominant in business organisations, while in the public ones it is on a lower level.

Secondly, it was noted that the sole concept of collectivism is too general; it triggers stereotypical thinking about the phenomenon. For the process of management, it may be important not only whether individualism or collectivism is dominant in an organisation, but also what type of collectivist behaviour is dominant. It turns out that collectivism is a complex dimension, within which various activities may be initiated, e.g. concordance, conformism and cooperation. Dominance of specific behaviour shapes the quality of functioning of an individual in an organisation. Whether an individual consciously adopts and accepts organisational standards or acts in line with them under the impact of a group may influence the behaviour of individuals, his/ her engagement and the course and effort put in the performance of processes related to management of people in the organisation – coordination of actions, encouragement, control and change of behaviour.

Thirdly, in both types of organisations, cooperative actions are missing; these are actions on which interpersonal, team, inter-process and inter-departmental relations are built, while in public organisations the inter-level (e.g. county, province) and inter-organisational ones. Such behaviour as concordance and conformism may reduce conflicts, improve atmosphere in a team, a sense of order, yet organisational processes go beyond specific divisions/units/teams and more and more often beyond the borders of a single organisation. Such situation forces the participants to face the necessity of performing actions outside of the set scope of duties, acting in new circumstances, using new knowledge at the disposal of other persons. That is why support and development of cooperative behaviour is necessary for efficient performance of processes taking place among various public and business organisations, or as part of public and private partnerships.

The existing differences within the structure of behaviour between members of public and business organisations also show that another outlook on both types of organisations is required, especially during the formation of conditions for change of organisational behaviour and motivation. Thus, striving for creation of models objectifying the management processes should be abandoned.

## 7. Managerial Implications

The results presented in this paper show the dynamic of various types of behaviour among members of public and business organisations. Knowledge about the types of behaviour manifested by the majority of participants and the marginalised behaviour allows for better understanding of the organisational phenomena that take place and in effect conscious management and support for the development of those that an organisation cares about.

The structure of behaviour is a carrier of information about motifs of action of individuals. Separation of behaviour that is dominant provides information about which motif underlies a specific action: is it striving for power, autonomy, or does a person care about personal development? Familiarity with organisational behaviour may thus be used in the process of motivating people.

It also seems that knowledge about the dominant organisational behaviour provides information as to what affects people's behaviour, whether it is legitimisation of values of the organisation and the established standards, or the force of the group or the force of an individual. Accurate identification of orientation offers great possibilities for predicting organisational behaviour and more efficient designing and carrying out organisational changes.

The final issue refers to the possibility of using the dynamic of behaviour in the coordination process. Different tools are required by coordination in an organisation where collectivist behaviour is dominant and within it concordance (e.g. rules and procedures) and others will be effective when individualist behaviour is dominant (e.g. individualised goals and tasks, delegation of rights).

It may thus be said that knowledge about the dominant organisational behaviour allows, in a conscious mode, for using various methods and tools of management, so that certain organisational phenomena may be solidified and changed, in line with the adopted management strategy.

## 8. Future Research

The presented results are a starting point for further studies. The next stage will be examination of differences between business and public organisations in the area of organisational behaviour. It is known that in both types of organisations, individualist and collectivist behaviour is manifested; it may be valid to determine the relationship between these types of behaviour and various psychological dimensions of individuals (e.g. perception of self-agency and efficiency, subjectivity) and organisational phenomena, e.g. acting within the established roles and outside of them.

## References

1. Abbas, J.A., Mirahmad, A. (2002). The Iranian Manager: Work Values and Orientations. *Journal of Business Ethics*, Vol. 40, No. 2, pp. 133-143.
2. Adamska, K., Retowski, S., Konarski, R. (2005). KIRH – kwestionariusz do badania kolektywizmu i indywidualizmu równościowego i hierarchicznego. *Czasopismo psychologiczne*, Tom 11, nr 2, pp. 180-181.
3. Arieli, S., Sagiv, L. (2018). Culture and Problem-Solving: Congruency Between the Cultural Mindset of Individualism Versus Collectivism and Problem Type. *Journal of Experimental Psychology*, No. 147, pp. 792-810.
4. Bobina, M., Sabotnova, D. (2017). Bulgarian management in a cross-cultural space. *Journal of East European Management Studies*, Vol. 22, No. 1, pp. 105-127.
5. Boski, P. (2010). *Kulturowe ramy zachowań społecznych*. Warszawa: PWN.
6. Brewer, M.B., Chen, Y.R. (2007). Where (who) are collectives in collectivism? Toward conceptual clarification of individualism and collectivism. *Psychological Review*, Vol. 114, pp. 133-151, doi.org/10.1037/0033-295X.114.1.133.
7. Brown, R. (2006). *Procesy grupowe. Dynamika wewnątrzgrupowa i międzygrupowa*. Gdańsk, p. 64.
8. Chatman, J.A., O'Reilly, Ch.A. (2016). Paradigm lost: Reinvigorating the study of organizational culture. *Research in Organizational Behaviour*, Vol. 36, pp. 199-224.
9. Chen, F.F., West, S.G. (2008). *Measuring individualism and collectivism: The importance of considering differential components, reference groups, and measurement invariance*. *Journal of Research in Personality*, Vol. 42, pp. 259-294, doi.org/10.1016/j.jrp.2007.05.006.
10. Cox, T.H., Lobel, S.A., McLeod, P.L. (1991). Effects of Ethnic Group Cultural Differences on Cooperative and Competitive Behavior on a Group Task. *Academy of Management Journal*, vol. 34, no. 4, pp. 827-847.
11. Dendura, K. (2018). Osobliwości procesów społecznych. In: M. Kunasz (ed.), *Orientacja procesowa w zastosowaniach* (pp. 21-38). Szczecin.
12. Fiske, A.P. (2002). Using individualism and collectivism to compare cultures: A critique of the validity and measurement of the constructs. Comment on Oyserman et al. *Psychological Bulletin*, Vol. 128, pp. 78-88, doi.org/10.1037/0033-2909.128.1.78.
13. Hofstede, G. (1980). Motivation, leadership, and organization: Do American theories apply abroad? *Organizational Dynamics*, Vol. 9, pp. 42-43, doi.org/10.1016/0090-2616(80)90013-3.
14. Hofstede, G. (2000). *Kultury i organizacje*. Warszawa: PWE.



15. Hwang, A., Francesco, A.M., Kessler, E. (2003). The relationship between individualism – collectivism, face, and feedback and learning processes in Hong Kong, Singapore, and The United States. *Journal of Cross-Cultural Psychology, No. 34*, 72-92.
16. Krot, K., Lewicka, D. (2014). Zarządzanie zaufaniem – pomiędzy stabilnością a zmiennością organizacyjną. In: P. Wachowiak, S. Winch (eds.), *Granice w zarządzaniu kapitałem ludzkim* (p. 263). Warszawa.
17. Kuo, B.C.H. (2013). Collectivism and coping: Current theories, evidence, and measurements of collective coping. *International Journal of Psychology, Vol. 48*, pp. 374-388, doi.org/10.1080/00207594.2011.640681.
18. Lam, S.S., Hui, C., Law, K.S. (1999). Organizational Citizenship Behavior: Comparing Perspectives of Supervisors and Subordinates Across Four International Samples. *Journal of Applied Psychology, vol. 84, no. 4*, pp. 594-601.
19. Leirman, W., Vandemeulebroecke, L. (1984). *Vormingswerk en vormingswetenschap. Een agologisch handboek. Deel 2*. Leuven, p. 95.
20. Marcus, J., Le, H. (2013). Interactive effects of levels of individualism– collectivism on cooperation: A meta-analysis. *Journal of Organizational Behavior, Vol. 34*, p. 813-834, doi.org/10.1002/job.1875.
21. Markus, H.R., Kitayama, S. (1991). Culture and the self: implications for cognition, emotion, and motivation. *Psychological Review, No. 98*, 224-253.
22. Moorman, R.H., Blakely, G.L. (1995). Individualism-collectivism as an individual difference predictor of organizational citizenship behavior. *Journal of Organizational Behaviour, No. 16*, 127-142.
23. Nawrat, D. (2014). Wpływ klimatu organizacyjnego na psychologiczne koszty pracy. *Problemy Profesjologii, no. 2*, pp. 145-159.
24. Organ, D.W., Podsakoff, P.M., MacKenzie, S.B. (2006). *Organizational Citizenship Behavior: Its Nature, Antecedents, and Consequences*. Thousand Oaks, CA: SAGE Publications.
25. Oyserman, D., Coon, H.M., Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and metaanalyses. *Psychological Bulletin, Vol. 128*, pp. 3-72, doi.org/10.1037/0033-2909.128.1.3.
26. Oyserman, D., Lee, S.W.S. (2008). Does Culture Influence What and How We Think? Effects of Priming Individualism and Collectivism. *Psychological Bulletin, Vol. 134, No. 2*, 311-342.
27. Reykowski, J. (1992). Kolektywizm i indywidualizm jako kategorie opisu zmian społecznych i mentalności. *Przegląd Psychologiczny, No. 35*, 147-170.
28. Robert, C., Wasti, S.A. (2002). Organizational Individualism and Collectivism: Theoretical Development and an Empirical Test of a Measure. *Journal of Management, vol. 25, no. 2*, pp. 544-566.

29. Schwartz, S.H. (1990). Individualism– collectivism: Critique and proposed refinements. *Journal of Cross-Cultural Psychology*, Vol. 21, pp. 139-157, doi.org/10.1177/0022022190212001.
30. Shulruf, B., Hattie, J., Dixon, R. (2007). Development of a new measurement tool for individualism and collectivism. *Journal of Psychoeducational Assessment*, Vol. 25, pp. 385-401, doi.org/10.1177/0734282906298992.
31. Singelis, T.M., Bond, M.H., Sharkey, W.F., Lai, C.S. (1999). Unpackaging culture's influence on self-esteem and embarrassability. *Journal of Cross-Cultural Psychology*, No. 30, 315-341.
32. Sîrbu, M., Roşca, D., Puiu, C. (2017). The impact of the cultural dimension "individualism/collectivism" on managerial practices in organizations in the north east region. *Revista Tinerilor Economişti*, 29, pp. 52-61.
33. Taejun, Ch., Faerman, S.R. (2010). An Integrative Model of Empowerment and Individuals' In-Role and Extra-Role Performance in the Korean Public Sector: Moderating Effects of Organizational Individualism and Collectivism. *International Public Management Journal*, vol. 13, no. 2, pp. 130-154.
34. Taras, V., Sarala, R., Muchinsky, P., Kimmelmeier, M., Singelis, T.M., Avsec, A., Sinclair, H.C. (2014). Opposite ends of the same stick? Multi-method test of the dimensionality of individualism and collectivism. *Journal of Cross-Cultural Psychology*, Vol. 45, pp. 213-245, doi.org/10.1177/0022022113509132.
35. Triandis, H.C. (1995). *New directions in social psychology. Individualism & collectivism*. Boulder, CO: Westview Press.
36. Triandis, H.C. (2001). Individualism-collectivism and personality. *Journal of Personality and Social Psychology*, No. 69, 907-924.
37. Triandis, H.C. (1989). The Self and Social Behavior in Differing Cultural Contexts. *Psychological Review*, No. 96, 506-520.
38. Triguero-Sánchez, R., Peña-Vinces, J. MatosFerreira, J. (2022). The effect of collectivism-based organisational culture on employee commitment in public organisations. *Socio-Economic Planning Sciences*, Vol. 83.
39. Wagner, J.A. (1995). Studies of individualism-collectivism: Effects on cooperation in groups. *The Academy of Management Journal*, No. 38, 152-172.
40. Wong, Y.J., Wang, S.Y., Klann, E.M. (2018). The Emperor With No Clothes: A Critique of Collectivism and Individualism. *Archives of Scientific Psychology*, 6, 251-260.
41. Yip, J.A., Levine, E.E., Brooks, A.W., Schweitzer, E. (2020). Worry at work: How organizational culture promotes anxiety. *Research in Organizational Behaviour*, vol. 40, pp. 251-260.