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ANKARA YILDIRIM BEYAZIT UNIVERSITY
THE INSTITUTE OF SOCIAL SCIENCES

RECONSTRUCTING THE CONCEPT OF TRUST AND ITS MEASUREMENT FROM CULTURAL PERSPECTIVE

Ph.D. THESIS

Faqih OMAR

DEPARTMENT OF PSYCHOLOGY

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Supervisor
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Ankara, 2021

APPROVAL PAGE

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PLAGIARISM PAGE

I hereby declare that all information in this thesis has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all materials and results that are not original to this work; otherwise, I accept all legal responsibility. Date (24-03-2021)

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ABSTRACT

RECONSTRUCTING THE CONCEPT OF TRUST AND ITS MEASUREMENT FROM CULTURAL PERSPECTIVE

Trust has been one of the topics of interdisciplinary inquiry since its inception. Particularly, a myriad of studies has been conducted in a bid to explore either trust definition and its components or mere national differences in the level of trust. Given the possibility of cultural differences in the conceptualization of trust, the mere national variation may not accurately capture the essence of cultural differences. The present study pursued to reconstruct trust conceptualization and identify its role-derived expectations mainly the collectivistic cultural background and develop a roles-derived scale. To map out the conceptualization of trust and identify essential role-derived expectations, an open-ended questionnaire was carried out on 199 participants drawn from Kenya and Turkey. Building on the results of study 1, study 2 attempted to develop a role-based interpersonal trust scale and test validity and reliability utilizing 627 participants (314Turkey 313 Kenya). Using the MAXQDA statistic analysis, results of the qualitative study, broadly, espoused the idea of trust being conceptualized as a collection of role-derived expectations taken for granted, in addition to the revelation of exclusive components of trust. Employing exploratory factor analysis and Pearson correlation, the results of study 2 indicated that the newly developed scale consists of 5 dimensions with internal consistency ranging from .75 to .86. Besides, the scale demonstrated both divergent and convergent validity.

Keywords: Trust, role-derived expectations, collectivism, interpersonal scale

ÖZ

GÜVEN KAVRAMINI VE ÖLÇÜMÜNÜ KÜLTÜREL BAKIŞ AÇISINDAN YENİDEN DEĞERLENDİRMEK

Güven, insani ilişkilerin başlangıcından bu yana disiplinler arası araştırma konularından biri olmuştur. Özellikle, ya güven tanımını ve bileşenlerini ya da yalnızca güven düzeyindeki ulusal farklılıkları keşfetmek amacıyla sayısız çalışma yapılmıştır. Güvenin kavramsallaştırılmasındaki kültürel farklılıkların olasılığı göz önüne alındığında, sadece ulusal çeşitlilik, kültürel farklılıkların özünü tam olarak yakalayamayabilir. Bu çalışma, güven kavramını yeniden yapılandırmayı ve onun rol odaklı beklentilerini esas alarak kolektivist kültürel değerleri belirlemeyi ve rol temelli ölçek geliştirmeyi amaçlamıştır. Güvenin kavramsallaştırılmasını tasarlamak ve temel olarak rollere bağlı ortaya çıkan beklentileri belirlemek için Kenya ve Türkiye'den seçilen toplam 199 katılımcıya açık uçlu bir anket uygulanmıştır. Birinci çalışmanın sonuçlarına dayanarak, ikinci çalışma için, toplam 627 (314 Türkiye 313 Kenya) katılımcıdan veri elde edilmiş ve role dayalı kişilerarası güven ölçeğinin geçerlilik ve güvenilirliği test edilmiştir. MAXQDA analiz programı kullanılarak nitel çalışmanın sonuçları değerlendirilmiş ve güvene ait bileşenlerin belirlenmesine ek olarak, güven fikrinin verilmiş olduğu düşünülen role dayalı beklentilerin bir birikimi olarak kavramsallaştırıldığını ortaya koymuştur. Yapılan açımlayıcı faktör analizi ve pearson korelasyonunun sonucuna göre yeni geliştirilen ölçek, 5 boyutlu olduğu ve ölçeğin iç tutarlılığı .75 ile .86 arasında değiştiği görülmüştür. Ayrıca ölçek hem ıraksak hem de yakınsak geçerlik göstermiştir.

Anahtar Kelimeler: güven, rol kaynaklı beklentiler, toplulukçu, kişilerarası ölçek

DEDICATION

To my beloved family and dear Razan and those have always been a lighthouse in my life.

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1. INTRODUCTION

Needless to say, trust is an indispensable element in daily life and without it, many aspects of the human relationship may crumble down. And nothing signifies the centrality of trust rather than being a study of interdisciplinary. For instance, studies concerned with countries' development and especially, management have concluded the significance of social capital in building human capacity particularly, and advancing countries generally (Fukuyama, 1995; Grootaert & Bastelaer, 2002; Putnam, 2000). If that is the case, trust is regarded to be the utmost important ingredient facilitating the acquisition of social resources. As Herreros, (2004) pointed out the formation of social capital is sometimes influenced by the nature of particularized trust, trusting in familiar people. Thus, the more trust among familiar people is firm or high, the more people can benefit from social resources (social capital).

On the other front, Though the trust concept has been explored in multidisciplinary (Braithwaite, & Levi, 2003; Mahmood, 2006; Rousseau et. al., 1998), it had not been adequately explored in the scope of social psychology. This point is much clear as most studies on trust were conducted within the purview of the organization where trust plays a vital role in terms of lending detailed explanations to a relationship that occurs among employees or supervisors and their subordinates (Dirks & Ferrin, 2002; Jones & George, 1998; Podsakoff, MacKenzie, & Bommer, 1996). Furthermore, cross-cultural studies on trust tend to employ concepts and measurements developed in Western cultural basis to other cultures by making a comparison with some dimension of culture such as high power, individualism-collectivism, etc. (Costigan, 2006; Doney et al., 1998; Robert & Wasti, 2002). As a result of that, there is a scarcity of studies on the exposition of trust, especially based on collectivistic culture and trust measurement that captures interpersonal relationships comprehensively.

A closer look at the literature of trust shows two distinct lines of studies, whereas the first approach is characterized by focusing primarily on exposition and components of trust, the second approach geared to explore cultural differences in the level of trust. As for the former, three dominant theories differ in the conceptualization of trust (Möllering, 2006). The first theory is grounded on viewing trust as rational decision-making as people weigh

pros and cons before engaging themselves in either trusting others or honoring the placed trust (Coleman, 1990; Hardin, 2001). Hence, trust is defined as a degree of willingness an actor reports over being vulnerable to the action of another person to whom an actor holds positive expectations (Mayer et al., 1995). In the contrast, the second theory argues that though the placement of trust entails rationality, people do not invariantly scrutinize others whenever they place their trust. Therefore, placement of and/ or honoring trust, at times, could be taken for granted as a result of expectations inherent in social rules and roles (Feldman & Pentland, 2003; Möllering, 2006). And lastly, the third theory pays inordinate attention to the development process of trust, in which interaction occurs among people that are not acquainted with each other (Nooteboom, 2002; Ring &Van de Ven, 1992)

As for the latter, trust studies in cross-culture are characterized by using existing measures and cultural dimensions to draw a comparison between nations. As Zaheer and Zaheer, (2006) pointed out the overwhelming studies conducted in trust discipline employed an etic approach, by which concept, models, and even antecedents of trust developed in Western cultural basis are adopted and assumed to apply to varying cultures. For instance, using Hofstede's cultural dimensions and perceived trustworthiness, Schumann et al. (2010) explored cultural differences regarding the degree of trust a customer may have towards a service provider in eleven countries. Similarly, the world value survey, the most recognizable institute for studying cultural differences on various topics, tends to use a comparative approach in exploring national differences in the level of trust without considering the concept itself may be perceived disparately across divergent cultures (Inglehart et. at., 2014).

As a result of the void inherent in the above approach, Dietz et al. (2010) and Zaheer and Zaheer (2006), called for a fresh start, whereby scholars and studies interested in trust concept will be premised on probing trust concept and its determinants from culture-specific perception and the variation of meanings. In responding to the above call and corroborating the antecedent efforts, the present study posits that due to cultural properties, the essence of the concept of trust and expectations of trustor may vary according to a given target (e.g., Spouse, friend) and context (i.e., money, disclosure). Therefore, making a comparison between collectivism and individualism in the level of trust may not reflect the verity of differences owing to the existence of differing underlying attributes in the two cultures. For instance, the attribute may be the same but its importance differs from one culture to anotherculture like preferring family goal over the individual's goal and vice versa.

Secondly, the attribute may be the same but having different meanings such as self-reliance. For collectivistic individuals, it means that "I am not a burden on the in-group", while for individualistic individuals it means that "I can do my own thing". Thirdly, the self is an appendage of in-group in collectivism but an independent entity in individualism.

Drawing on that, the purpose of study 1 was to explore the construct of trust according to the underlying perception of the collectivist culture and to explore certain expectations that drive either trust or distrust along with current studies. Based on the obtained findings from the qualitative survey, in study 2, a trust scale was developed and utilized to measure interpersonal trust and the correlation between the newly developed trust scale and perception of cultural change was explored. The data of both studies was collected using a sample from two populations; Kenya and Turkey.

The first chapter covers the introduction part, objectives, scope of the study, and the prevailing literature on trust, followed by the proposal for a new approach. The prevailing literature is grouped into non-culture bound studies (Rational, Routine, and Procedural approach) and culture-bound studies. The latter is clustered into studies that draw a mere comparison between nations in the line of level of trust and studies that employ parts of cultural dimensions (e.g., collectivism & individualism) in the examination of trust. The proposed approach presents a conceptualization of the trust concept which is suggested to be enormously shaped by cultural orientation. In turn, it influences expectations and values associated with a given role. Following that, the objectives of study 1 are put forward. The second chapter is centered on the analysis, results, and discussion of study 1, while the third chapter on study 2, encompasses the development of a new scale, the test of validity, and internal consistency. And lastly, the fourth chapter is confined to general discussion and limitations for future directions of the paper.

1.1. An Overview of Literature on Trust

This chapter, generally, addresses the conceptualization of trust and its components. A thorough review of trust literature and its related concepts (e.g., trustworthiness and trust propensity) reveals two main approaches. While the first approach could be flagged as non-cultural concern studies that geared primarily to examine trust within the purview of an

organization, the second approach is characterized by having a parochial interest in cultural comparison of trust and yet within the organizational relationship.

The chapter is classified into three main parts; whereas the first part presents an extensive discussion about conceptualization and theories of trust (the traditional approach/non-cultural-bound approach), the second part addresses studies focusing on cultural differences (culture-based studies approach). The last part is advocated to present a newly proposed approach for the current study.

1.1.1.Traditional Approach (non-culture bound studies)

The discussion is underpinned with a primary focus on belaboring three obtrusive theories of trust, rising out of reasonable and its branch theories, routine and procedural theory.

1.1.1.1.Trust as a Reasonable Choice

As looking at the nature of trust, Hardin (2001) made an interesting observation that some sort of individuals is found to be more trusted or trustworthy than others. Upon analytical review, Möllering (2006) indicates three essential ideas or elements that Hardin's observation entails. First, it implies trust to be a selective process, in which people tend not to trust everybody but some people. Second, trust is marked by being a reasonable process, in which people don't conclude trusting others without having sound reason or before scrutinizing the degree to which others are trustable. Third, trust is circumscribed to be a decisive process where people have in mind clear direction about what they want, having certain expectations from a trustee, corresponding to the trustor's expectations, and being ready to be accountable for their decision. Taken together, the bottom line adopted by this approach lies in viewing trust as a rational choice (Hollis, 1998). Thus, the general hypothesis adopted by typical researchers of rational choice is that a part of acknowledging contextual factors (i.e., predisposition and embeddedness) believed somewhat to affect trust, trust is more or less a function of perceived trustworthiness (Möllering, 2006). Therefore, the chief interest of researchers in this line lies in exploring ways of enabling trustors to recognize the trustworthiness of trustees. In another word, the emphasis is on the subjective probability as pointed out by Gambetta (1989) that for people to make their mind about

whether to engage in some sort of cooperation with a trustee or not, hinges essentially on the high degree of perceiving the actions of a trustee as beneficial.

A closer look at researches in this approach reveals two lines being used generally. One line of research is mainly concerned with situation-specific incentives of a trustee, referring to whether a trustee would honor or exploit expectations of the trustor. Another line of research aims to identify general characters employed by trustors as precursors of the trustee's trustworthiness. Coleman's (1990) view about trust is regarded as the most typical and prominent conceptualization of trust that represents a rational choice. Roughly speaking, he regards trust as a fine example of the transition between two levels; individual actions (micro-level) on one hand, and states of the system (macro-level) on the other hand (Coleman, 1990). According to him, trust, at the micro-level, is a subclass of decision embedding sort of risk, since the action of one actor is contingent on the action of another actor. Moreover, for trust to arise as a problem (risk), there must be an involvement of two purposive actors- a trustor and a trustee- and time lag. Thus, the reason behind seeing trust as a matter of rational choice is that the trustor has a choice of whether to place trust or not.

Likewise, a trustee also enjoys the option of honoring the trust placed by the trustor or breaching it. Presumably, the process of choice-making is affected by two underlying factors. Whereas in the first, the trustor has a potential gain $G > 0$ as the placed trust is honored by a trustee, in the second, (s)he has a potential loss $L > 0$ as the placed trust is not honored by a trustee. Similarly, the trustee is envisaged to have a potential gain if (s)he meets the expectation of the trustor by honoring the placed trust. Coleman's (1990) precondition about the risk problem of trust resonates with the prospect theory proposed by Kahneman and Tversky (2013), in which a value of zero is regarded as a neutral reference for two types of expected outcome; positive or negative deviation. Essentially, Coleman (1990) is driven profoundly in exploring how trustor and trustee make their decision and particularly the considerations that influence the decision of trustors given the fact it comes first in a sequence, therefore representing a core problem in practice.

Simply put, the core of the rational paradigm is akin to placing a bet, in which the probability of winning should be greater than the probability of losing or the amount that would be won should be greater than the amount that would be lost. Effectively, the rational decision of placing trust is determined by the probability of the trustee's trustworthiness (P) being higher in the eyes of the trustor and therefore, yields the expected gain (Coleman,

1990). Concerning obtaining the required information of G, L, and P, Coleman (1990) suggests that purposive actors can reach them through different extents who have the information. Hence, the task of seeking further information is recommendable for purposive actors as long as it is the least cost relative to the expected benefit.

Note that, putting the above suggestion in practice seems to be elusive as suggested by Stigler (1961) to be an "economic paradox of information". For a purposive actor to be able to assess the value of information and the prospected cost that he and/ or she has to incur in the face of obtaining it, he and/ or she must be acquainted with the required information in the first place. In other words, having the information about the issue which is under concern is a prerequisite for evaluating the extent to which certain information is valuable as well as to determine the potential cost of obtaining it. In a way of answering the question "what is the optimal way for estimating B's probability of trustworthiness (P)?" Coleman (1990) advises trustor (A) to look at motives of the trustee (B) as indicators of trustworthiness. Some of the questions that are worthy for the trustor when estimating P, for instance, are: is the trustee looking for longer-term interest in that particular relationship, on what ground is more plausible for the trustor to estimate higher trustworthiness (P). Besides, the trustor should seek to find out whether the trust is mutual.

As commenting on the (P) value indicators, Möllering (2006) pointed out that the extent to which a trustor is rational in his or her estimation is contingent upon the degree of being accurate in estimating (P) value which may not be attainable in most cases. Moreover, the complexity of estimating (P) value compounds as a trustor needs also to estimate multiple (P) of intermediaries who come as facilitators between him and/ or her and a particular trustee on one hand. The task of approximating (P) value may take another root, on the other hand, where the trustor is obligated to find out that whether the trustee has a good reputation or not, that does he has any intention of maintaining reputation among involved trustors, and that do these trustors keep constant communication between themselves (Möllering, 2006). Overall, the approach of trust as rational choice, introduced by Coleman (1990), held to be paradigmatic for a stream of researches concerned with trust, in which trust presumed as a matter of drawing the likelihood that trustee will not abuse the trust placed in him and/or her.

On the other hand, Hardin's (1991) concept of trust is centered on threefold components which he regards to be quintessential for the formulation of the rational concept

of trust. First and foremost, trust consists of three-part relationships that involve A trustor, B trustee, and X issue of trust. Thus, a trustor is always after finding out who is trustworthy and on what thing this trustee can be trusted with. Secondly, trust should not be confounded with the behavioral part, since it falls under the cognitive category. On reflection, the risk is associated with the behavioral part as acting on trust but not associated with the cognitive part of trust per se. Thirdly, building on the convention that trust is a kind of knowledge a trustor has regarding trustee's trustworthiness, then people should be careful about confounding between trust of trustor and trustworthiness of trustee (Hardin, 2006). Although the trust concept starts with the engagement of the trustor, a trustee still has a genuine choice either to honor the placed trust of a trustor or disappoint him or her. Consequently, the murky and vulnerable component that results from the part of a trustor is deemed to be a defining precondition for the trust concept after all. Furthermore, Hardin (1991) has the privilege of being the first person who developed the concept of "encapsulated interest". Consistent with Coleman, he elucidates that a trustor (A) engages in trusting a trustee (B) once he concludes that B has as much interest regarding the relevant issue as he and/ or she does. Thus, by the encapsulated interest, Hardin implies that a trustor is fully aware of the fact that a trustee recognizes there is no way of maximizing his and/ or her interest unless he and/ or she considers the interest of the trustor in the first place. That is to say, your interest encapsulates mine, therefore any nuance attempt by the trustee to rampage the interest of the trustor and not honoring the trust will cause grave harm to his and/ or her interest.

All in all, the paradigm of rational choice focuses primarily on elaborating trust as a rational choice resulting from the trustors' perceptions, which are marked as self-interest, about the trustee's trustworthiness. Given the unanimous view that these perceptions are imperfect probabilities of trustworthiness, hence acting on trust becomes rather risky for involved actors. Having highlighted the views of prominent scholars, now we shift to a fleet overview of famous theories on a rational approach.

Transaction Cost Theory. This theory was originally developed in the business field. Nevertheless, it is one of the theories rooted in seeing trust as a reason which revolves around the core assumption that it is human nature to be an opportunist. Hence, striving as far as possible to maximize one's benefit during the transaction of business with others (Coase, 1937; Jones, 2005; Williamson, 2005). Drawing on that, the optimal form of governance for economic activities is the one that successfully reduces transaction costs to the lowest point. These transaction costs, according to Williamson (2005), entail costs that occur at the

beginning of a transaction such as drafting, negotiating, protecting agreements, adapting, and costs that occur after the transaction, which may involve safeguarding against maladaptation and monitoring implementation. Since involved actors at any given type of transaction are exposed to be taken advantage of by opportunistic individuals, they ever always strive to avert their vulnerability by choosing a form of governance that best reduces transaction costs. Essentially, the conclusion unanimously reached by scholars of transaction cost theory is predicated on viewing mutual trust as an effective safeguard against opportunism, therefore, cutting down a considerable amount of transaction costs (Barney & Hansen, 1994; Cummings & Bromiley, 1996; Lorenz, 1991). Overall, as far as costs of the transaction are concerned, trusting, or perceiving another partner as trustworthy is the optimal precaution for averting vulnerability of opportunism in terms of avoiding expenses of safeguards.

Game Theory. Compared to other rationalist theories, game theory is regarded to be having more heuristic power in articulating the rational problems attached to trust as well as being a paradigm that has an immense influence on the development of the trust concept. The core underlying idea of the prisoner dilemma lies in portraying a vital dilemma of cooperation for two persons implicated in a crime who are being held discretely (Luce & Raiffa, 1989). For both suspected persons have the choice of either confessing to the crime or denying it. In the case of both of them failed to confess; they would not be convicted but charged with a small penalty (a) as a result of another minor offense they have committed. Likewise, if both prisoners ended up confessing to the crime or allegation, they would just be convicted with a moderated sentence (b). However, if it occurred that one confessed and the other did not, then the confessor would be let free as a state witness (0), while the other partner would face the applicable penalty (c) to the crime to its fullest. Given the choices presented to the prisoners by a prosecutor, wherein (0) is better than penalty (a) which in turn is better than penalty (b,) and penalty (b) is less than penalty (c), both prisoners are aware that it is better off for them not to confess and receive a penalty (a). Yet, due to uncertainty whether the other partner might confess, both of them would resort to confess and receive a penalty (b) as the worst probability or receive (0) as a better possibility. It is, therefore, a real dilemma for prisoners because despite they prefer receiving a mild penalty, which is (a), they most often focus on self-interest and end up receiving penalty (b) (Luce & Raiffa, 1989).

In the course of solving the dilemma of prisoners, trust surfaces to be a better solution since prisoners could have a good chance of receiving a favorable penalty when they trust each other not to confess. With the trust issue, however, two problems arise; first, both prisoners must make their choice simultaneously, hence it is very difficult for suspects to know if the other trusts him and/ or her. Second, provided they were able to know that, still they lack incentives to honor the trust since they may strongly be allured by the offer of being a state witness (Deutsch, 1958). The fundamental problem for game theorists as James (2002) pointed out is that, even though trust was proposed as a desirable solution for prisoners, it yet becomes not rational within the parameter of the game and if it happens to be rational, it would go against theory itself. Essentially, the trust game in the classic version of prisoner's dilemma rests on viewing movements of trustor A and trustee B at the same time because A's choice is expected to be affected by the possible choice of B. On the part of B, however, his and/ or her decision seems to be much free whether or not to honor the trust placed by A. Moreover, the trust game is a pervasively one-sided focus, because while B can increase his or her pay-off by not honoring the placed trust, A earns no extra pay-off if he/she decides not to trust (Gibbons, 2001; Kreps, 1990).

Overall, the underlying premise of trust in researches based on game theory is characterized by viewing trust as a matter of a game. By which, a given actor assumed to place trust rationally or cooperate with another actor only when he expects the pay-off from their interaction to be positive for him. Besides, this pay-off, in his conviction, should lead to making other's dominant strategy more cooperative. Note that, after a closer inspection of game-based theoretical works, several scholars have unanimously observed that most of these studies, if not all, have been about cooperation and confounded between trust and cooperation in their use. Interestingly, there has been a claim that not all actors who cooperate must trust each other, as well as not all actors who trust each other must cooperate among them (Gambetta, 1989; Good, 1988; Hardin, 200; Kee & Knox, 1970). Furthermore, equating trust as cooperation can render the trust concept to be a redundant category in game theory, because the unit of analysis is calculative cooperation (Dasgupta, 1988; Williamson, 2005). Nevertheless, the essence of trust in game-theoretical researches emerges in a form of independent exogenous variables that have an answer to the question of why cooperation occurs, although the theory predicts otherwise (James, 2002).

Principal-Agent Theory. The Principal-agent theory is one among the theories that address trust based on the rational perspective (Ensminger, 2001; Mills & Ungson, 2003).

The theory, essentially, rests on the core notion of an existing relationship between two partners, in which the first one is described as a principal who hires someone known as an agent to perform a task for him for a reward. Since a principal is due to exploitation by an agent whose behavior is characterized by being opportunistic, trust surfaces as a way of minimizing the risk associated with a principal. (James, 2002). Trust, thus, entails an evaluation by a principal about the degree to which an agent is committed to using his capacity to the fullest when performing the required task, hence justifying the reward he or she takes (Mitnick, 2015). Note that, despite all that, the opportunism component remains there and cannot strictly be ruled out. Moreover, the significant critique toward principal-agent theory is that its primary concern has been on addressing opportunism of an agent, the main problem faced by the principal, while ignoring other factors such as incentives, trustworthiness, etc. (Eisenhardt, 1989; James, 2002; Miller, 2001).

*Signaling Theory***.** Finally, signaling theory is one among the theories that adopt the view that trust is about how the trustor recognizes the trustworthiness of the trustee (Bacharach & Gambetta, 2001; Beckert, 2006). The core assumption of signaling theory stems from relying on distinguishing between indicators of trustworthiness that are reliable and those that are not as a basis for placing trust rationally. Thus, trust is assumed to be rationally placed once is erected on receiving reliable signs of trustworthiness, while it is irrationally placed when is erected on unreliable signs of trustworthiness of the trustee. This is because, a trustworthy trustee incurs no cost when sending signals, while an untrustworthy trustee does. Nevertheless, the vulnerability and uncertainty on the part of the trustor will not go away entirely by relying on signals of trustworthiness (Bacharach & Gambetta, 2001).

Eventually, I think it is better to mention some issues raised by Möllering (2006) calling into question the bold emphasis on the notion that, relying on perceived trustworthiness when placing trust is the adequate reason to consider trust being only a rational construct.

Firstly, the exceedingly focus on perceived trustworthiness as a predictor of trust may reduce the trust concept to denote only perceived trustworthiness. On reflection, this confusion rendered some researchers (i., e., Dyer & Chu, 2003) in trust mainstream to explore the effect of perceived trustworthiness on performance without referring to trust as if perceived trustworthiness is trust. Furthermore, given the fact that trust refers to more than those indicators of perceived trustworthiness, as many claims, then the vital function of

perceived trustworthiness is circumscribed in telling us what kind of information trustors use but not how this information is being used (Möllering, 2006).

Secondly, although indicators of perceived trustworthiness surface to facilitate the decision about whether or not to trust for trustors, they ignore the prominent part of the trust concept that their source of information is inconclusive (Möllering, 2006) That is, without vulnerability and uncertainty on the part of the trustor, the concept of trust becomes meaningless (James, 2002). Hence, if people trust others due to information they have about them, they also trust others despite their ignorance about the trustworthiness of others.

Thirdly, a closer look at signals of trustworthiness trustors perceive shows that trustors not invariantly receive positive signals, but also they receive negative signals and at times conflicting signals which speak for and against trustworthiness. This arising complication justifies the need to identify indicators of untrustworthiness.

Lastly, in terms of contrasting roles and variance explained by both trustor and trustee it appears that the roles of trustor are marked by being a passive agent and limited in calculating indicators of perceived trustworthiness. In contrast, a trustee is assumed to be an active agent in the sense that a great portion of the variance of trust is explained by him or her (Deutsch et al., 2011; Rotter, 1967).

1.1.1.2.Trust as A Routine Approach

Möllering (2006) used the term routine to refer to the notion trust and distrust can be placed in such a way that is taken for granted. In contrast to the rational approach, it happens that people, in daily life, place their trust in countless others without even having sufficient justification for their action of trust or distrust (Simmel, 1950). Moreover, even though we are vulnerable to exploitation by others in any given transaction, yet we routinely neither envisage harm from them nor presume their benevolence. Note that, this applies also to people whom we may have shallow knowledge about (for more detailed review, see Möllering, 2006). Due to the difficulty of making rational choices particularly in this ever increasingly complex world, trustors have to rely on things that are relatively stable while trusting others. This begs the question; why trust is taken for granted or why they do that? This is because, as Zucker (1986) argues, it is unthinkable to act otherwise in a particular situation described as being familiar, in which people have found themselves.

Similarly, the choice to distrust might be taken for granted in a certain situation since people have negative expectations. Note that, when Möllering claims trust could be taken

for granted, he refers firstly to a situation, where everybody would virtually behave like that or nobody would ever do like that and accordingly a trustor would place trust or refrain from placing it. Another notion is that role acceptance presumed to be the other cases that are strongly associated with the taken-for-granted. Thus, in such cases presumably, people will only act this way or that despite utility maximizer driver, because these roles are the defining factors of their very social existence (Möllering, 2006). Furthermore, the underlying postulate of trust as routine is that, in lieu of rendering justification, weighing alternatives, or questioning the fundamental premise whenever trust is a concern, trust occurs as a pattern of recurrent action (Becker, 2005; Becker et al., 2005; Feldman & Pentland, 2003) or a procedure people follow habitually (Misztal, 1996). In this vein, when trust is referred to as routine it denotes also natural attitudes that refer to having a common view of the reality of the everyday world, where people conduct their daily affairs pragmatically (Schutz, 1970). Hence, not only do actors assume the reality they form is stable, but they also assume others' views of reality don't differ from their own.

Drawing on the routine approach, Zucker (1986) defines trust as a collection of expectations constituted in social rules and legitimate processes people share in a given exchange. Once these expectations are shared in a given exchange, involved actors can trust each other, and hence they are compelled by shared expectations to fulfill promises they make. Consequently, actors are anticipated to place their trust only when they perceive others having a common view of the reality of the world. All in all, it is clear from the preceding emphasis that placement of trust is contingent on the extent to which actors have congruence regarding their point of view about the world. For Garfinkel (2010), the above perceived stable social interaction constitutes of three basic social rules for involved actors (a) the rules should provide a group of necessary alternative possibilities and outcomes, (b) it should be in the capacity of the rules to force other involved actors conforming with, (c) the other actor should have the same expectation about (a) and (b). Therefore, when one person trusts another, as for Garfinkel, it implies that the person attempts to behave in such a way that complies with normative orders pertain to basic rules in a particular interaction. Thus, trust does not merely depict the idea that the action of involved actors is being abided by basic rules, but it rather demonstrates acknowledgment among them and acceptance of basic rules embedded in their interaction.

To recap, this approach of conceptualizing trust as routine foregrounds trust as something that occurs automatically as a function of basic rules shared by involved actors in

a given interaction. Note that, this is not to deny a portion of rationality in the trust construct. But because of having a common reality of the world and relying on perceived basic rules, people happen to trust others in a form of taking interaction for granted. Drawing on that, rules (Lane, 1997; Lane, & Bachmann, 1996), roles embodied in particular exchange (Rose et al., 1967; Seligman 1997), and routines of daily life (Grey & Garsten, 2001; Misztal, 1996) are deemed to be acting as the basis for placement and honoring of trust within the non-calculative approach of trust.

1.1.1.3.Trust as a Reflexive Approach

In the preceding two approaches, trust formulation most often hinges on factors such as having attained some sort of knowledge about trustworthiness on the part of trustee and institutionalization of rules. At times, however, it might become difficult if not impossible to glean any information about the trustworthiness or to act on a routine basis, hence trust placement acquires an additional foundation (Möllering, 2006). In stark contrast to prior approaches, the current approach claims trust could be formulated in situations characterized by high unfamiliarity and uncertainty, in which it is most needed. Hence, in such circumstances, the attention should be drawn to think about trust in a processual term in lieu of static term and to stress what is becoming than what has been given. The crux of the point is that trust can be conceived of as being a process, whereby cooperation among involved partners starts with zero trust. However, through repeated interaction over time, they grab an opportunity to acquaint themselves with each other and eventually yielding to growing trust (Gambetta, 1989; Ring & Van de Ven, 1992).

In the same vein, the notion of trust as a process is lucidly introduced by Nooteboom (2002) where he states that trust may acquire to be built especially when it is already there. Therefore, cooperation turns out to be a precondition for the emergence of trust, and roles of involved actors are confined to select what conditions are more conducive to trust-building. Upon Nooteboom's view, Möllering proffers a crucial note that if trust springs from the process of interaction, then it is plausible to postulate trust would have, in return, the impact on the process in such a way that it might influence how further interaction would take place (Möllering, 2006).

Overall, the preceding discussion entailed three prominent approaches to trust. Broadly speaking, each approach distinguishes itself from another one depending on the primary focus in the delineation of trust. However, it is plausible to posit that these approaches may

eventually have a complimentary underground. Thus, in the phase of trust development, the process approach confers adequate explanation for how trust is initiated and the prerequisite trust development needs to undertake. Doubtless, the calculation is an essential component of the trust construct, and placement and honoring of trust is greatly affected by the way involved parties appraise each other. However, the routine approach comes to caution us about depending heavily on the calculation approach in explaining trust due to imperfection inherent in this approach which is hard to be articulated. Thus, because of postulated rules and regulations entrenched in societies, there are certain situations wherein trust might be taken for granted without scrutiny.

1.1.1.4. Component of Trust

Regardless of approach difference of trust, virtually all approaches converge on main components of trust, involving trusting and trusting behavior, uncertainty, trust propensity, and perceived trustworthiness. In what follows is a brief highlight of these components.

Trust and Trusting Behavior. Although multidisciplinary inquiry of trust resulted in cementing literature of trust, it also culminated to be a purveyor of confusion in terms of the definition of trust (Bigley & Pearce, 1998; Gambetta, 1989; Rousseau et al., 1998;). Some scholars, for instance, view trust as an overlapping of trustworthiness, while others see trust as a personal characteristic spawning to have positive expectations in a reference to another party (Butler & Cantrell, 1984; McKnight et al., 1998). On the other hand, Mayer et al. (1995) and others tend to explicate trust as an intention of taking the risk, while some scholars maintain on viewing trust as a dimension of personality that starts nurturing during early development and stays stable even in late ages (Rotter, 1967). Lastly, other scholars (e.g., Kee & Knox, 1970; Lewis & Weigert, 1985) use trust in a sense of being interchangeable of risk-taking and cooperation. Until the 1990s, two prominent scholars were able, through their breakthrough review, to obliterate some thick clouds of this confusion (Colquitt et al., 2007). The first scholar was Mayer et al., (1995) who introduced a model, by which they redefined trust as a willingness to be vulnerable to other's action as a result of trustor's general tendency to trust others as well as positive views that trustor holds toward another party's intention and action. The second contribution is attributed to Rousseau et al. (1998) who, through their review on cross disciplines, referred to trust as a psychological state underlined by having a positive expectation about trustee that facilitates acceptance of vulnerability.

Similarly, McAllister's (1997) definition of trust converges with those of the above writers. He views the words and actions of a trustee to be what is defining the beliefs and willingness of the trustor on whether to accept vulnerability or not. Furthermore, as far as the definition of trust is concerned, Rotter's (1967) definition is indispensable. According to him, trust derives from generalized expectancy, wherein people hold statements of others as reliable and that others will stand behind their words. Overall, the conclusion drawn from both definitions is that both definitions converge to the existence of two primary parts of trust. These two components include the intention of accepting vulnerability and the positive expectation in a reference to the trustee that he or she will perform a specific activity. Trusting behavior, on the other hand, denotes a condition, in which one puts himself or herself at actual risk by trusting another party (Mayer et al., 1995). All in all, there is a distinction between trust and trusting behavior, whereas the former refers to a psychological state of the willingness of putting one's self at risk as a result of positive expectation held toward another party, the latter denotes actual or acting on risk by trusting another party.

As far as trust is concerned, there is the necessity of mentioning other components of trust; namely trustor and trustee. Trustor stands as the carrier of trust who holds a variety of expectations which could be referred to in actions (see Möllering, 2006). Trustor is the entity that demonstrates the willingness of undertaking risk by dint of having favorable anticipations about intentions and actions of another actor of trust who is referred to as trustee (see Gambetta, 1989). In this relation, Nooteboom (2002) points out that actors of trust are not only circumscribed to be individual entities, but it can also embody any entity insofar as expectations and actions can meaningfully be attributed to them. From this vantage point, the conceptualization ascends the definition of Rousseau et al. (1998) to include social group, organization, animal, political system, and so forth. Simply put, the identification of a trustor and a trustee is a prerequisite for any discussion about the concept of trust.

Uncertainty. To Möllering (2006), trust is an ambivalent concept that embodies two extreme contrasts; highly favorable connotation and highly uncomfortable feeling. On the uncomfortable side of trust, people become aware of harms that might be caused by others, at the same time, they recognize this uncertainty and uncomfortable to be rather problematic in practice. What makes trust ambivalent is its capacity of according solution for the basic problem of social relation without completely eradicating it. Thus, in social relations, it is most likely people had gone through a variety of agony disappointments, yet they still hold positive expectations (favorable side) toward others. And that is how trust keeps social

relations moving, despite the possibility that the trustee might inflict harm on the trustor (Möllering, 2006).

In line with the notion referred by Simmel (1950) that trust is an intermediate between weak induced knowledge and ignorance, Luhmann (2018) explicates the fundamental affinity of trust with uncertainty. That is to say, as far as trust is concerned, trusting another party requires fundamentally a profound capacity to tolerate a huge uncertainty in external relations. He belabors this connection between uncertainty and trust in an elegant and parsimonious manner that "trust begins where prediction (certainty) ends". The Seminal work of Möllering is a robust contribution that draws on an extensive discussion regarding the bases of trust, therefore, leading to advancing our conceptualization of trust. Möllering, (2001) encapsulates trust through forwarding three irreducible elements of the trust concept, by which trust premised to begin from interpretation point then leap to expectation through suspension. Interpretation mirrors a starting point where people employ good reasons whether to trust or not which are inadequate to enable the outset of trust. That is, there are some parts about another party (trustee) that are known, but at the same time, there are other unknown parts that need to be suspended to reach the expectation point. In conceptualizing trust, knowledge and ignorance go hand in hand, meaning that there is an acknowledgment of uncertainty people have to overcome before being able to trust whoever (Möllering, 2001).

On that front, Möllering (2006) indicates the delicate point about a vulnerability that contributes substantially to understanding trust. He maintains that vulnerability is nothing more than a precondition for trust by which the trustor could incur harm from another party. But this probability of incurring harm grinds to a halt once the trustor reaches a stage of trusting another party. Furthermore, he contends that the "vulnerability" part underlined in the definition of trust by Rousseau et al. (1998) and Mayer et al. (1995) has somewhat obfuscated people's understanding of trust as they assume "willingness to be vulnerable" equates to the willingness to be harmed. Actually, "willingness to be vulnerable" in the context of trust implies rather positive expectation, thereby an actor anticipates no harm and views vulnerability no longer as a problem (Möllering, 2006). Moreover, the relevance of trust necessitates vulnerability and uncertainty being irreducible since expectations of other's actions and intentions are imperfect. The imperfections imply a deficit in processing the information as well as the inability of trustor and trustee in fully determining actions of one another, thereby resulting to be unable to guarantee neither manifestations of trust nor

honoring it (Gambetta, 1989). To fathom the risk and uncertainty embedded in the concept of trust, it is better to introduce Knight's (2012) distinction. According to him, risk derives from randomness, in which an actor can draw several possibilities and alternatives to the anticipated outcome, while uncertainty refers to a condition, under which an actor is unable to draw neither possibilities nor alternatives to a given outcome. Note that, viewing trust in terms of social phenomena precludes any vulnerability and uncertainty induced on actors not primarily by others such as natural disaster, self-inflicted harm, or technical failure (see also Craswell, 2005; Heimer, 2001; Luhmann, 2018).

Overall, the uncertainty construct is presumed to be an indispensable part of trust conceptualization that contributes to the understanding of trust. Thus, regardless of positive expectations that might be acquired about the other party, individuals yet remain vulnerable to exploitation.

Trust Propensity. The literature on trust shows the existence of two types of antecedents of trust. Whereas the first antecedent represents trustworthiness, grouped into either competence or character, the second antecedent indicates the personality of the trustor in terms of the tendency of trusting others. (Colquitt et al., 2007; Gill et al., 2005; Van Dyne et al., 2000). Rotter (1967) is venerated to be among the first scholars who started a series of studies devoted to examining the effect of personality in interpersonal trust. For Rotter, interpersonal trust implies a degree to which words or promises of a trustee can be taken as reliable. Hence, he used generalized expectancy as a term for the underlying repertoire of interpersonal trust. Note that, there are diverse terminologies of personal trust being referred to by scholars. For instance, Kramer (2002) referred to personal trust as dispositional trust, while Mayer et al., (1995) labeled it as trust propensity, and Stack (cited in Lewicki et al., 1998) defined it as generalized trust. The shared common view among these scholars is that they tend to study trust from a developmental perspective since trust is viewed as a part of infants' development which goes hand in hand with developing characteristics and traits. Hence, whatever affects directly or indirectly on the infant during early childhood, will reflect on the tendency of trusting others not only in childhood but also in adulthood or late age (Ainsworth et al., 2015; Bowlby, 1982; Erikson, 1968). Overall, the definition of trust propensity does not denote a trait per se as it may be assumed by others, rather a form of the tendency of trusting others across divergent situations (McKnight et al., 1998).

Perceived Trustworthiness. Rousseau et al., (1998) accord with Mayer et al., (1995) in defining trust as a construct encompasses two dimensions; the willingness of taking the risk and the expectation that another party will not disappoint the trustor in what he or she has agreed to do. Thus, the expectation dimension is, to a great extent, influenced by the perception an actor holds about the trustworthiness of the trustee. The more trustworthiness displayed by a trustee the more expectation a trustor will have. Gabarro (cited in McKnight et al., 1998) is held to be the first scholar to carry out a longitudinal study aimed at exploring the bases of trust. The result of his work yielded that, competence and specific skills required to execute a certain job was one among the bases of developing trust. Since then, a whole panoply of studies has demonstrated a robust association of perceived ability, a component of trustworthiness, with trust (for more detail, see Barber, 1983; Butler & Cantrell, 1984; Colquitt et al., 2007; Kee & Knox, 1970; Mayer et al., 1995; Rousseau et al., 1998). On another front, scholars have mentioned some characters as a second component of perceived trustworthiness, containing a conglomeration of constructs. That includes constructs such as openness, loyalty, predictability, caring motives, fairness, and honesty (Butler, 1991). Butler in his studies (1991) listed up to 10 concepts assumed to be components of trustworthiness.

A subsequent study by Mayer et al. (1995) endeavored to merge those scattered concepts into two main components of trustworthiness. The first component of trustworthiness is described as a competence under which ability, skill, and experience are pinned together. The second component is labeled as a character that constitutes two distinct constructs; integrity and benevolence. Mayer et al. (1995) defined integrity as the extent to which a trustee conceived of being adherent to morals and his behaviors are guided by principles and rules. Synonyms of integrity represent promise fulfillment, justice, fairness, and consistency. On the other hand, the benevolence construct indicates pro bona motives, by which the trustee conceived of being concerned with promoting the welfare of trustor in their exchange relation apart from lucrative motive. Synonyms underpinned by benevolence involve openness, loyalty, supportiveness, or caring. Note that, though subsequent researches started employing those dimensions suggested by Mayer and his colleagues particularly character dimension, other scholars still use one or two different constructs in addition to Mayer's classification (Akter et al., 2011; Mcknight et al., 1998; Vidotto et al., 2012).

1.1.1.5. Forms of Trust

As one goes through the literature of trust it is common to come across various forms of trust mentioned by scholars here and there. The very essence of these forms is evident when recognizing that in the face of cultural differences in trust studies, scholars endeavor to interpret their findings based on preference for forms of trust. That is, a specific culture might be assumed to privilege a certain form of trust (i.e., relationship-based trust) over another (Chowdhury, 2005; Chua et al., 2008; McAllister, 1997; Schaubroeck et al., 2011). Generally, the trust concept is classified into varying forms depending on the foundations of the classification. Concerning the argument of whether a trust is a multidimensional or coherent construct, Freitag and Bauer (2013), suggest three general forms of social trust namely; generalized trust, particularized trust, and identity-based trust. To Rothstein and Uslan er (2005) and Stolle (2002), generalized trust implies abstract expectations one holds to general people, ranging from his and/or her immediate unknown people to complete unknown others and it is not primarily contingent upon a specific situation. In contrast, particularized trust refers to the trust elicited to close people or social range that one is acquainted with through daily interaction (Oskarsson et al., 2009; Rothstein & Uslaner, 2005; Yamagishi & Yamagishi, 1994). On the other hand, identity-based trust is a kind of trust exhibited toward people, not based on personal relationships involving between a trustor and trustee rather on common identity shared between involved parties (Messick & Kramer, 2001; Stolle, 2002). The literature abounds with varying forms of trust, rising out from institution-based trust, interaction-based trust, process-based trust, characteristic-based trust, calculus-based trust, knowledge-based trust, and identification-based trust. (Bachmann, 2010; Lewicki, & Wiethoff, 2000; Robert et al., 2009; Zhang et al., 2017) However, out of it, three forms were singled out here due to their popularity and relevance to the current study. What follows is a brief overview.

Cognitive-based Trust draws on the cognitive emphasis when evaluating the trustworthiness of another party. Thus, through scrutinizing to what extent another party is competent, reliable, responsible, predictable, and independent, people make their decision whether to trust or not to trust (McAllister, 1997).

Affective-based Trust refers to a type of trust, in which the emotional bond that exists between individuals is regarded as a fundamental basis for the formation of trust. As another party conceived as having genuine concern and care toward the trustor, he or she would most

likely win the trust of his or her counterpart. Additionally, McAllister (1997) contends that there is a positive relationship between these two types of trust. That is, meeting baselines of cognitive-based trust entails the formation of a kind of attachment between people, which subsequently affects in one way or another the affective-based trust. Lewis and Weigert's (1985) View resonates with the view of McAllister as they illustrate the imperative functionality of trust in daily life to be a blending of rationale and feeling and these two components function far more as complementary to each other. Furthermore, drawing on the idea of discriminating affective and cognitive-based trust, Luhmann (2018) posits the existence of distinctive bases for the system and interpersonal trust. Interpersonal trust is marked by resting on the emotional bond between the involved parties and the emotional pain experienced in the case of betrayal of trust is a warranty for trust. And this emotional bond, most often, seems to be absent in system trust and is superseded by another base that Luhmann (2018) termed as "presentational" bases. That is, activation of system trust lies in the preponderance of demonstrating everything is in order.

On the other front, though trust contains both cognition and affective aspects, in the event of weighing how much one is trustworthy, the cognitive expectation would probably be more pronounced within an individualistic culture (Sanchez-Burks, 2004; Sanchez-Burks & Lee, 2007; Wasti et al., 2007). For the approach viewing trust as a cognitive process while people engaging in communication, the assessment of others whether being trustworthy or not is shaped by the predominant concept of trustworthiness. Hence, as the other party perceived to have had corresponded with their criteria of trustworthiness, they would probably issue a judgment for deserving being trusted. By contrast, in the case the criteria of trustworthiness perceived to be have not been met, there would be a zero chance for feeling the other deceived to be trusted. (Nishishiba, & Ritchie, 2000). Nonetheless, both affective and cognitive dimensions of trust are characterized by having reflexive interaction as explicated by Barbalet (1996). Thus, as trust is betrayed, people experience the intense emotional pain of self-reproach coupled with strong bitterness toward the betrayer, consequently making a trustor casting doubts about his or her ability to detect other's trustworthiness. Therefore, this pernicious effect of emotion results in negating the efficiency of the cognitive function of trust despite the presence of adequate reasons for trusting others. And in other times, the affective dimension may have a significant impact on information processing in a way that privileges benevolent interpretation pertains to trustee's behavior over other aspects (McAllister, 1997).

Overall, the significance of the above forms of trust lies in their correlation with specific outcomes and people might differ in preferring one form of trust over another in times of trust development (Schaubroeck et al., 2011).

1.1.2. Culture-based Approach (Investigating trust through cross-cultural Studies)

Recall that studies in the traditional approach emphasize the conceptualization of trust and exploration of its chief components. However, a comparison of cultural differences in the level of trust was not at the forefront. Hence, we now shift to studies directed to the examination of cultural differences in trust. A thorough review of trust studies conducted on cross-cultural differences reveals two typical categories. In the first category, studies seem to have used mere comparison, by which participants from varying countries were drawn, and then their differences were examined along with trust. With the second category, the studies employed one or more key-value of cultural dimensions when investigating trust across nations. In the ensuing section, the discussion will be based on highlighting the definition of culture, then reviewing these typical forms of cross-cultural studies and revealing some inadequacies embedded into these two categories. Following that, we will proceed to propose grounds for an investigation of the concept of interpersonal trust based on specific cultures under the purview of social psychology.

1.1.2.1. Definition of Culture

Culture is one among constructs that abound with varying definitions in a sense that each definition encapsulates one part of its constituting parts, consequently rendering it to be an ever diverse and fragmented construct. And the contemporary state is still the same despite the popularly extensive review conducted by Kroeber and Kluckhohn (1952), in which they indicated about 160 definitions relating to culture. The centrality of the definition offered by Kroeber and Kluckhohn (1952) is about how behavior is profoundly shaped and guided by culture on one hand, and how behavior produces culture itself on the other hand. Moreover, they posit culture construct to be consisting of two underlying components; namely, implicit and explicit components. On the other front, Schwartz (2011) defines culture as “a programmer of the mind” opposite to Hofstede who views culture as “the programming of the mind”. According to the latter, culture is a psychological variable inside the mind. For Schwartz, culture refers to a set of significant normative values prevailing in

a given society that shape the style of thinking, beliefs, values, and behaviors of individuals through exposing members to the press that functions as an institution for the socialization process.

In that relation, Schein (2010) attributes the reason behind the huge ongoing confusion to two causes. Firstly, most definitions focus on the level of culture and secondly some confusions stem from the degree to which culture manifests to people. According to Schein (2010), culture entails three levels. The first one is an artifact level which denotes a concrete manifestation of a culture that can be observed by others through seeing, smelling, or touching it. The observable manifestation includes many things such as physical building, dress style, style of communication, language, and so forth. The significance of the manifestation level lies in the meanings culture implies. As Dietz et al. (2010) state that it is common to see cows in India rotating randomly and freely in street, but it is hard for Westerners to discern the meaning of that. The second is value level which indicates a set of beliefs people hold which govern priorities and spell out how the conduct of people should be or ought to be in any respect of their daily life. Likewise, it is out of the question that apprehending the values of a given culture will substantially assist another part to grab a deep understanding of why members of that culture behave that way, and what may not make sense to an outsider makes sense to members (Dietz et al., 2010). For instance, "saving face" is a concept ascribed to Asian culture that refers to the behavior, whereby a subordinate tends to constrain from criticizing those in a high hierarchy, even if the decision of high status is flawed (Genyue & Yongzhen, 2003). The final level is the basic assumptions indicating unconscious beliefs that play a vital role in terms of determining the correctness and normality of certain behaviors. Overall, these unconscious beliefs, as per Schein (2010), stand as the final reference and guidance for values and behaviors in the cultural frame.

The above discussion concludes the fact that there is a wide-ranging of definitions for culture due to every scholar emphasizes a different point. Now it is better to have look at three terminologies, cross-cultural psychology, cultural psychology, and indigenous psychology for their relevance to cultural studies. Cross-cultural psychology refers to the type of studies that focus on exploring the variation of human behavior under different cultures and draw a national comparison between variables. Hence, culture is accounted to be the main factor that influences the variation of psychological variables. (Berry, et al., 2002) On other hand, cultural psychology is an interdisciplinary field that is based on the axiom that all human cognitive, affective, and behavior are culturally bondage variables. To

the contrary of typical psychologists who claim their findings to be universal, cultural psychologists emphasize social contexts in explaining psychological variables, hence the meanings of variables are confined to certain social contexts. (Heine, 2010; Valsiner, 2013). As for indigenous psychology, the advocate is on examining human behavior in a natural context depending on locally developed instruments. Hence, instead of importing concepts and measurements from Western culture, indigenous scholars are dedicated to developing theories and instruments that correspond with native context (Allwood, & Berry, 2006; Chakkarath, 2012).

All in all, regardless of disciplinary' view differences, our conceptualization of constructs is profoundly shaped by the type of prevailing culture. Having seen the essence of culture, now we can proceed on discussing comparative studies of trust.

1.1.2.2.Comparison of Cross-cultural Studies

The elaborate review here intends to delineate studies distinguished with the primary focus on investigating differences in the level of trust whether through employing a mere national variable or cultural dimension variable as a baseline for comparison.

Firstly, when going through cross-cultural studies we find a group of studies that attempt to draw a mere comparison among countries in the level of trust. The most venerated leading institute in studying the level of trust across nations is the World Value Survey (WVS). WVS is a paragon of a research institute devoted to examine and follow up changes occurring in varying values across different nations periodically (Inglehart et al., 2014). Among those values examined by WVS is the generalized trust that refers to a type of trust, in which a trustee is described as being an impersonalized target, contrary to personalized trust that refers to specific people (Kramer, 2010; Nandhakumar, 2002). Since its inception, many waves have been carried out on trust and other values, but the conspicuous items utilized to measure the level of trust are three items. That includes Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people/ I'd like to ask you how much you trust people from various groups/Could you tell me for each whether you trust people from this group completely, somewhat, not very much, or not at all? (Your family, your neighborhood, people you know personally, people you meet for the first time, people of another religion, people of another nationality)/Do you think most people would try to take advantage of you if they got a chance, or would they try

to be fair? (Inglehart et al., 2014). Taken together, responses of participants from different countries to all three items are aggregated to average, then countries are arrayed along with two levels either being high trust or low trust. Countries most often grouped into a high level of trust (above 65%) constitute Western Europe, plus China, Japan, South Korea, India, USA, Australia, and Canada, while countries fall into the low level of trust (low 7%) include South American, Eastern European, and African (Inglehart et al., 2014).

The result of the world value survey is supplemented by Yamagishi and Yamagishi (1994) and Yamagishi et al., (1998) as they pointed out that, in comparison to Japanese, Americans tend to be relatively higher in trusting other people generally. They attributed differences observed between Americans versus Japanese in generalized trust to the fact that strong ties that permeate through societies of Japan function as a hindrance for establishing trust outside in-group members. This is because people from strong bond-based cultures tend to have less sense of security beyond the demarcation of close relationships. In other words, generalized trust has the potential prospect of developing in societies, wherein interpersonal and social ties happen to be weaker such as in America. Interestingly, a study by Buchan and Croson (2004), using data retrieved from WVS (1990) and Inglehart et al., (1998), shows that Chinese and Americans hold a high significance of trust within a family boundary. Albeit there was a remarkable difference between both countries as the target departed from the family group to non-family, in which Americans hold constantly high generalized trust (50%) contrary to Chinese which dropped to the low level of trust (10%).

Noticeably, the argument drawn in the above studies, most often, failed to consider the vital role culture plays in terms of underlying ways, by which people differ in conceptualizing who is trustworthy. It is not a matter of drawing a comparison between nations concerning being low or high in trust. Rather it is about delineating grounds that engender distinct cognitive processes, whereby two individuals may have dissimilar expectations about the trustworthiness of a given other due to cultural diversity. Although WVS contains substantial data that displaying variances of trust among countries, the crucial point is on what bases those variances can be explained? For instance, Americans seem to have scored high on trust when asked “Generally speaking, would you say that most people can be trusted, or that you can’t be too careful in dealing with people?’ relative to Japanese (Yamagishi et al., 1998). However, unexpectedly Americans tended to have less trust toward family, neighbors, and so forth as portrayed by scoring low average in the item asking “I‘d like to ask you how much you trust people from various groups”. Furthermore, the reason

behind collectivistic nations scoring low in generalized trust as shown by the world values survey may stem from paternalism, upon which they erect their way of perceiving the world and expectation of trustworthiness that manifest in forms of affective relation (Aycan, 2006). Besides, the sense of sharing common values may happen to be the underlying for seeing others as trustworthy along bearing in mind the context, in which a person is trusted (Sanchez-Burks & Lee, 2007).

In lieu of using a survey, Buchan et al., (2003) also examined the level of generalized trust using the experimental game. Their study concluded that the level of trust was proportionately high within China and America relative to Korea and Japan. Nevertheless, this study has something in common with prior ones as all of them examine cultural differences in the level of trust through merely drawing participants from diverse countries. Moreover, the seminal work by Buchan et al., (2006) conducted on the same four countries entailed further insight on the one hand, and contradictory results on the other hand. In this study, Chinese elicited the tendency of being slightly higher in trusting than Americans, while differences observed between Americans and Japanese in the previous study happened to be insignificant here. This begs the question, do people who are being surveyed from diverse nations construe trust in a parallel manner, and if not so, what are the factors assumed to be accounting for variances observed by and large in this kind of survey. I argue that it is inevitable, therefore, to have measurements distinguished with being sensitive to role-based expectations that influencing the perception of people solicited to reply to items tapping trust. This argument is espoused by the study carried out by Kuwabara et al., (2007) on perceived trustworthiness. The findings revealed that by dint of being in a durable relationship, Japanese players were more trustworthy and more likely to trust (i.e., high likelihood of returning entrusted money) relative to American players. However, the difference between Americans and Japanese in trust and trustworthiness dissipated when the relationship was not a concern anymore. In the course of interpreting these variances, the authors described the exchange relationship Japanese built as an accountable factor for the difference. That is since trust development and trustworthiness in Japan are confined to relationship boundaries, the Japanese tended to interact and be committed with few players contrary to Americans who tended to transact with multiple players. Commenting on this study, apart from the explanation of the role relationship plays in facilitating the development of trust, there was virtually no explanation advanced about what is expected from others.

Recall that WVS exhibited the existence of differences in the level of trust among nations. However, no explanation was proffered regarding the observed differences. Hence, some studies pursued exploring the association of a high level of trust with a collection of variables. For instance, using WVS data, Knack and Keefer (1997) found that, nations that appeared to have a higher level of trust were distinguished by having an equal income, populations that had have acquired better education as well as its ethnicities being homogeneous, and institutions that stand against two types of actions; arbitrary actions attached to the government and vicious actions attached to chiefs' executives. Likewise, employing WVS data in sixty countries, Delhey and Newton (2005) found trust to be correlated with the aforementioned social, political, and economic factors. Ferrin and Gillespie (2010) proffered a valuable comment about Delhey and Newton' study by pointing out that five out of six countries, in which trust was stated to be high, comprise of Denmark, Norway, Sweden, Canada, Netherlands, and all of them are assumed to be presenting a Western perspective. Hence, there is a strong need to have studies advancing another view opposite to the existing one.

To recap, although the above studies showed the level of trust to vary among nations, they failed to confer elaborate explanations behind the observed variances. Except experimental studies contained initial indicators to the role relationship plays for certain societies when trusting others (Buchan et al., 2003).

Secondly, Unlike direct national comparison, some studies employed some cultural dimensions in exploring the level of trust across nations. For instance, collectivism and individualism have emerged to be one of the cultural dimensions used by studies in examining cultural differences in the level of trust. (Van Hoorn, 2015; Zeffane, 2017) However, the obtained findings seem to be somewhat inconsistent. For instance, Huff and Kelley (2003) investigated the level of trust between individualistic culture (United State) and collectivistic culture (Malaysia, China, Japan, Hong Kong, Taiwan, and Korea) among the population of bank managers. Evidence obtained from the study indicated that bank managers from individualistic culture (US) demonstrated a high level of generalized trust and less propensity for distrusting others compared to bank managers from collectivistic culture. In contrast, the result of a study carried out by Van Dyne et al., (2000) yielded that, although Americans elicited a relatively high level of generalized trust compared to non-Americans, there was an insignificant correlation between collectivism and generalized trust.

As can be noted, the result of Van Dyne et al., (2000) does not resonate with the result reached by Huff and Kelley (2003). In my view, this inconsistency augments the idea upon which the current study is grounded that, for a better understanding of trust there should be an acknowledgment that people from the different cultural background may have specific meaning to trust concept and expectations about the behavior of others may vary from one context to another. Above all, even though trust is an indispensable element to a very interpersonal relationship, it is hard to find studies conducted outside the purview of organizational relations.

Among studies that explored how societal cultures influence interpersonal trust was a study by Doney et al., (1998). They argued that the process of trusting another target may be predicated on several expectations that include intentionality, prediction, calculation, transference, and competence. Hence, People differ in preferring one expectation over the other by virtue of predominance of the cultural dimension in a society from which they descend. The conclusion drawn in their framework was that sharing common cultural values is more likely to foster trust development in an interpersonal relationship than when two peoples happen to come from divergent cultures. For instance, in collectivist and feminine culture trust formation is more likely to emanate from intentionality (drawing assessment on motives of the trustee), prediction (the extent to which behavior of a target can be foreseen), and transference (the possibility of transferring trust to a target by virtue of relying on another source or third-party). In contrast, trust formation in individualist and masculine culture is rather to be facilitated by bases of expectations involving competence (perceived acquired ability by a given target) and calculation (trade-off between two prospects; the reward when a target behaving in a trustworthy manner and the cost when he or she is behaving in an untrustworthy manner) (Doney et al., 1998).

Moreover, there is a convergent conclusion among several studies that culture influences the tendency of trusting members of in-group. Buchan and his colleagues (2003) spearheaded three studies in that course. Of which, a comparative study between the USA, Japan, China, and Korea, revealed that making the arbitrary category boundary salient led people with a high individualistic cultural orientation to trust unknown others easily. In other words, the establishment of a common identity shared by participants who internalized the value of individualism facilitated the development of a high level of trust among them. On the contrary, the level of trust in participants who hold collectivist orientation seemed to be insignificantly influenced by the category of identity. In the course of reinforcing the

previous work, they drew dissimilar groups of participants from the same four countries and the obtained result was consistent with the previous one. The USA participants exhibited more in-group bias as they were more likely to send to and return money from members of in-group, unlike Chinese participants who seemed to send to and return more from outgroup than their own in-group. After having assessed the orientation of individualism and collectivism, the authors noted that in-group bias in terms of sending and returning more money to perceived in-group members was pervasive among participants with high individualist compared to collectivist orientation. Note that, they surmised this finding to the possibility that collectively-orientated individuals are more likely to demonstrate in-group bias in the event of real categorization in society. Expectedly, in their third study, trust and trustworthiness varied as a function of the social distance of a target which ranged from a family member, social network member to complete unknown others. Although in these naturally occurring groups both American and Chinese demonstrated a decline in trust and trustworthiness as social distance increased, the observed tendency was more pronounced for American students than their counterparts. (Buchan & Croson, 2004).

Note that, the above finding is in sharp contrast to a study by Yuki Maddux et al., (2005) comparing the USA and Japan regarding in-group bias. There were insignificant differences between both countries concerning the high likelihood of trusting a stranger from an in-group than from the out-group. However, contrary to the Americans, the likelihood of trusting the out-group, in the Japanese, appeared to be strongly affected by the existence of cross-relationship. Furthermore, both findings of Buchan and Croson (2004) and Yuki et al. (2005) are inconsistent with finding obtained by Huff and Kelley (2003). Using WVS data, they found that collectivist orientated participants (Japan, Korea, Hong Kong, Taiwanese, China) elicited a high tendency of trusting members of in-group and viewed them as trustworthy than did individualist orientated participants (USA). Upon this sharp contradiction, Ferrin and Gillespie, (2010) surmised that these differences might be due to the incongruent method employed by these studies examining in-group bias. Whereas the method used by Huff and Kelley (2003) based on the comparative question (i.e., I can trust people from my ethnic group more than people from other ethnic groups), Buchan and Croson (2004) and Yuki et al. (2005), on the other hand, assessed trust in-group bias using different ratings. One more comment upon these contradicting results between these studies was made by Yuki et al. (2005). As they indicated that, the underlying factor for trust development in a society such as Japan is the relationship and links established between

groups, while trust development in Western culture (e.g., the USA) derives from categorizing in-group and outgroup based on the process of depersonalization.

On another front, some studies sought to identify cultural differences in conceptualizing predictors of trust. These cultural differences were regarded to be a consequence of having either disparate conceptualization of or priority for trust predictors. The study of Wasti et al., (2007) is considered to be the first work questioning measurement equivalence of the proposed trust scale by Mayer et al., (1995). Particularly, the attention of their study centered on investigating to what extent the scale of trust antecedents is invariant across individualistic culture (USA) and collectivistic culture (Turkey & Singapore). The data was collected from a sample represented supervisors population using a quasi-experimental design. As predicted, the result elicited cultural differences regarding understanding items of the scale assumed to capture the dimension of ability, integrity, and benevolence. Concerning the integrity dimension, it appeared to have general consistency, whereby samples drawn from three countries demonstrated having virtually the same understanding about items of this dimension. On the other hand, there was a vast inconsistency in terms of construing of ability and benevolence dimension, whereby items of these dimensions displayed diverse meanings across cultures.

By the same token, once again Wasti and Tan (2010) sought to identify the cultural differences in the form of the antecedents of trust between supervisor-subordinate relations from collectivistic culture. Their study was invoked by the acknowledgment that the existent operationalization of trust and its measure depicts largely, if not completely, Western values that are related to the workplace. The notion was also recognized by others (Lewicki & Bunker, 1996; Wasti et al., 2007). For instance, they indicated that the model proposed by Mayer et al. (1995) and others (e.g., Dietz & Den Hartog, 2006)) exhibits that the professional aspect is an important manifestation in the operationalization of trust on one hand. On the other hand, items intended to embody affect-based trust seem also to be concerned with interaction limited in the workplace (e.g., I can talk freely to this individual about difficulties I am having at work and I know (s)he will want to listen).

Given the fact that the relationship element was ignored by that framework in building trust, Wasti and Tan (2010) endeavored to examine the characteristics sought by subordinates in trusting their supervisors in a collectivistic culture. Through using semi-structured interviews with samples pooled from China and Turkey, they found out several

characteristics to be antecedent of trust. Their obtained results unveiled convergence and divergence between individualistic and collectivist cultures regarding antecedents of trust. As such, though ability, integrity, and benevolence were cited in both cultures, the manifestation of each varied enormously as benevolence split into professional benevolence and personal benevolence. The convergent antecedents involve reciprocity, communication, modesty, etc. The work of Wasti and Tan (2010) is a substantial contribution in terms of cultural investigation for trust construct, however, the work doesn't transcend industrial purview. This is obvious as the chief concern was upon antecedents of trust manifesting in hierarchical relation between supervisors and their subordinates which can be rather representation of one target in one context (work relation).

In that vein, the above findings correspond to a study by Nishishiba and Ritchie (2000) which probed the differences in the conceptualization of trustworthiness between Japanese business people and their American counterparts. Their result yielded convergent and divergent sub-concepts related to trustworthiness. Convergent sub-concepts composed of being committed, considering, knowledgeable, responsible, etc., whereas divergent sub-concept included organized, consistent, and having common sense on Japan side, availability, integrity, conscientiousness, and receptivity on the American side. Similarly, in an exploratory study on China and Singapore's participants, Tan and Chee (2005) found that the affective determinants of trust were cited more by interviewees than the cognitive determinants of trust. Note that, the preceding studies overall endeavored to explore the extent to which trustworthiness is a concept circumscribed by culture, and due to that people's understanding may vary from one culture to another. However, these studies resonate with previous ones (i. e., Wasti & Tan, 2010) in terms of being confined to industrial purview. This is because their target of investigation converges to be business people and the context is situated on relation within the workplace and the increase of production.

In sum, as it is apparent in the above discussion, trust literature can be grouped into two taxonomies. The first taxonomy (traditional approach/no culture-bound studies) places primary focus on exploring the definition, antecedents of trust and its effects on a set of outcomes, while the second (culture-bound approach) comprises of the studies directed to draw a comparison between cultural differences in the level of trust. With respect to the traditional approach (first taxonomy), trust has been conceptualized as the extent to which one is willing to place him/herself at the risk as a result of expectations held toward a given target. And the rational approach has been the prevailing approach that gave impetus for the

development of a myriad of theories such as game theory, transaction theory, principle theory, and signaling theory (Bacharach & Gambetta, 2001; Luce & Raiffa, 1989; Mills & Ungson, 2003).

The gist of all these theories is the placement of trust or honoring is by and large, if not entirely, driven by calculation given the fact both the trustor and trustee calculate their gains prior to deciding to trust anyone. Without deprecating the contribution of the rational approach, depending on rationality as the sole explanation for trust may lead to misunderstanding a number of issues. As such excessive employment of perceived trustworthiness construct has made others overlap it with trust concept, accentuate calculative parts to the extent of undermining uncertainty part of trust concept, etc. Consequently, two approaches have emerged as complementary to the rational approach namely; routine and reflexive approaches. Whereas the latter approach emphasizes placing trust as a function of routine without making calculations (Möllering, 2006), the former stresses gradualism and spending adequate time among involved parties for the development of trust (Nooteboom, 2002).

On the other hand, culture-based studies can be classified onto studies primarily geared on drawing a mere comparison between nations in the level of trust (i.e., world value survey) and studies centered on employing parts of cultural dimensions, such as individualism and collectivism in examining the level of trust (Huff & Kelley, 2003). Generally speaking, most of these studies, except few attempts, were conducted within the scope of the organization encapsulating the exchange relationship among only one target. Moreover, items of the developed scales reflect entirely the workplace, hence might be misleading when used outside organization preview. And lastly, the most overarching inadequate point is that no attempt has been made to reexamine how trust is conceptualized by cultures other than Western culture. Thus, after an extensive review of the studies on trust, a new culturally-based approach is proposed for examining the conceptualization of trust at the interpersonal level.

1.2. Reconceptualization of Trust

Building on the aforementioned limitations, a new approach is proposed for exploring the trust concept from a cultural perspective by extrapolating the routine approach. Thus, we

suggest looking at the linkage between the conceptualization of trust with individualism-collectivism, role, and value-derived expectations, and specific context. To demonstrate the role of culture on the conceptualization of trust, we extracted two main concepts (role and value expectation) from the prevailing literature and examined how these concepts vary as a function of culture (individualism & collectivism). There is a consensus among scholars placement of trust is more or less hinging on expectations individuals hold toward others (Mayer et al., 1995; Rousseau et al., 1998; Zucker, 1986), hence factors shaping these expectations need to be explored as a paramount vehicle to our understanding of trust. In the ensuing section, the discussion is geared to encapsulate three themes, in which rudimentary definitions of cultural dimension (individualism & collectivism) and its eventual effects on perception and behavior will be highlighted. Secondly, role-derived expectations will be proposed as a new vehicle that shapes the conceptualization of trust. Lastly, exchange relations or entrusted things are presumed to fall under two overarching contexts; tangible context and intangible context.

1.2.1. Individualism and Collectivism

Given the fact that during the interaction or trusting others people have different expectations, it is better to have a look at the cultural structure that accounts for those differences. One among properly studied dimensions of culture is collectivism and individualism (Hofstede et al., 2010; Hui & Triandis, 1986). Individualism denotes a pronounced orientation in a society, where the self is conceived of as to be an independent entity, autonomous and not embedded into the group, especially at a time to choose between group's goal and individual's goal (Hofstede, 1984; Keller, 2012). On the other hand, collectivism denotes a cultural orientation in society, whereby the self is embedded into the group and there is a maintenance of strong ties with a group (e.g., family) to the extent of subordinating individual's interest at the expense of in-group (Hofstede, 1984; Markus & Kitayama, 1991; Varnum, et al., 2010). Parsons (1991) argues that despite there is a host of features that differentiate collectivism and individualism, self-orientation and collectivity-orientation act as prominent features among them. Individualistic societies are marked by self-orientation, thereby members are encouraged and allowed to pursue primarily their self-interests, and that related to a close small group. By contrast, in collectivistic society actors tend to hold the inherent values of obligation as they sacrifice their self-interest at the expense of a common goal.

Through seminal review and empirical exposition of individualism-collectivism, Hui and Triandis (1986) regard individualism and collectivism as differences in personal concern at a very basic level. That is, a cluster of a wide-ranging of feelings, beliefs, and behaviors premised to constitute either collectivist or individualist-orientation. Hence, they further argue that this very basic concern manifests through varying categories. And the researcher singled out the ensuing categories due to their relevance to the conceptualization of trust:

Distribution and Sharing of Resources among members is a conspicuous feature prevailing in collectivist societies. In terms of primordial ages such as tribal villages, it used to signify allotment of catch, while in a contemporary society signifies a network of relationship. This kind of society is distinguished by maintaining a social relationship through borrowing, loaning, and giving material resources. Contrarily, the value of self-sufficiency and independence prevails in an individualistic culture, whereby every family possesses an appliance and everyone has at least one bank account (Hui & Triandis, 1986).

Sharing of Intangible Resources denotes the prevailing obligation of reciprocating time and effort in a collectivistic culture, although everyone may spend his or her time and effort. In contrast, individualistic culture promotes the culture of everyone to fend for herself or his-self (Hui & Triandis, 1986). The latter category and this may aid us in fathom the classification of entrusted things into tangible and intangible contexts.

Malleability to Others' Influence implying that regardless of whether the social influence is normative or informative, collectivists are more conforming by virtue of being more attentive to the influencing agents relative to individualists. This is not to say individualists don't conform to norms, however, as Hui and Triandis (1986) point out that individualists have many in-groups but they are less dependent on the in-group. Collectivists, on the other hand, are strongly attached to in-group and virtually can subjugate their interest at the expense of preserving interpersonal relationships (Hui & Triandis, 1986). Hence, it can be inferred from this category the tendency of some individuals to sacrifice their interests at the expense of not losing others' trust.

The Sense of Being Involved in the Lives of Others refers in addition to feeling and sharing outcomes of others' actions, collectivists are distinguished by having a sense of involvement in others' lives. Although individualists may feel involved in the lives of others, their involvements are limited and in specific ways. Collectivists, on the other hand, tend to

be involved tremendously in the lives of others, such as parents who feel responsible for choosing friends for their children (Hui & Triandis, 1986). This category somewhat denotes the idea of roles expected from others and people feel disappointment in the face of not honoring them. Overall, drawing on the above extensive discussion I posit that since differences in cultural orientation result in a variety of manifestations pertaining to concerns; similarly, people may differ in conceptualizing trust as well as expectations about others' behavior may manifest in varying forms.

In that relation, the conclusion of studies related to cultural differences revolve around the enormous impact culture has on shaping the psychological make-up of its members. For instance, Markus and Kitayama (1991) attempted through their significant work to elaborate how Western and Asian cultures differ in construing self. They posit that individuals from Western culture tend to construe the self as an independent entity by virtue of socialization that amplifies self-autonomy in achievement attribution which is the dominant pattern within those societies. Contrarily, in collectivistic cultures, the self tends to be conceived of as an indispensable part of others as a result of relational interdependence inherent in the socialization process (Markus & Kitayama, 1991). Moreover, findings of examining self-concept in terms of cultural differences yielded that, while independent self-construal appears to have a negative correlation with collectivistic culture, interdependent self-construal occurs to have a positive linkage with collectivistic culture (Gudykunst et al., 1996; Singelis & Brown, 1995). Drawing from the above discussion, it is plausible to infer that not only self-construal is profoundly shaped by culture, but also conceptualization of other constructs is shaped by similar cultural programming. And hence the prospect of having discriminate expectations across culture, the way others should be, is a more natural and suggestive outcome.

1.2.2. Role and Value-based Expectations

Recall that, routine theory places special importance on how the placement of trust is influenced by a collection of expectations entrenched in a given role (Möllering, 2006; Zucker (1986). Broadly, roles can be conceptualized as referring to behavioral patterns associated with attitude, norms, and social functions that are tied to a social position in a social system (for further review see Biddle, 1986; Turner, 2006). Expectation refers, according to role theory, to norms, beliefs, and attitudes which all together coalesce to a given role expected from a certain individual to perform in a given position (Biddle, 1986;

Remer, 2006). Building on literature that emphasizes the role of culture, we suggest, these expectations surface to be contingent on the prevailing culture. For instance, trusting others within Western culture might be hinging on competence-based trust than on affective relation (self and others) due to its centrality of viewing the self as an independent entity and attribution of achievement to internal (Hofstede et al., 2010; Hui & Triandis, 1986). Furthermore, scholars of trust consensually agree that trust is a dynamic construct that depends on context and parties engaged in a given interaction (Hoy, & Tschannen-Moran, 2007; Kanawattanachai, & Yoo, 2002). In that sense, Kee and Knox (1970) argue that there is no doubt that people differ in trusting others by virtue of their disposition, however, the extent to which the party conceived of being trustworthy is largely predicted by prior experience as well as the context in which trust occurs. The dynamic implies a pervasive characteristic of trust that changes as a consequence of the context as well as the expectations individuals hold toward others (Chang et al., 2005). If that so, it makes sense to see scholars maintaining culture to be the main factor that accounts for the variety of expectations observed among individuals during trust (Gudykunst et al., 1996). Thus, people differ in their expectations of others by dint of culturally internalized norms that determine the roles of each context.

The gist of the point is that the nature of these expectations and their variation in terms of whether being high or low are assumed to be a function of culture which, in turn, shape not only the level of trust but also its manifestation that may vary from one culture to another.

In addition to the role-derived expectations, expectations can also be viewed as values that define the essential expectations a trustor has about a trustee in a given context. Hence, as a trustee meets those expectations it implies he or she had have honored the trust. In other words, as people differ substantially in prioritizing values that pertain to many aspects of their lives, their trust also varies from one context to another by virtue of differences in prioritizing one value over another. This is because both values and trust share significant functions; whereas trust is a sine qua non for any transaction in daily life, values guide those transactions (Lewicki & Bunker, 1996; Luhmann, 2018; Schwartz, 2011). I argue, therefore, that for better grasping expectations of trust there is a need to have a fleet view about general values. Without getting bogged down with details of obtrusive features and various definitions of value, it is sufficient to adopt the parsimonious definition, that value revolves around what is preponderance in life (for detailed review, see Schwartz, 2011).

Though Schwartz listed ten general values in his theory, the current study singles out the value of achievement, security, conformity, tradition, benevolence, and universalism due to the relevance of these values to the concept of trust. Moreover, although these values were cited as personal values, yet people would have high regard for those who hold such values that meet their expectations. According to Schwartz (2011), all these values function as a motivation toward certain goals which are quintessential for individual survival or group. Achievement is a value grounded in demonstrating competence that corresponds to the expectation a trustor holds about a trustee in a given context. Security value serves the expectation of minimizing the feeling of risk and narrowing the uncertainty which is the primary source of worries for trustor that most often result in loss of trust. Conformity value derives from the expectation that another party is perceived as a person who demonstrates a high degree of compliance to norms and inhibits inclinations that may disrupt the expectation of the trustor. Although conformity value looks like overlapping with tradition, conformity is grounded in self-restraint during everyday interaction (subordination to interacted-party), while tradition value refers to the expectations a trustor holds about a trustee whose practices demonstrate general respect and acceptance of customs and ideas provided by religion or culture. Benevolence denotes the expectation of perceiving another party as someone who has no malicious intent and eliciting genuine concerns for the welfare of others. Universalism, on the other hand, derives from the expectation, where another party is conceived of as someone who demonstrates tolerance and protection of welfare beyond the primary group he or she might belong to.

The crux of the point is the above discussion endeavors to point out that values highlighted by Schwartz are not only confined to guiding one's self-behavior but also one's expectation toward others. Thus, one connotation of value is to guide people in what they expect from others in varying contexts and what types of values others should have, which substantially affect the possibility of trusting. For instance, in collectivist societies family expects their kids to conform to the family's choice (i.e., to whom to get married) which might demonstrate patterns of trust among them. Thus, the expectation of conforming to the choice of the family regarding marriage is part of the manifestation of trust in the first place.

1.2.3. Contexts

Simmel (1950) claims trust to be an indispensable ingredient in daily life and without it, societies would disintegrate and crumble down. He further asserts that trust is a crucial

element in money exchange. On the other hand, social capital is one of the scientific fields advocated on studying the formation of social networks and its potential role in enhancing achieving certain goals (Coleman, 1990; Putnam, 1993). And trust is the joining point between scholars of social capital and psychology generally. This is because social capital places great importance on trust in studying a wide-ranging of social networks. For instance, a study on racial attitudes differences toward local police in the U.S showed that Black's distrust of the police is associated with depleted social community engagement (MacDonald, & Stokes, 2006). Regarding the importance of trust in studies of social capital, Fu (2004) argues that different studies have indicated the positive role of social capital in regional development, economic prosperity, democratic governance, and collective action. However, trust cannot be ruled out in the explanation of those variables. That is, trust concept goes hand in hand with social capital in explaining such variables given the reciprocity effect of trust and social capital. Overall the gist of the point is understanding trust concept is very crucial as it would affect the positive effect of social capital in explaining a wide variety of variables.

Nevertheless, as is evident in the literature, trust varies as a function of the types of context (Ray et al., 2009). Generally, what can be inferred from the literature on exchange relations is that items or service exchanged in the interpersonal relationship could lamb up to two overarching forms, embodying tangible exchange (i.e., money, clothes.) (Jones, (2005) and intangible exchange (i.e., time, effort, disclosure). For instance, explaining the role of trust in business (tangible context), Fukuyama (1995) indicates trust to be at the heart of human relationships. He is ruggedly subscribed to the notion that the vitality of any economy depends, to the greater extent, on the level of trust embedded in a given community, which is fundamentally determined by culture. By the same token, trust plays a vital role in intangible contexts such as soliciting advice and sharing sensitive information. For instance, it is somehow expected to lend a helping hand to a stranger, but quite hard to share personal information (Bryce & Fraser, 2014).

Simply put, contexts could be classified into two major types; a tangible context that refers to entrusted materials things and an intangible context that pertains to entrusted things opposite to material. And the placement of trust is due to varying as a function of the type of contexts. Hence, it is conceivable that these forms of context would be the underlying factors when investigating the variation of trust during differing contexts.

1.3. The Outline of the First Study

Unlike the existing approaches of trust, I contend that for a better understanding of trust it would be more convenient to reconstruct the concept of trust based on specific cultural orientations. As depicted in Figure 1, the newly adopted model starts from a cultural perspective which splits into expectation and context. Whereas context splits into tangible and intangible, expectations split into societal relation and interpersonal relation. Lastly, interpersonal relations split into roles and values-derived expectations and characteristic-based expectations. Generally, the model is predicated on the premise the perception of trust is primarily shaped by expectations people hold about others' roles in the first place. Note that, expectations referred here departure from typical expectations employed by Mayer et al., (1995) and Rousseau et al., (1998) while defining trust and adopted by subsequent studies. They defined expectations as individual characteristics. The concept of expectations utilized here, however, implies solely beliefs, norms, and preferences associated with roles of others as used in the purview of role theories that differ from expectations derived from trustee's characteristics (competence, benevolence) as portrayed by Mayer and others. Thus, expectations concerning the roles of others are nothing rather than a culmination of cultural orientation prevailing in a given society. See Figure 1.

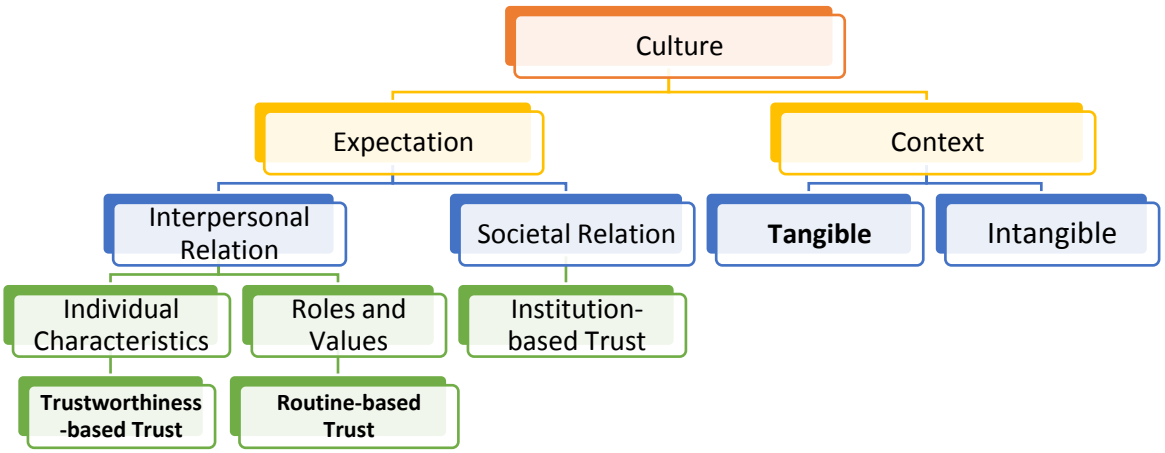


Figure 1. Model of Interpersonal Trust

We discussed in the above section that trust concept and its measurement are generally construed through Western perpective, in which rational theories have been dominating.

These widespread studies provide important points and a starting point. However, some cross-cultural studies have shown limitations of these studies even though the cross-cultural studies mainly focus on comparison without considering the cultural meaning of trust and its components. Therefore, the first study mainly aims to explore how trust construct is conceptualized by individuals descending from Collectivist culture. This is because the findings of some studies exhibited that the way subordinates from China and Turkey perceive the characteristics of their supervisors differs from individualist culture. That is, novel components of perceived trustworthiness such as diligence, filial piety, thriftiness, etc. were documented to be specific among Confucian culture, besides, some components of the concept observed to have particular manifestations distinctive from others (Tan & Chee, 2005; Wasti & Tan, 2010). Hence, drawing on this argument the study 1 pursues, specifically, to explore *how the construct of trust is conceptualized by individuals descending from Collectivist culture: Kenya and Turkey?, what are the key role-derived expectations that influence generalized and personalized trust? what are the key factors that affect gaining and losing trust in interpersonal relationships? what is the type of emotional component of trust?*

On the other front, a plethora of studies, spearheaded by the world value survey, have generally demonstrated cultural differences in the level of trust. As such individualist countries are broadly marked by a high tendency in trusting generalized others, while collectivist ones in personalized trust. Building on that, study 1 also aims to explore particularly, the following questions; *Does trust vary as a function of role-derived expectations held toward a given target (family, acquaintance & unknown person)? Does trust vary as a function of role-derived expectations held toward a given context (tangible & intangible)?*

To examine the aforementioned objectives, a qualitative study was carried out using an open-ended questionnaire on a sample pooled from Kenya and Turkey. In the ensuing chapter, an elaborate discussion is presented.

2. STUDY 1: RECONCEPTUALIZATION OF TRUST CONSTRUCT AND IDENTIFICATION OF KEY EXPECTATIONS

This study strives to define trust as well as to identify the key features of role boundary expectations (norms, beliefs, and attitudes) based on cultural perspective, especially emphasizing different targets and contexts. Note that, the pursuit of the current study is confined to the exposition of trust in interpersonal relation or interpersonal trust, hence not concerned with trust in system relation (macro-level). The first step toward reconstructing the concept of trust is to understand how people from especially collectivistic cultures conceptualize trust and what are the underlying expectations that influence their trust in the first place? Note that, respondents of the study would be constrained by being a member of a nation cited by Hofstede and Bond's (1984) survey that falls into the category of collectivistic dimension.

Through using the qualitative method, respondents would enjoy free limitation to define trust as well as to identify expectations that affect their decision whether to trust or not and the manifestation of trust across diverse contexts and targets (see Kramer, 2002). Hence, the below points were especially considered to prepare questions for the qualitative method:

Firstly, given the fact trust is a contextual bondage construct and may vary from one target to another, the researcher extrapolated the method used by Hui and Triandis (1986), in which they employed ten distinct targets. The present study, however, singled out eight targets for suitability of its major purpose. The eight targets clustered into the Family cluster (parent, sibling, spouse, and relative), acquaintance cluster (friend, co-worker, and neighbor), and strange cluster (stranger). Note that, the above taxonomy may somewhat resemble the method employed by Buchan and Croson (2004) as they used the family category, social network category, and complete unknown others. As for context, the researcher used situations derived from Hui and Triandis (1986) while investigating the variability of collectivistic dimension as well as from theories of exchange relation and prosocial behavior, but with a bit modification for suiting the aim of the present study (for more details see, Becker & Eagly, 2004; Shore et al., 2006). The modification was inserted into the context to capture the manifestation of expectations of trust. Moreover, Lewicki and

his colleagues contend that trust is an intricate construct in a sense that one may happen to trust another party being punctual, but not trust him or her in remembering to carry a map which is essential for getting on time to the appointment (Lewicki et al., 1998).

Secondly, Drawing on the above argument and findings obtained by studies exhibiting a relationship between interpersonal trust and helping behavior (House, & Wolf, 1978; Zhu, & Akhtar, 2014), I posit that all types of exchanges can be classified into a tangible and intangible exchange. Tangible exchanges refer to solid items exchanged by people such as money, clothes, cars, and so forth, while intangible exchanges indicate the exchange of time, effort, disclosure, and seeking advice. Thereby, questions were framed on exploring trust in diverse scenarios involving sacrificing one's interest, expecting help, spending time, taking care of children and property, disclosure, and soliciting advice. See Appendix B. Hence, in that manner, it would be easy to examine how interpersonal trust manifests as people engaging in these types of exchange relations, in addition to revealing mutual expectations related to roles. Simply put, the second cluster comprised of 6 questions tapping various contexts which were repeatedly employed for family and relative target, acquaintance target, and unknown target.

2.1. Method

2.1.1. Participants

The study was carried out using a total number of 199 convenient samples, consisting of 99 Kenya (49.%) and 100 Turkey (50.%) population. The age varied between 21 and 37 with a mean age of 24 (*SD*=4.62). Of the participants, 98 were males (49.%), while 115 were students (58. %) and 84 employed (42.%). Regarding education status, 155 were bachelors (78.%), 30 high schools (15.%), 5 masters (2.%) and 9 doctoral degree (4.%).

2.1.2. Instruments and the Structure of Trust Survey

The framing of the survey was grounded on two pivotal clusters. The first cluster comprises questions designated to tap conceptualization of trust (1 item) generalized and personalized trust (3 items), factors affecting the placement of trust (2 items), the emotional

component of trust (1 item). The second cluster aimed to explore the variation of trust as a function of various contexts and diverse targets. See Figure 2

Structure	Objective	Number of question
Definition	Aims to map out the essential conceptualization of trust within collectively-driven population	1
General Trust	Designated to investigate level of general trust	2,3,4,
Factors Affecting Trust	Examination of factors premised to result to either gaining or losing of trust in interpersonal relationship	5.6.
Emotional Component	Examination of emotional component in trust concept, particularly due to failure of honoring placed trust	7
Variety of Target	Denotes the extent to which trust can vary as a result of target variation.	-Family (parents, sibling, relatives) -Acquaintance (neighbor, friends, co-worker) -Stranger
Variety of exchanged things	Denotes the extent to which trust can vary as a result of the essence of entrusted thing , classified to tangible and intangible thing	Tangible (I,e,. Money) Intangible thing (I,e,. Time, effort, information)

Figure 2. Structure of Trust Survey

2.1.3. Procedure

Respondents were recruited from Ankara Yildirim Beyazit University (Turkey) and Moi University (Kenya). Moi University is one of the public universities in Kenya founded in 1984 and the main campus is located in Uasin Gishu County while having branches in other states. Having obtained their consent, respondents were solicited to define trust and identify their expectations when they trust a given target in context. In so doing, respondents had had to complete several open-end questions concocting the diversity of contexts, in which the respondent was required to exchange relations with different targets. While respondents engaging in those concocted interpersonal relations, it is assumed that trust is quintessential for the engagement of respondents.

2.1.4. Data Analysis

Following the completion of data collection, responses were analyzed using the MXQDA program designated for qualitative data analysis. Note that, the method sued here

is a content analysis which involves examination of patterns in responses and classification or assignment of codes to responses based on samiliarity in meanings (Krippendorff, 2018). Firstly, responses to each open-ended question were coded after going through and comparing them. The process is pursued primarily to discern similarities in meaning among responses (the meaning of words and general idea) and lump them together for formulating groups of basic expectations held by people while trusting a given target in a given context. Secondly, apart from segmenting responses based on meaning congruence, similar codes were conflated, thereby conferring a label that represents the underlying meaning for each category. Thus, each category of trust expectations ended up having a distinguished label subsuming a variety of words. To identify the significance of each multifaceted trust and expectation, the frequency was analyzed using descriptive data analysis for discriminating multifaceted trust.

2.2. Result

2.2.1. Conceptualization of Trust

Using one item participants were asked to define trust. The aim was to explore the essential conceptualization of trust within a collectively-driven population; Kenya and Turkey. A crosstab was computed to draw a mere contrast between Turkish and Kenya participants along with thematical codes. The distinctive difference in frequency manifests in a number of themes. As can be noted from table 2.1, compared to Turkish participants (22%), Kenyans were more to define trust as “belief” (30%). In contrast, “emotional bond” (11%) and “prior knowledge” (8%) were highly cited by Turkish relative to Kenyan participants (6%) and (4%) respectively. And lastly, Kenyans were more inclining to conceive trust as “keeping secret” (8%) relative to their counterparts (5%). Regarding the remaining thematical codes (ability to trust, fulfilling an obligation, trust component & risk) seem to have a less significant frequency.

Table 2.1. Comparative analysis for nations regarding the definition of trust.

Code	Kenya	Percentage	Turkey	Percentage
Belief enhanced with a sense of reassurance	64	30.2%	54	22.9%
Prior knowledge	10	4.7%	19	8.1%
Truthfulness	12	5.7%	14	5.9%
Ability to trust	13	6.1%	8	3.4%
Emotional bond	13	6.1%	26	11.0%
Keeping secret	17	8.0%	13	5.5%
Fulfilling Obligation	5	2.4%	16	6.8%
Trust Component	3	1.4%	0	0
Risk	0	0	1	0.4%
N = Documents	99		100	

The general frequency analysis of responses to the question "*how do you define trust*" exhibits that, the vast majority of drawn participants define trust as a "belief" in someone or something (59%). This belief entails somewhat of reassurance that the entrusted part will fulfill what has been referred to him or (s)he will behave as per the context. While trusting another part, individuals become spontaneously" attached" (19%). Another key component of the conceptualization of trust is the extent to which two parts feel comfortable in "sharing secrets" (15%). In the definition of trust, "prior knowledge" or relation emerges also as a defining factor for trusting others (14%). In other words, the more information regarding involved parts obtained, the more clear expectations become, thereby, trust and distrust vary accordingly. To some people, trust means being "honest or truthful" (13%) in "fulfilling obligations" (10%). Moreover, trust refers to the "ability" (10%) in believing others since not everyone can do that. And finally, analysis of responses shows that trust consists of three requisite parts; trustor, trustee, and "entrusted thing" (1%), in addition to placing one's self at "risky" (0.5%). See table 2.2

Table 2.2. In your view, how do you define trust, or what does trust mean?

Code	Frequency	Percentage
Belief enhanced with a sense of reassurance	118	59.30
Emotional bond	39	19.60
Keeping secret	30	15.08
Prior knowledge	29	14.57
Truthfulness	26	13.07
Ability to trust	21	10.55
Obligation	21	10.55
Trust Component	3	1.51
Risk	1	0.50
Documents with code(s)	192	96.48
Documents without code(s)	7	3.52
Analyzed documents	199	100.00

2.2.2. Generalized and Personalized Trust

This objective comprised of three questions that examine generalized trust, personalized trust, and others' trust toward me respectively, besides, circumscribe its key drives. For comparing responses of Turkish and Kenyans regarding general trust toward people, a crosstab analysis was computed. Compared to Kenyans (86%), Turkish displayed high declination in trusting all people (generalized trust) (94%) justifying it by perceiving others as "dishonesty" (45%) and having "no previous knowledge" (33%) respectively. On the contrary, Kenyans displayed a high likelihood of justifying their declination by suspecting other of having "vicious intention" (26%) and "not keeping secret" (7%). See table 2.3.

Table 2.3. Comparative analysis of nation regarding general trust toward people.

Code	Kenya	Percentage	Turkey	Percentage
No	49	86.0%	87	94.6%
Yes	8	14.0%	5	5.4%
Reason				
No prior knowledge	14	17.1%	27	33.3%
Not keeping secret	6	7.3%	0	0
Vicious intention	22	26.8%	12	14.8%
Dishonesty	31	37.8%	37	45.7%
N = Documents	99		100	

About the question *do you think you can trust all people and why*?, an overwhelming majority responded by "no" (68%) compared to those who replied by "yes" (6%). And reasons behind that range from perceiving others "dishonesty" (34%), not having "prior knowledge" (20%), suspecting other of having "vicious intention" (17%), people differ in their characters (7%), and "not keeping secret" (3%). See table 2.4.

Table 2.4. Do you think you can trust all people? explain why?

Code	Frequency	Percentage
No	136	68.34
Yes	13	6.53
Reason		
Dishonesty	68	34.17
No prior knowledge	41	20.60
Vicious intention	34	17.09
Different personality	14	7.04
Not keeping secret	6	3.02
Documents with code(s)	148	74.37
Documents without code(s)	51	25.63
Analyzed documents	199	100.00

Departing from general trust to more specific trust (personalized trust), participants were asked to respond to the following question: *Could you mention some people whom you trust most? Explain why*? A crosstab analysis was run to draw a contrast between Turkish and Kenya participants. The general differences from the crosstab analysis portray that, Kenyans seemed to cite parent high frequently as most trusted people (64%) relative to Turkish (37%), while Turkish cited family (41%) and friend (20%) high frequently compared to Kenyans (20%, 15%) respectively. Of the reasons for trusting specific people most, Kenyans placed high consideration on "love and care" (75%) and "not lying" and "keeping secret" (17%) compared to Turkey (28%, 12%) respectively. On the contrary, Turkish referred to "prior knowledge" (28%) and "never judging me" (5%) as the underlying reasons compared to Kenyans (6%). See table 2.5.

Table 2.5. Comparative analysis of nations regarding the most trusted people.

Code	Kenya	Percentage	Turkey	Percentage
Parents	69	64.5%	40	37.7%
Family and relatives	22	20.6%	44	41.5%
Friend	16	15.0%	22	20.8%
Reason				
Never judging me	0	0	5	5.5%
Not lying and Keeping secrets	5	17.2%	11	12.1%
Love and care	22	75.9%	49	53.8%
Prior knowledge	2	6.9%	26	28.6%
SUM	232		264	
N = Documents	99		100	

Concerning most trusted people, the frequency analysis shows most frequently trusted individuals fall into the category of the parent (54%), family (33%), and close friends (19%). Regarding why they trust these kinds of people most, response patterns ranged from "love and care" (35%), "prior knowledge" (14%), "not lying" and "keeping secrets" (8%), and lastly, they "never judging them" (2%). See table 2.6.

Table 2.6. Could you mention some people whom you trust most? explain why?

Code	Frequency	Percentage
Parents	109	54.77
Family and relatives	66	33.17
Friend	38	19.10
Reason		
Love and care	71	35.68
Prior knowledge	28	14.07
Not lying and keeping secrets	16	8.04
Never judging me	5	2.51
Documents with code(s)	172	86.43
Documents without code(s)	27	13.57
Analyzed documents	199	100.00

Regarding the perceived general trust of people towards someone, a crosstab was computed for analyzing differences between Turkish and Kenyans. As can be noted from table 2.7, Kenyans were more likely to perceive themselves being trusted by other (67%) compared to their counterpart (62%), while Turkish were more likely to report that some people trust them and some not (31%) relative to their counterpart (27%). Regarding reasons advanced for the above tendency, Turkish pinpointed "love and care" (33%), "prior knowledge" (17%), and "never lie" (12%) as being the underlying expectations for people to trust them compared to Kenyans (20%, 13%, 1%) respectively. While Kenyans cited "being reliable" (45%) as the underlying expectation for being trusted compared to Turkish (15%), slight differences registered in the thematical code "sharing secret" between Turkish (22%) and Kenyans (20%).

Table 2.7. Comparative analysis of nation regarding perceived general trust of people towards someone.

Code	Kenya	Percentage	Turkey	Percentage
Yes	65	67.0%	43	62.3%
Some Yes/some No	27	27.8%	22	31.9%
Don't know	5	5.2%	4	5.8%
Reason				
Love and care	12	20.0%	35	33.0%
Sharing secrets	12	20.0%	24	22.6%
Prior knowledge	8	13.3%	18	17.0%
Never lie	1	1.7%	13	12.3%
Being reliable	27	45.0%	16	15.1%
SUM	232		264	
N = Documents	99		100	

In the course of assessing the general trust of people toward a given individual, a huge proportion of patterns of responses seem to fall into the "Yes" category (54%), while a low proportion into "Some yes and some no" (24%) and quite low into the category "I don't know" (4%). For the question why do you think people trust you, the conspicuous reasons span from "love and care" (23%) being highly cited, followed by "being reliable" (21%), "sharing secrets" (18%) "prior knowledge" (13%), and "never lie" (7%) being the lowest cited reason. See table 2.8.

Table 2.8. Do people trust you? explain why?

Code	Frequency	Percentage
Yes	108	54.27
Some Yes/some No	49	24.62
Don't know	9	4.52
Reason		
Love and care	47	23.62
Being reliable	43	21.61
Sharing secrets	36	18.09
Prior knowledge	26	13.07
Never lie	14	7.04
Documents with code(s)	156	78.39
Documents without code(s)	43	21.61
Analyzed documents	199	100.00

2.2.3. Defining Factor of Gaining and Losing of Trust

The section comprised of two questions designated to inspect key factors affecting either gaining or losing trust in interpersonal relationships. Concerning differences among Turkish and Kenyans along with key factors affecting trust in interpersonal relationships, a crosstab analysis was run. Seemingly, Kenyans were more likely to emphasize "morals and values" (42%) and "being there" (24%) as being influential factors in gaining trust in interpersonal relationships than Turkish (28%, 17%) respectively. In contrast, Turkey cited "not lying" and "not judging others" (17%) as being a more significant factor compared to Kenya (0.8%). And lastly, slight differences were observed in several factors, whereas Turkish reported slight high emphasis on a factor having "good relation" (12%) and "keeping secrets" (11%) compared to Kenyans (10%) and (9%) respectively. See table 2.9.

Table 2.9. Comparative analysis of nation regarding perceived factors resulting in gaining interpersonal trust.

Code	Kenya	Percentage	Turkey	Percentage
Morals and values	57	42.9%	47	28.7%
Not lying and not Judging other	1	0.8%	29	17.7%
Being there	33	24.8%	29	17.7%
Fulfilling responsibility	16	12.0%	19	11.6%
Having good relation	14	10.5%	21	12.8%
Keeping secret	12	9.0%	19	11.6%
SUM	232		264	
N = Documents	99		100	

Responses to the question aimed to map out broad factors that assumed to impact interpersonal trust seem to fall into thematical code “morals and values” (52%) as being a most cited factor, followed by “being there” (31%), “fulfilling roles” together with having “good relation” (17%) and “keeping secrets” together with “not lying” and “not judging other” (15%) respectively. See table 2.10.

Table 2.10. Could you outline the key factors in an interpersonal relationship that make people gain the trust of others?

Code	Frequency	Percentage
Morals and values	104	52.26
Being there	62	31.16
Fulfilling responsibility	35	17.59
Having good relation	35	17.59
Keeping secret	31	15.58
Not lying and not judging other	30	15.08
Documents with code(s)	195	97.99
Documents without code(s)	4	2.01
Analyzed documents	199	100.00

The second question in this section aimed to explore factors assumed to resulting in the loss of interpersonal trust. A crosstab analysis depicts that compared to Kenyan participants (50%), Turkish deployed high concern of viewing factor “dishonesty and lying” (57%) as having a detrimental impact on interpersonal trust. In contrast, Kenyan participants were more likely to view “not fulfilling responsibility” (27%) as an underlying factor yielding the loss of trust in interpersonal relationships. Moreover, Turkish tended more often to cite “gossip and sharing secrets” (16%) and “not being social and caring” (13%) as being

factors influencing negatively interpersonal trust relative to Kenyans (10%,11%) respectively. See table 2.11.

Table 2.11. Comparative analysis of nation regarding perceived factors resulting in losing interpersonal trust.

Code	Kenya	Percentage	Turkey	Percentage
Not fulfilling responsibility	32	27.6%	18	13.2%
Gossip and sharing secrets	12	10.3%	22	16.2%
Not being social and caring	13	11.2%	18	13.2%
Dishonesty and lying	59	50.9%	78	57.4%
N = Documents	99		100	

About factors that might result in loss of trust, the general frequency of the obtained responses shows that "dishonesty" and "lying" (68%) to be the most underlying factor leading to losing interpersonal trust followed by "not fulfilling responsibility" (25%). And then, "gossip and sharing or not keeping a secret" (17%) and "not being social and caring" (15%) come as complementary factors perceived to result negatively in interpersonal trust. See table 2.12.

Table 2.12. Could you outline the key factors in interpersonal relationships that make people lose the trust of others?

Code	Frequency	Percentage
Dishonesty and lying	137	68.84
Not fulfilling responsibility	50	25.13
Gossip and sharing secrets	34	17.09
Not being social and caring	31	15.58
Documents with code(s)	187	93.97
Documents without code(s)	12	6.03
Analyzed documents	199	100.00

2.2.4. Emotional Component of Trust

This section consists of one question that aims to investigate the emotional component of trust. To draw a comparison between Turkish and Kenyans regarding the emotional component of trust, a crosstab analysis was computed. From the below analysis, Kenyans exhibited a slightly high tendency of feeling "sad and disappointed" (98%) compared to Turkish (90%), while Turkish reported a high likelihood of feeling "angry" (9%) relative to Kenyans (2%). Similarly, compared to Kenyans, Turkish tended highly to cite "failure to

meet expectation" (84%) and "lying and hiding things" (15%) as the most prominent examples for the betrayal of trust. See table 2.13.

Table 2.13. Comparative analysis of nation regarding emotional component of trust.

Code	Kenya	Percentage	Turkey	Percentage
Sad and disappointed	96	98.0%	100	90.1%
Angry	2	2.0%	11	9.9%
Failure to meet my expectation	0		39	84.8%
Lying and hiding things	0		7	15.2%
N = Documents	99		100	

The general frequency analysis of the question "*how do you feel when people fail to meet your expectations?"* shows that experienced emotions vary from "sad and disappointed" (98%) as being the prominent experienced emotion to "angry" as less experienced one (6%). Regarding examples for dishonored trust, responses seem to reflect either "unmet expectation" (19%) (i.e., failure to keep secret, or get support from others) or "lying and hiding things" (3%). See table 2.14.

Table 2.14. How do you feel when people fail to meet your expectations? could you give some instances of those expectations?

Code	Frequency	Percentage
Sad and disappointed	196	98.49
Angry	13	6.53
Instance of expectation		
Failure to meet my expectation	39	19.60
Lying and hiding things	7	3.52
Documents with code(s)	196	98.49
Documents without code(s)	3	1.51
Analyzed documents	199	100.00

2.2.5. Role-derived Context: Family

Six questions were used to investigate the degree to which trusting another party might vary as a function of family target and a given context (i.e., money, disclosure). The first question participants asked was *to meet family's expectations (not to lose their trust) should you sacrifice your interest at the expense of family".* A crosstab analysis portrays that Kenyans displayed a high tendency of "sacrificing their interest" for family's sake (83%) compared to Turkish (62%). In contrast, Turkish inclined more to either pin the willingness

of “sacrificing their interest on context” (18%) or “not sacrificing at all” (18%) relative to Kenyans (6%, 9%) respectively. Concerning reasons for sacrificing interest, Turkish displayed a high inclination of citing “love and family’s importance” (70%) and “meeting family’s expectation” (30%) as being the underlying reason compared to Kenyan (55%, 27%) respectively. Contrarily, Kenyans were more to emphasize “reciprocity” (17%) as being the salient reason for sacrificing interest compared to their counterpart.

Table 2.15. Comparative analysis of nation regarding trusting family within tangible context (sacrificing one’s interest).

Code	Kenya	Percentage	Turkey	Percentage
Yes	76	83.5%	56	62.2%
Depends on situation	6	6.6%	17	18.9%
No	9	9.9%	17	18.9%
Reason				
Love and importance	39	55.7%	35	70.0%
Meeting their expectation	19	27.1%	15	30.0%
Reciprocity	12	17.1%	0	0
N = Documents	99		100	

The general analysis exhibits that, the vast majority were more likely to “sacrifice their interest” (66%) in order not to lose family’s trust, while overly few people pointed out that they would either respond “according to the context” (11%) or “not sacrificing at all” (13%). Reasons behind sacrificing their interest span from “love and family’s importance” (37%) being the most underlying factor followed by “meeting family’s expectation” (17%) and lastly “reciprocity” (6%). See table 2.16.

Table 2.16. To meet family's expectations (not to lose their trust) should you sacrifice your interest at the expense of family.

Code	Frequency	Percentage
Yes	132	66.33
Depends on the situation	23	11.56
No	26	13.07
Reason		
Love and importance	74	37.19
Meeting their expectation	34	17.09
Reciprocity	12	6.03
Documents with code(s)	190	95.48
Documents without code(s)	9	4.52
Analyzed documents	199	100.00

The second question aimed to survey the level of trust toward the family target concerning tangible context. To draw a comparison between Turkish and Kenyans regarding expectations held towards family during financial need, a crosstab analysis was computed. Turkish displayed a high likelihood of expectation of getting help and support (77%) at hard times compared to Kenyans (67%), while Kenyans exhibited a high likelihood of expecting emotional support (30%) relative to their counterpart (11%). In terms of not trusting family during financial need, a high proportion of Turkish reported having no expectation (10%) towards family compared to Kenya (2%). See table 2.17.

Table 2.17. Comparative analysis of nation regarding expectation held towards family during financial need.

	Kenya	Percentage	Turkey	Percentage
Getting help and support	66	67.3%	78	77.2%
Getting emotional support	30	30.6%	12	11.9%
No expectation	2	2.0%	11	10.9%
N = Documents	99		100	

The general frequency of the second question portrays that, most of the respondents seem to trust their family during financial problems in terms of expecting to get financial help (72%) and emotional support (21%) compared to those who hold no trust (6%).

Table 2.18. Could you describe your expectations toward your family when you are in financial need?

Code	Frequency	Percentage
Getting help and support	144	72.36
Getting emotional support	42	21.11
No expectation	13	6.53
Documents with code(s)	181	90.95
Documents without code(s)	18	9.05
Analyzed documents	199	100.00

The third question is designated to explore trusting family in taking care of kids, property, and expectations accountable for variability. With aim of looking at differences in Turkish and Kenyan respondents along with obtained thematical codes, a crosstab analysis was computed. With regards to whether people can trust family on taking care of their kids and house, both Kenyans and Turkish displayed a high tendency of doing so (94%) while insignificant differences were observed between two samples regarding those who reported sometimes and no. Regarding types of expectations individuals may have when trusting family with kids or property, Kenyans were more likely to consider "providing care" and "safe for kids" (83%) as the underlying expectation they hold towards family relative to Turkish (68%). In contrast, compared to Kenyans (16%), Turkish displayed a high inclination of expecting family to "show love" and "strengthening ties" with kids (31%). See table 2.19.

Table 2.19. Comparative analysis of nation regarding trusting family with kids and property.

Code	Kenya	Percentage	Turkey	Percentage
Yes	88	94.6%	49	94.2%
Sometime	3	3.2%	1	1.9%
No	2	2.2%	2	3.8%
Held expectation:				
To show love and strengthen family ties	10	16.7%	22	31.4%
Provide care and safety	50	83.3%	48	68.6%
N = Documents	99		100	

As can be noted from the table below, responses of the vast majority fall into the category of "Yes" (68%), while relatively low responses fall into the category "Sometimes" (2%) and "No" (2%). Regarding types of expectation people may have when trusting family

on taking care of either their kids or property, most cited patterns of responses range from expecting family to provide "care and safety" (49%) and showing "love for children" and "strengthening family ties" (16%).

Table 2.20. Do you think you can trust your family in taking care of your kids, house, etc.? what expectations do you have when trusting them?

Code	Frequency	Percentage
Yes	137	68.84
Sometime	4	2.01
No	4	2.01
Held expectations:		
Provide care and safety	98	49.25
To show love and strengthen family ties	32	16.08
Documents with code(s)	186	93.47
Documents without code(s)	13	6.53
Analyzed documents	199	100.00

The fourth question was directed to examine the drives of trusting family in sharing time and effort. A crosstab analysis portrays that Turkish elicited a high likelihood of referring to the "family's love and ties" (61%) and "reciprocity" (36%) as being the underlying drives for sharing time and effort with family compared to Kenyans (55%, 23%) respectively. On the other hand, Kenyans demonstrated a high inclination of viewing "cultural and religious obligation" (15%) and "general trust in the family" (5%) as being the main drive for sharing intangible things with family compared to Turkeys (1%) respectively. See table 2.21.

Table 2.21. Comparative analysis of nation regarding rusting family in intangible things (time and effort).

Code	Kenya	Percentage	Turkey	Percentage
Their love and family bond	58	55.2%	73	61.3%
Reciprocity	25	23.8%	43	36.1%
Cultural and religion obligation	16	15.2%	2	1.7%
My trust in them	6	5.7%	0	0
I don't trust them	0	0	1	0.8%
N = Documents	99		100	

In responding to what drives people to trust family in sharing time and effort (intangible things), patterns of responses indicate the existence of diverse drives for trusting

family in sharing intangible things. “Family’s love and “ties” appear to be the most significant drives (65%) followed by “reciprocity” (34%), “cultural and religious obligation” (9%), and “my trust in the family” (3%). Eventually, out of the overwhelming majority, only (0.5%) reported not trusting family in sharing intangible things. See table 2.22.

Table 2.22. What drives you to trust your family in sharing intangible things (time, effort)?

Code	Frequency	Percentage
Their love and family bond	131	65.83
Reciprocity	68	34.17
Cultural and religious obligation	18	9.05
My trust in them	6	3.02
I don’t trust them	1	0.50
Documents with code(s)	182	91.46
Documents without code(s)	17	8.54
Analyzed documents	199	100.00

Given the fact trust may vary as a function of an intangible thing, the fifth question aimed to survey under which conditions people can disclose sensitive information to family. A crosstab analysis demonstrates that, whereas Kenyans were more inclining to disclose sensitive information under desperate conditions (59%) compared to Turkish (37%), Turkish were more likely to disclose under any condition (12%) relative to their counterpart (1%). Notably, it seems there is no significant difference between Kenyans (5%) and Turkish (6%) who reported not disclosing sensitive information to the family under any condition. In terms of expectations held during disclosure, Turkish appeared to be more driven to expect “understanding and not being judged” by family (34%) compared to Kenyans (21%). Whereas slight differences were observed between Kenyans (7%) and Turkish (8%) about the expectation of “keeping information confidential”, Kenyans paid more concern to “reciprocity” (3%) compared to their counterpart.

Table 2.23. Comparative analysis of nation regarding disclosure of sensitive information to family.

Code	Kenya	Percentage	Turkey	Percentage
Under desperate condition	61	59.8%	42	37.5%
Under any condition	1	1.0%	14	12.5%
Under no condition	6	5.9%	7	6.3%
Held expectation:				
Love, understanding not judging	22	21.6%	39	34.8%
Keeping information	8	7.8%	10	8.9%
Reciprocity	4	3.9%	0	0
N = Documents	99		100	

The general Frequency analysis exhibits that the majority were more likely to disclose under desperate conditions (51%) and any condition (7%). In contrast, those who responded by not disclosing under no condition seem to be relatively few people (7%). Regarding what people expect from their family during disclosure of sensitive information, expectations range from "understanding and not judging them" (30%), "keeping information and not sharing them" (9%), and "reciprocity" (2%).

Table 2.24. Under which condition do you think you can disclose your very sensitive information? what expectations do you have toward family?

Code	Frequency	Percentage
Under desperate condition	103	51.76
Under any condition	15	7.54
Under no condition	13	6.53
Held expectation		
Understanding not judging	61	30.65
Keeping information	18	9.05
Reciprocity	4	2.01
Documents with code(s)	175	87.94
Documents without code(s)	24	12.06
Analyzed documents	199	100.00

The sixth question pursed to explore drivers for seeking advice from family. A crosstab analysis was computed for contrasting responses of Turkish and Kenyan participants. Seemingly, Turkish exhibited a high inclination of considering "seeking solutions" (45%) and perception of having the experience (32%) as the main drives for trusting family when seeking advice compared to Kenyans (36%, 6%) respectively. On the other hand, Kenyans were more likely to refer to "the general trust" one has in the family

(30%) and “love and family bond” (27%) as being main drives for seeking advice from family compared to their counterpart (13%, 10%) respectively. See table 2.25.

Table 2.25. Comparative analysis of nations regarding seeking advice from family.

Code	Kenya	Percentage	Turkey	Percentage
Seeking solution	35	36.5%	45	45.0%
My Trust in them	29	30.2%	13	13.0%
Having Experience	6	6.3%	32	32.0%
Love and family bond	26	27.1%	10	10.0%
N = Documents	99		100	

For expectations that drive individuals to trust family when seeking advice, “seeking solutions” (40%), seems to be the main driver for seeking advice, followed by “the feeling of trusting family” and “expecting no harm” (21%), “perceiving family as having the experience” (19%) and “love and bond” connecting one with family (18%). See table 2.26.

Table 2.26. What drives you to seek advice from your family?

Code	Frequency	Percentage
Seeking solution	80	40.20
My Trust in them	42	21.11
Having Experience	38	19.10
Love and family bond	36	18.09
Documents with code(s)	182	91.46
Documents without code(s)	17	8.54
Analyzed documents	199	100.00

2.2.6. Role-derived Context: acquaintance

To investigate the degree to which trusting another party might vary as a function of acquaintance target and a given context (i.e., money, disclosure), six questions were employed. The first question aimed to enquire the variability of trust as a function of target and what is being exchanged, sacrificing one’s interest. A crosstab was run to analyze differences among Turkish and Kenyan respondents regarding sacrificing one’s interest in acquaintance and justification for doing that. According to crosstab analysis, Turkish represented a high proportion of either those who said sacrificing interest for the sake of acquaintance depends on context (66%) or those who said would sacrifice without any condition (32%) compared to Kenyans (18%, 24%) respectively. Out of respondents who displayed a tendency of not trusting acquaintance, Kenyans represented a high proportion

(57%) compared to Turkish (1%). Regarding reasons for sacrificing one's interest in order not to lose acquaintance's trust, Turkish were more likely to emphasize "the relation and concern" as the main reason for trusting acquaintance (61%) relative to Kenyans (57%). In contrast, compared to Turkish (9%), Kenyans appeared to be more concerned about "reciprocity" (34%) when sacrificing interest in meeting acquaintance's expectations. Out of those who perceived sacrificing one's interest for the sake of meeting expectations of acquaintance as not important, Turkish represented a high proportion (28%) relative to Kenyans (8%). See table 2.27.

Table 2.27. Comparative analysis of nations regarding trusting acquaintance in tangible contexts (sacrificing one's interest).

Code	Kenya	Percentage	Turkey	Percentage
Yes	13	24.1%	31	32.3%
Depends on	10	18.5%	64	66.7%
No	31	57.4%	1	1.0%
Reason :				
Relation and concern	28	57.1%	32	61.5%
Reciprocity	17	34.7%	5	9.6%
Not important	4	8.2%	15	28.8%
N = Documents	99		100	

The general frequency analysis shows that the vast majority of respondents elicited willingness of trusting acquaintance either by depending on the context (37%) or by general yes (22%), while the proportion of those who reported not trusting acquaintance were relatively few (16%). Regarding reasons for sacrificing interest for the sake of acquaintance, "relation, and concern" (30%) and "reciprocity" (11%) serve as the chief reason for that. On the other hand, perceiving acquaintance as "not important" (9%) serves as the reason for not trusting acquaintance.

Table 2.28. To meet acquaintance's expectations (not to lose their trust) should you sacrifice your interest on the expensive of them? explain why?

Code	Frequency	Percentage
Depends on	74	37.19
Yes	44	22.11
No	32	16.08
Reason:		
Relation and concern	60	30.15
Reciprocity	22	11.06
Not important	19	9.55
Documents with code(s)	187	93.97
Documents without code(s)	12	6.03
Analyzed documents	199	100.00

Contrary to the preceding question, the second question pursued to explore the kinds of expectations people may have toward acquaintance during financial need. To obtain differences between Turkish and Kenyan participants, a crosstab analysis was run. Regarding expectations of getting help and loan, Kenyans appear to report slightly high expectations (64%) compared to Turkish (62%). However, Kenyans represented a high proportion of those who reported low of getting help (19%) relative to their Turkish counterpart (11%), while Turkish represented a high proportion of those who reported expecting no help (26%) compared to their Kenya counterpart (15%). See table 2.29.

Table 2.29. Comparative analysis of nation regarding expectation held toward acquaintance during financial need.

Code	Kenya	Percentage	Turkey	Percentage
Getting help and loan	65	64.4%	74	62.2%
Low expectation of getting help	20	19.8%	14	11.8%
No help	16	15.8%	31	26.1%
N = Documents	99		100	

As can be seen from general frequency analysis table 2.30, a high proportion of individuals seem to have a high expectation of getting help and loan (69%) from an acquaintance when faced with financial need, while (17%) of respondents have a low expectation of getting help. In contrast, relatively few people (23%) reported not trusting acquaintance during financial need, thereby expecting getting no help.

Table 2.30. Could you describe your expectations toward your acquaintance when you are in financial needs?

Code	Frequency	Percentage
Getting help and a loan	139	69.85
Low expectation of getting help	34	17.09
No help	47	23.62
Documents with code(s)	187	93.97
Documents without code(s)	12	6.03
Analyzed documents	199	100.00

The third question aimed to look at the degree to trusting acquaintance with kids and property. Regarding those who indicated the possibility of trusting acquaintance with kids and property, Kenyans reported a slightly high tendency (58%) compared to Turkish (56%), while a slight difference observed between Kenyans (41%) and Turkish (43%) among those who reported of not trusting acquaintance. In terms of justification and expectation for the group who demonstrated the possibility of trusting acquaintance with kids and property, Turkish were more likely to refer to "how close an acquaintance is" (88%) as a justification compared to Kenyans (41%). In contrast, Kenyans deployed a high likelihood of referring to "provide care" (35%) as the underlying expectation held towards acquaintance relative to their counterpart (9%). For the group who reported not trusting acquaintance with kids and property, Kenyans inclined more to consider "vicious intention" (23%) as the chief reason for not trust acquaintance compared to Turkey (1%). See table 2.31.

Table 2.31. Comparative analysis of nations regarding trusting acquaintance with kids and property.

Code	Kenya	Percentage	Turkey	Percentage
Yes	51	58.6%	54	56.3%
No	36	41.4%	42	43.3%
Held expectations				
Closeness	16	41.0%	46	88.5%
Provide care	14	35.9%	5	9.6%
Vicious intention	9	23.1%	1	1.9%
N = Documents	99		100	

Concerning the extent to which people can trust acquaintance in taking care of children, a high proportion of people elicited readiness of trusting an acquaintance (52%), while others declined in trusting acquaintance with their kids and property (39%). For those who reported the possibility of trusting acquaintance in such context, their position was

justified by "closeness" (31%) and expecting their children and belongings to "be taken care of" (9%). On the other hand, "suspicion of vicious intention" (5%) seems to be the profound reason for not trusting acquaintance particularly with children and other staff. See table 2.32.

Table 2.32. Do you think you can trust an acquaintance in taking care of your kids, house, etc.? what expectations do you have when trusting them?

Code	Frequency	Percentage
Yes	105	52.76
No	78	39.20
Held expectation		
Closeness	62	31.16
Provide care	19	9.55
Vicious intention	10	5.03
Documents with code(s)	183	91.96
Documents without code(s)	16	8.04
Analyzed documents	199	100.00

The fourth question directed to investigate drivers for trusting acquaintance in sharing time and effort. A crosstab analysis portrays that compared to Kenyans (31%), Turkish were more likely to cite "bond and love" (51%) as the main drive for sharing time and effort with an acquaintance, while Kenyans were more likely to consider "reciprocity" (40%) and "general conviction" (12%) as the underlying drive compared to Turkish (37%, 8%) respectively. On the other hand, there was no significant difference between Kenyans (4%) and Turkish (3%) in terms of regarding the "honesty" of acquaintance as a drive for trusting and sharing time and effort with him or her. As for the group who reported not trusting acquaintance in sharing time and effort, Kenyans represented a high proportion (11%) compared to Turkeys (1%). See table 2.33.

Table 2.33. Comparative analysis of nations regarding trusting acquaintance in intangible thing (time and effort).

Code	Kenya	Percentage	Turkey	Percentage
Bond and love	28	31.5%	51	51.0%
Reciprocity	36	40.4%	37	37.0%
General conviction	11	12.4%	8	8.0%
Their honesty	4	4.5%	3	3.0%
No drive	10	11.2%	1	1.0%
N = Documents	99		100	

In that vein, contrary to the context of taking care of kids and property, there is a high level of trusting acquaintance regarding sharing time and effort. General patterns of expectations that drive the above trust vary from "bond and love" (39%), "reciprocity" (36%), "general concern" (9%), and "trust and honesty" of the acquaintance (3%). In contrast, relatively few people displayed the declination of trusting an acquaintance in sharing time and effort (5%). See table 2.34.

Table 2.34. What drive you to trust an acquaintance in sharing intangible thing (time and effort)?

Code	Frequency	Percentage
Bond and love	79	39.70
Reciprocity	73	36.68
General conviction	19	9.55
No drive	11	5.53
Their honesty	7	3.52
Documents with code(s)	177	88.94
Documents without code(s)	22	11.06
Analyzed documents	199	100.00

The fifth question was directed to explore the degree to which people may trust acquaintance with sensitive information. To draw a comparison between Turkish and Kenyan participants regarding disclosure of sensitive information to an acquaintance, a crosstab analysis was run. As can be seen, Turkish were more likely to cite "mutual relationship" (42%) and "having no option" (37%) as the most underpinning conditions under which one may disclose to acquaintance compared to Kenyans (27%, 33%) respectively. In contrast, Kenyans were inclined to pay more concern to the "seeking advice" (10%) as the underlying condition for disclosure relative to Turkish (2%). Regarding those who reported not disclosing sensitive information to an acquaintance under no condition, Kenyans represented a high proportion (28%) compared to Turkish (17%). See table 2.35.

Table 2.35. Comparative analysis of nation regarding disclosure of sensitive information to an acquaintance.

Code	Kenya	Percentage	Turkey	Percentage
Having no option	29	33.3%	36	37.9%
Trust and mutual relationship	24	27.6%	40	42.1%
When seeking advice	9	10.3%	2	2.1%
Under no condition	25	28.7%	17	17.9%
N = Documents	99		100	

On the other hand, the frequency analysis shows that the majority of respondents tend to disclose sensitive information to acquaintances under two conditions, including "having no option" (32%) and "mutual relationship" (32%). Moreover, people also trust acquaintances and disclose sensitive information for the sake of "seeking advice" (5%) from him or them. On the other hand, a proportion number of individuals reported not trusting acquaintance, thereby they would not disclose sensitive information under any condition (21%).

Table 2.36. Under which condition do you think you can disclose your very sensitive information?

Code	Frequency	Percentage
Having no option	65	32.66
Mutual relationship	64	32.16
Under no condition	42	21.11
When seeking advice	11	5.53
Documents with code(s)	174	87.44
Documents without code(s)	25	12.56
Analyzed documents	199	100.00

The sixth question was advocated to investigate drivers for seeking advice from an acquaintance. A crosstab analysis exhibits that Kenyans were more likely to refer to "getting help and advice" (51%) and "trusting in acquaintance" (23%) being the main drives for trusting acquaintance in terms of seeking advice compared to Turkish counterpart (49%, 21%) respectively. Similarly, Kenyans elicited a high inclination of considering "mutual relationship" (14.9%) as an important driver for seeking advice from acquaintance compared to Turkish (2%), while Turkish were more likely to perceive "the experience of acquaintance" (27%) as the main drive for seeking advice relative to Kenyans (10%). See table 2.37.

Table 2.37. Comparative analysis of nation regarding seeking advice from an acquaintance.

Code	Kenya	Percentage	Turkey	Percentage
Getting help and advice	45	51.7%	49	49.5%
Trust in them	20	23.0%	21	21.2%
Mutual relationship	13	14.9%	2	2.0%
Experience	9	10.3%	27	27.3%
N = Documents	99		100	

On the other front, the general frequency shows that "getting help, and advice" (47%) surfaces to be the most underlying drive for trusting acquaintance in terms of seeking advice drives. Following that, "trust in acquaintance" (20%) and perception of acquaintance as "having experience" (18%) also appear to be important drives that may lead to seeking advice from an acquaintance, while "mutual relationship" (7%) stands as the final drive. See table 2.38.

Table 2.38. What drives you to seek advice from an acquaintance?

Code	Frequency	Percentage
Getting help and advice	94	47.24
Trust in them	41	20.60
Experience	36	18.09
Mutual relationship	15	7.54
Documents with code(s)	173	86.93
Documents without code(s)	26	13.07
Analyzed documents	199	100.00

2.2.7. Role-derived Context: Unknown person

Shifting to another target, the ensuing questions, the same question used in family and acquaintance, geared to explore the variability of trust as a function of an unknown person and two main contexts, tangible and intangible context. A crosstab analysis was conducted to obtain differences between Turkish and Kenyans regarding sacrificing one's interest for the sake of an unknown person. Regarding those who reported not trusting a stranger, Turkish appeared to represent a high proportion (82%) compared to Kenyans (70%), while Kenyans represented a high proportion of the category which pinned the possibility of trusting a stranger on context (29%) relative to Turkish counterpart (17%). For those who displayed distrust, Turkish were more likely to consider "absence of prior knowledge" (71%)

as the main reason compared to Kenyans (64%), while Kenyans were more inclining to consider "don't trust a stranger" (32%) as the main reason compared to Turkeys (17%). Regarding the possibility of sacrificing interest for a stranger, Turkish were more likely to emphasize "general concern" (11%) being the main reason compared to Kenyan counterparts (3%). See table 2.39.

Table 2.39. Comparative analysis of nation regarding trusting unknown person in tangible contexts (sacrificing one's interest).

Code	Kenya	Percentage	Turkey	Percentage
No	65	70.7%	75	82.4%
Depends on	27	29.3%	16	17.6%
Reason				
No prior knowledge	18	64.3%	44	71.0%
Don't trust them	9	32.1%	11	17.7%
General concern	1	3.6%	7	11.3%
N = Documents	99		100	

In that vein, the general frequency displays the vast majority of respondents reporting distrust of an unknown person (70%). On the other hand, few people showed the possibility of trusting strangers but depending on the context (21%). Starting with the latter, the reason for the possibility of trusting a stranger is a "general concern" (4%), while the former ascribed their distrust to "no prior knowledge" (31%) and "don't trust a stranger" (10%). See table 2.40.

Table 2.40. To meet the expectations of an unknown person (not to lose their trust) should you sacrifice your interest at the expense of a stranger? explain why?

Code	Frequency	Percentage
No	140	70.35
Depends on	43	21.61
Reason:		
No prior knowledge	62	31.16
Don't trust them	20	10.05
General concern	8	4.02
Documents with code(s)	187	93.97
Documents without code(s)	12	6.03
Analyzed documents	199	100.00

The second question was advocated to explore expectations held towards an unknown person during financial need. A crosstab analysis portrays that Turkish appeared to be representing a high proportion of those who reported expecting getting no help (88%)

compared to Kenyans (82%). However, a small difference was observed between Turkish (11%) and Kenyans (9%) regarding the category that reported the possibility of expecting of getting help from a stranger during financial need. Moreover, Kenyans were more likely to consider the absence of "prior knowledge" (9%) as the underlying reason for expecting of getting no help from a stranger compared to Turkeys (1%). See table 2.41.

Table 2.41. Comparative analysis of nation regarding expectation held toward unknown person during financial needs.

Code	Kenya	Percentage	Turkey	Percentage
Getting no help	82	82.0%	88	88.0%
Getting help	9	9.0%	11	11.0%
Reason				
No prior knowledge	9	9.0%	1	1.0%
N = Documents	99		100	

The general frequency analysis demonstrates a high percentage of distrust in unknown person, where most of the respondents expected getting no help (85%) when faced with financial need compared to relatively few people (10%) who elicited the possibility of getting help from a stranger. For the reason behind the observed high distrust, "no prior knowledge" (5%) between involved actors assumed to be the underlying reason for high declination in trusting a stranger during financial need. See table 2.42.

Table 2.42. Could you describe your expectations toward uknown person when you are in financial need?

Code	Frequency	Percentage
Getting no help	170	85.42
Getting help	20	10.05
Reason:		
No prior knowledge	10	5.03
Documents with code(s)	184	92.46
Documents without code(s)	15	7.54
Analyzed documents	199	100.00

The third question pursued to examine the tendency of trusting an unknown person with kids and property. A crosstab analysis shows Kenyans to be representing a high proportion of those who reported declination in trusting a stranger with kids and property (85%) compared to Turkey (78%), while Turkish represent a high proportion of the possibility of trusting a stranger when having no otherwise (19%) relative to Kenyans (11%).

Concerning reasons for not trusting a stranger with kids and property, no significant difference was observed between Kenyans (3%) and Turkish (2%) in terms of considering the absence of prior knowledge as the main reason for that. See table 2.43.

Table 2.43. Comparative analysis of nations regarding trusting unknown person with kids and property.

Code	Kenya	Percentage	Turkey	Percentage
No	83	85.6%	89	78.1%
Having no otherwise	11	11.3%	22	19.3%
Held expectations				
No prior knowledge	3	3.1%	3	2.6%
N = Documents	99		100	

On the other front, the general frequency shows the vast majority displayed distrust in that (86%) compared to those who reported the possibility of doing that when having no otherwise (3%). Seemingly, individuals ascribed their declination in trusting a stranger with kids and property to "the existence of no relationship" (16%) between them and a stranger. See table 2.44.

Table 2.44. Do you think you can trust unknown person in taking care of your kids, property? what expectations do you have when trusting them?

Code	Frequency	Percentage
No	172	86.43
Having no otherwise	6	3.02
Held expectations		
No prior knowledge	33	16.58
Documents with code(s)	179	89.95
Documents without code(s)	20	10.05
Analyzed documents	199	100.00

The fourth question was advocated to investigate trusting an unknown person in sharing time and effort. As can be seen from the below crosstab analysis, Kenyans appear to be representing a high proportion of those who reported not trusting a stranger in sharing time and effort (63%) compared to Turkish (34%), while Turkish represent a high proportion of respondents who displayed the possibility of trusting a stranger but depending on context (65%) relative to Kenyans (36%). In terms of reasons, Turkish were more likely to consider the absence of "prior knowledge or relationship" (88%) as the main reason for not trusting a stranger compared to Kenyans (80%). In contrast, Kenyans were more likely to emphasize

"getting company" (20%) as the underlying consideration for sharing time and effort with a stranger compared to Turkish (11%). See table 2.45.

Table 2.45. Comparative analysis of nation regarding trusting unknown person in intangible thing (time and effort).

Code	Kenya	Percentage	Turkey	Percentage
No	41	63.1%	31	34.1%
Depends on	24	36.9%	60	65.9%
Held expectations:				
No prior knowledge	12	80.0%	8	88.9%
Getting company	3	20.0%	1	11.1%
N = Documents	99		100	

Concerning to what extent individuals can trust a stranger in terms of sharing intangible thing (i. e., time & effort), the frequency analysis shows that a large number of respondents ascribed their decision to context (42%), while (36%) replied by not trusting a stranger. Whereas those who reported not trusting a stranger in sharing time justified their distrust by "having no prior knowledge" (10%), those who hinged their positions on context justified their decision by "getting company" (2%). See table 2.46.

Table 2.46. What drives you to trust unknown person in sharing intangible things (time and effort) with others, and what is your expectation from them in return?

Code	Frequency	Percentage
Depends on	84	42.21
No	72	36.18
Held expectations		
No prior knowledge	20	10.05
Getting company	4	2.01
Documents without code(s)	47	23.62
Analyzed documents	199	100.00

The fifth question was designed to explore the disclosure of sensitive information to a stranger. A crosstab analysis shows that Turkish were more likely to display an inclination of not disclosing sensitive information to a stranger under no condition (60%) compared to Kenyans (47%). In contrast, Kenyans were more likely to display the possibility of disclosure under in case of a need (42%), after "getting to know a stranger" (7%) and when as a stranger "perceived to be having the experience" (2%) relative to Turkeys (35%) and (4%) respectively. See table 2.47.

Table 2.47. Comparative analysis of nation regarding disclosure of sensitive information to unknown person.

Code	Kenya	Percentage	Turkey	Percentage
Under no condition	38	47.5%	58	60.4%
In case of need	34	42.5%	34	35.4%
After getting to know them	6	7.5%	4	4.2%
Having experience	2	2.5%	0	0
N = Documents	99		100	

On the other hand, the general frequency analysis demonstrates people displaying relatively high declination of disclosing sensitive information to a stranger under no condition (48%). On the other hand, few individuals indicated the possibility of disclosing under some conditions, involving "in case of a need of doing that" (34%), "after getting to know a stranger" (5%), and when a stranger perceived to be "having the experience" (1%). See table 2.48.

Table 2.48. Under which condition do you think you can disclose your very sensitive information?

Code	Frequency	Percentage
Under no condition	96	48.24
In case of a need	68	34.17
After knowing them	10	5.03
Having experience	2	1.01
Documents with code(s)	171	85.93
Documents without code(s)	28	14.07
Analyzed documents	199	100.00

The last question aimed to examine the variability of trust in terms of seeking advice from an unknown person. Building on the crosstab analysis, Turkish seemed to display a high inclination of not seeking advice from a stranger unless there is no otherwise (57%) compared to Kenyans (40%), while Kenyans represented a high proportion of those who reported not seeking advice in the first place (25%) relative to Turkish (11%). In terms of desperate conditions in which individuals may seek advice from a stranger, Kenyans were more likely to consider "asking for direction" (29%) as the most exceptional context compared to Turkeys (21%). In contrast, Turkeys were more inclining to place importance on a context where a stranger "perceived to be having the experience" (9%) as the most appealing context compared to Kenyans (5%). See table 2.49.

Table 2.49. Comparative analysis of nations regarding seeking advice from unknown person.

	Kenya	Percentage	Turkey	Percentage
Having no otherwise	30	40.0%	49	57.6%
No driver	19	25.3%	10	11.8%
Their experience	4	5.3%	8	9.4%
Asking for direction	22	29.3%	18	21.2%
N = Documents	99		100	

Eventually, the frequency analysis demonstrates that individuals tended not to seek advice from a stranger (20%) unless there is no otherwise (39%) and this exceptional condition manifests in either when a stranger "perceived to be having the experience" (14%) or "asking for direction" (6%). See table 2.50.

Table 2.50. What drives you to seek advice from unknown person?

Code	Frequency	Percentage
Having no otherwise	79	39.70
No driver	40	20.10
Their experience	29	14.57
Asking for direction	12	6.03
Documents with code(s)	155	77.89
Documents without code(s)	44	22.11
Analyzed documents	199	100.00

2.3. Discussion

Recall that, this study strived primarily to reconstruct the conceptualization of trust construct from a collective perspective based on routine theory. Moreover, it attempted to identify key role-driven expectations that affect placement or honoring of trust. And lastly, it also pursued to inspect variability of trust as a function of diverse targets and concocted contexts or scenarios. Roughly speaking, the gleaned results surface to collaborate with existing literature in addition to unveil exquisite contribution. In what follows, an extensive discussion will be presented depending on the aforementioned objectives.

2.3.1. Conceptualization of Trust

Drawing on the above thematical analysis, first and foremost trust means believing in someone to fulfill certain obligations. Interestingly, this belief consists of two opposite

aspects; whereas on the one side there is a sense of reassurance a trustor has towards the other part, on the other side there is a sense of fear of being betrayed. This component of uncertainty is fundamentally conceived of being the underlying feature of trust and has quite been discussed in the literature. In that regard, Möllering (2006) for instance, argues that without uncertainty part trust concept does not exist. This is because the trust concept presumed to be consisting of calculation, uncertainty, and expectation component respectively. Thus, the uncertainty component is the bridge between calculation and reaching the expectation component. Hence, the vital essence of the uncertainty lies in discriminating trust from other constructs. In the case people were to depend exclusively on the calculation part, it would become a prediction not trust. On the other hand, if people predicated their decision of assigning matters to others on complete expectations, it would become faith not trust (Möllering, 2006). Therefore, although the placement of trust requires a certain level of reassurance and feeling less of being exploited, the uncertainty part yet remains there.

Moreover, having trust defined as believing in others, this belief is postulated to stem from expectations shared between involved parts in a given context. That is, instead of placing trust depending on the calculation basis, it may be placed by virtue of role-based expectations (Simmel, 1950; Zucker, 1986). Hence, according to the type of role (i.e., family, friend) that exists between involved parts and the entrusted thing, expectations are due to range from trusting to distrust. This notion is supplemented by a thematical code cited as "prior knowledge" which could serve as an indicator for defining what kind of expectations involved parts are supposed to have in common. Thereby, affecting the probability of granting trust. Note that, this is not to deny the rationality or some calculation part in the placement of trust, rather it is to emphasize that trust, in some conditions, is taken for granted. In fact, this notion has strongly been argued in the routine theory of trust, in which common knowledge and shared norms are presumed to be the chief driver behind trusting others (Becker, 2005; Feldman & Pentland, 2003).

In corroboration to the mainstream literature of trust, our results show emotional bond manifesting as a component embedded in trust, particularly when placed trust is not honored by another part. Thus, emotion is fundamentally embodied in the trust construct and manifests particularly in the event of involved parts fail to honor the placed trust. Some scholars argue that the emotional bond evolves most often as a result of the relationships that develop between involved parts (for further review, see Barbalet, 1996; & McAllister, 2018). Hence, the closer they are the more emotional bond get strong, and consequently the more

they get attached. Besides feeling sad and disappointed, our results revealed an additional emotion which is feeling anger at the time of not honoring the placed trust. The question that arises from this is that it sounds reasonable to feel sad and disappointed over one's expectations have not been met, but why feeling angry? I think the reason for people to feel either angry or disappointed lies in the very nature of appraisal processes. Therefore, people feel angry as a function of appraising unmet expectations in a way that the other part has hurt my dignity or injured me by taking me a fool. Nevertheless, as far as the conceptualization of trust is concerned, the emotional bond is an indispensable component of the trust construct. Hence, it is possible to infer that, as much as trust is placed on either taken for granted or rational basis, it is equally placed on the emotional basis and the dominance of one basis over another depends on contextual demand and culture.

Furthermore, the emotional component manifests in the trust construct as participants define trust as a feeling of comfort, wherein they could share secrets and not afraid of being betrayed. Actually, sharing secrets emerges as a novel component being highlighted in the current study which is virtually utilized by individuals to define trust as the extent that people can share secrets with less worry. And lastly, the thematical code "ability to trust" implies personal differences in terms of either to trust or honor the placed trust. Given the variability of people concerning attitudes and beliefs they may have toward others (i.e., a friend perceived as being less adherent to norms of friendship), their expectations toward a given target may also vary accordingly. Hence, resulting to get some people are more or less able in trusting others due to expectations, which most often emanate from roles and status, shared by the trustor and trustee. Taken together, views of drawn participants converge in defining trust as a state of believing in someone by becoming dependent on him/her in a given context. In such contexts, people are most likely to have mutual expectations derived from interrelation roles, duties, and/or status as one part is aware of what is expected from him/her by others as well as what is he expecting from others.

2.3.2. Generalized and Personalized Trust

When it comes to trust all people, most of the respondents report an eminently low tendency of trusting others. Hence, this study corresponds pretty clear with results that have regularly been reported by the world value survey and others (Yamagishi & Yamagishi, 1994; Yamagishi et al., 1998). However, the world value survey tends to be confined to

drawing a mere comparison between nations concerning trust without conferring any justifications to account for the observed differences. Taking the thematical code "untrustworthy and no prior knowledge/relation" together it is plausible to surmise that people descending from collectivistic culture appear to have high uncertainty beyond in-group relation. Hence, the existence of stable relations is a prerequisite to describe vivid roles and duties among concerned parts, thereby, everyone gets to know what is expected from him/her in a given context. Actually, my claim here resonates with results obtained by Buchan and Croson (2004) and Yamagishi and Yamagishi, (1994), in which Japanese and Chinese displayed a low inclination to trust outgroup in contrast to in-group. Moreover, it is also possible that trust, within collectivistic society, might be highly driven by roles and status-based expectations and low belief in macrosystem institutions (i.e., the justice system, police system), thereby, sensing whatever outside the in-group boundary as malicious and would not keep secrets. Eventually, the thematical code "different personality" represents the side of rationality in the trust construct (Gambetta, 1989; Hardin, 2001; Hollis, 1998). Thus, the postulation that trust placement might be based on expectations shared in a given role or status doesn't mean trust is entirely stripped out of rationality. Rather the point is, in some conditions or cultures trust might primarily be built and conceptualized by virtue of role-based expectations. Overall, the reason why people in collectivistic culture tend to display less general trust might be due to a high magnitude of expectation they have within the in-group boundary and the high uncertainty they perceive outside that boundary.

On the other front, when people asked "*do you think you can trust all people*?" The answer of the overwhelming majority was "No", however, when asked "*do you think people trust you?"* the vast majority responded by "Yes". No doubt, this result causes a striking contradiction in the first view. Albeit, when one tries to have a closer look at the reasons behind their yes response, it is plausible to come out with a number of explanations. Firstly, it is most probable that, though the question designated to assess the general trust of others towards someone, the vast majority of participants responded in a specific way by restoring retrospectively their relation with specific other. This claim might be augmented by the thematical code "prior knowledge" which was advanced as a reason for why people trust him and/or her. For instance, a sample of responses pinned under the latter was that "*people who trust me are those who know me well or people trust me due to a good relation I have with them*". Secondly, thematical codes "love and care, keeping secret and never lie" once again espouse the proposition of the existence of specific others. This is because when

bearing a sample of responses in mind you note that, some of them justified why people trust them by saying "*I care about those whom I have a relation with and I try not to do anything that would jeopardize our trust*". On other hand, others replied by asserting that "*people trust me because they tell me their secrets and I keep it*", while others pointed out the fact that not being a liar or cheater is the chief reason for people trusting them. Taken together, despite the obtained result is not in line with the genuine aim of the question, it puts, in one way or another, support forth for the preceded argument. That is, individuals from collectivistic cultures tend to display a high magnitude of specific trust by virtue of high expectations embedded in roles and status-driven norms they hold.

On another front, unlike to disproportionate declination observed in general trust, the majority of respondents reported the willingness of trusting perceived others. This is because as indicated by empirical studies (i.e., Huff & Kelley, 2003; Yuki et al., 2005) people in the collectivistic culture are marked by maintaining close ties with the in-group. Besides, their perception of group association is remarkably underlined by entitativity rather than essentialism part (Kashima et al., 2005). That is, though the perception of ingroup and outgroup is based on entitativity (the degree of establishment of close ties with a perceived group) and essentialism (obtrusive prototypes of a group), group identification in collectivistic culture is rather predicated on entitativity part than essentialism. This observation can be explained by high expectations people uphold such as "love and care" ensued by "prior knowledge/relation" that were cited as the most significant reasons for trusting others most. That is to say, their trust in others is circumscribed by the nature of the relationship being shared with others which results in expecting mutual love and care. Provided no betrayal or disappointment had been experienced previously, a relationship constitutes a condition, in which people find themselves being precipitated to trust others by virtue of norms embedded in roles and statutes. This claim somewhat echoes findings indicated by Yuki Maddux et al., (2005), in which trust was found to be shaped by interpersonal links among Japanese, while shaped by category membership (ingroup and outgroup) among Americans. Of those axiomatic norms is expecting close others to have love and care toward her/him. Moreover, people trust parents, family and friends most, because they expect them to keep secret whatever shared and never judge them for misbehavior they had committed.

Overall, the results indicated that drawn participants tend to display relatively high personalized trust than generalized trust as a result of the high essence they attribute to

entitativity during identification with others. Furthermore, due to the norms constituted in roles and status pertain to a given relationship, they tend to hold a high magnitude of expectations toward perceived close others. These expectations are reflected in love and care, keeping secrets, and not being judged for misbehavior, instead people should be more understanding to a trustor.

2.3.3. Defining Factors of Gaining and Losing Trust

For the top factors assumed to facilitate the gaining of trust, the thematical code "morals and values" appear to be the significant factors as it subsumes a collection of expected characteristics such as trustworthiness, honesty, respect, faithful, loyalty, being humble, polite, wise, integrity and fairness. The above thematical codes corroborate the notion emphasized by the existing literature (Butler, 1991; Mayer et al., 1995). That is, gaining of trust is partly influenced by rational perspective or individual characteristics regardless of the context involved part are found in (Gambetta, 1989; Hardin, 2001). Note that, acknowledgment of rationality part in trust doesn't mean the placement of trust is solely rational rather it denotes its importance. This is because other factors come to play an essential role which involves "being there" (the extent to which other part perceived to be caring and concerning), "fulfilling duties" (meeting expectations by fulfilling what is expected from him/her according to a given role). Note that, thematical code "being there" might represent benevolence which is one of the expectations that has elaborately been discussed in trust literature (Mayer et al., 1995). Besides, other factors affecting gaining of trust include "relation" (the ability to establish constructive communication), "keeping secret" (the extent to which someone perceived to be keeping what is shared with), and "not judging others" easily for a mistake rather (s)he should be more understanding. Note that, keeping secrets and not judging others could be considered to be an exclusive factor obtained by the present study.

Opposite to prior factors, people who conceived of being dishonest and telling lies are automatically not trusted. Thus, out of expectations influencing trust is consistency and once one is being detected to be otherwise (s)he is not deserved to be trusted. On the other hand, the demonstration of not minding the welfare of others (benevolence) leads to perniciously affecting trust. Moreover, one way to find out about dishonesty and not being concerning is either through personal experience or a third agent. Actually, the distinctive part of factors

affecting interpersonal trust lies in expectations that have not been cited or emphasized in previous studies. These expectations include not "fulfilling responsibility as per role" (I, e., a mother doesn't meet what is expected by her daughter) "gossip and not keeping secrets" (backbiting and peddle of other's secret), and "not being social" (i, e., ruddiness, unfriend). Overall, factors assumed to be resulting in losing interpersonal trust could be placed into two taxonomies; corroborating taxonomy which constitutes of thematical coded "dishonesty, lying and not caring". That is, factors obtained in the present survey resonate with existing literature where factors coded "dishonesty, lying and not caring" embody trustworthiness and benevolence components discussed in the rational approach (Akter et al., 2011; Mayer et al., 1995; Vidotto et al., 2012). The second taxonomy constitutes of thematical coded "not fulfilling responsibility, gossip and sharing secret and not being social" which could be a new repertoire for factors influencing interpersonal trust.

2.3.4. Role-derived Context: Family and Relative

Apart from investigation to generalized trust, the study also aimed to examine the variability of trust across different targets, involving family, acquaintance (friend, neighbor & co-worker), and unknown person. Specifically, the first taxonomical group is composed of six questions geared to survey trust within a family range regarding tangible and intangible context. Recall that, tangible context consists of sacrificing one's interest, expecting financial help and moral support during hard times, and entrusting children and belongings. On the other hand, intangible context involves spending time and effort, disclosure, and seeking advice. As can be noted from descriptive analysis, the overwhelming responses demonstrate high readiness for honoring the trust placed by family. Thus, the issue is not about mere sacrificing one's interest rather it is about recognizing the trust that has been placed in him/her as well as recognizing who has placed the trust. In other words, people might be galvanized to honor the placed trust once they become aware of what is expected from them and who is that person or their relation with a given target. Regarding expectations that drive people to honor family's trust, "love and care" surfaces to be a fundamental expectation. That is, due to the love and importance people have toward their family members and vice versa, they would do whatever the cost for not betraying the family's trust and meeting the role expected from them. On the other hand, the thematical code "meeting expectation" denotes the sense, by which people justify honoring trust by saying that it is my responsibility to meet family's expectation, while "reciprocity" denotes the sense of

paying back. Thus, since the family has most often been meeting my expectation and never disappointing my trust, I am compelled to do the same.

Regarding trusting family members in terms of anticipating financial help, the overwhelming of participants displayed high trust in the family. And this might be due to how a family is construed within the collectivistic cultural boundary, in which members share high expectations and obligations and are strongly tied with it (Hui & Triandis, 1986). Therefore, the most perceived trusted people who can lend support in financial need is family. That is, the family concept and its implication within such society constitute certain expectations between members, thereby, affecting the way of trusting one another. Another subliminal inference of the family concept is that as people expect the family to lend support to them during a crisis on one side, the family also expects members to share their problems with them on another side. In other words, as asking family for help implies trusting them, failure to share a problem with family is an indication of disappointing family's expectation (they should trust us) toward a member.

As far as trust is concerned, the risk component is the most essential and underlying dimension of the trust construct which distinguishes it from prediction and faith (Möllering, 2006). And nothing constitutes enormous risky for people than trusting someone with children. Therefore, it is more natural to find people being reluctant when it comes to leaving their children under the care of others. Expectedly, due to a strong bond between family members that prevailing in a collectivistic society, the vast majority reported they would trust family members with their children and property in general despite the high vulnerability embedded in that. Thus, the underlying reason for trusting family on such a delicate matter is the high expectation members hold toward family. This is because, in such a society socialization institutions cultivate and instill norms of one being bound to family and sacrifice his or her interest for their sake (Hui & Triandis, 1986). Consequently, members expect the family to provide unconditionally care, love, and safety when trusting them with kids and property. In fact, it is more normal in collectivistic society to get aunties or uncles taking care of their nephews and nieces to the extent of bearing the responsibility of education fees and so forth.

On the other hand, the intangible dimension is one of the trust dimensions upon which the survey pursued to look into. Given exchanged items could be either tangible or intangible, it is more plausible to question whether the trust could vary according to these

two contexts and what role-derived expectations drive people to trust a specific target? Drawing on the result analysis, people generally occur to be readier in trusting family in sharing intangible things. Although the relevance of trust with sharing time and effort might be tenuous or hard to be captured in the first look, trusting someone with your time or effort may entail as much risk as trusting someone with your kids. For instance, one may share his time and effort with a family member expecting to get the same return in the future. Hence, the risk lies in the possibility of what would happen if she/he doesn't return the same treatment. Actually, sometimes people are more easily to trust a given person concerning tangible things like leaving their car with someone, but hardly concerning keeping or sharing time with him. With respect to prominent expectations that drive people to trust family in sharing intangible things, "love and bond" serve as the main expectation for that. Thus, due to the strong ties people have with family members which manifest in sharing love in all aspects, they might be more likely to trust them with time or sacrifice their effort for them. The second expectation that drives individuals to trust family on intangible things lies in reciprocity. That is since the family has been sharing their time and effort whenever one needs it, why not paying back. Moreover, others are being driven to share intangible things by expecting family to do the same in the future. Therefore, reciprocity implies paying back for what one has received in the past as well as getting the same return in the future. On the other front, sometimes people may trust family in sharing intangible things by virtue of conforming to prevailing norms such as cultural and traditional obligations or religious beliefs. Hence, conformity value is not only vital in driving people to share intangible things, but also in leading people to trust others about conforming to religious teachings and cultural norms.

Taken together, the expectation of trusting family with intangible things repertoires in love and bond, reciprocity and conformity to religious obligation and cultural norms. Eventually, trusting family in sharing time and effort may occur as a result of trustworthiness and general concern and sharing. Concerning the thematical code "trustworthiness", people indicated that their trust toward family is the chief driver for sharing intangible things with them. And this may imply the ongoing relation which culminates in high trust between them or that family would act in the same way for her in the future. And lastly, it seems what drives people to share intangible things with family could be a mere need of sharing their feelings. However, this justification represents a relatively less essence compared to the rest.

Other aspects of intangible context are sharing information and seeking advice. Actually, out of contexts under which individuals happen to be very sensitive is sharing their sensitive information, thereby, the person with whom the information is shared should be highly trusted. Broadly, given the fact that people normally don't easily share their sensitive information unless, for substantial reasons, the most condition under which people could disclose such information is a critical condition. Thus, being entangled in a hard condition, in which one feels hopeless or on the verge of crisis may lead someone to disclose what he would not do in the first place. Therefore, only those perceived to be dear, are the ones entitled to know the very secretive information. For instance, let's assume one has been infected with a devastating disease, he/she would, definitely not like to share it unless with most trusted people and family becomes first in that. In contrast, due to a strong family bond, others seem to share everything with family, and there is no difference between a critical condition and a usual one. This is might be a result of high expectations such individuals have toward family or shared between them, culminating to have unconditional trust. On the other hand, others don't share everything in the first place, however, the decision of whether to share or not is contingent upon the importance of information and to what degree that information is not pernicious to family. Thus, they are more concerned about not disturbing family harmony even if it means sacrificing themselves.

In return, individuals expect family members to be understanding, showing love, and not judging no matter the condition they are involved in seems to be. Actually, having a high expectation of love and understanding is the fundamental assurance for trusting family in sharing sensitive information since the risk is also so high. Furthermore, people expect the family to act with high discreet regarding shared information. In other words, people are readier to trust family with sensitive information because they feel they would act as per confidentiality. And lastly, when people feel family members share their sensitive information they also share in return. As if trusting family here is attributed to the sense by which one expects her family to share sensitive information with her as much as family expects her to share her own.

Concerning seeking advice from family, participants, generally, showed high expectations towards the family. And this illustrates the reason for general high trust observed toward family in many respects. One of these aspects is trusting family by soliciting their opinions about an imperative issue touching the very most of their lives. Basically, seeking advice embodies one aspect of the intangible dimension of trust. As expected, most

people said they were more likely to seek advice from family when faced with a problem, than from others. Thus, people don't open up their problems to whoever around them unless someone is trustable and family seems to be the most expected one who can be trusted in such a devastating condition. Another drive for seeking advice from family is trust per se. That is, given the fact that individuals are primarily bound to family, wherein members share role-based expectations that require trusting one another in meeting obligations, thereby, seeking advice is one of the expectations family members trust each other in. Moreover, individuals might be driven to solicit advice from family due to the perception that a family member has gained a wide-ranging of experiences in life. Note that, the experience is deemed to be the most underlying driver for seeking advice in most cases, however, prioritizing a family's advice over someone else is the crucial point in trust. Nevertheless, yet experience manifests as one of the expectations individuals have when seeking advice from family. And lastly, seeking advice from family might be a result of the love and bond members have toward family. Actually, love and bond expectation here emanates from the implication family concept constitutes, where family supposed to take care of one another. Of aspects of taking care is providing advice whenever a member needs it, in return, the one who is seeking advice expects no harm from a family or being misadvised since there is love shared between them.

2.3.5. Role-derived Context: Acquaintance

The second taxonomical group is composed of the same six questions geared to explore trust toward acquaintance target (i. e., neighbors, friends, co-worker, etc.) regarding tangible and intangible context. Generally, most of the participants elicited that they can trust an acquaintance relative to the few who reported don't trust acquaintance. That is, people demonstrated a high tendency of readiness for sacrificing their interest in order not to lose the trust of their acquaintance. And this readiness of trusting acquaintance expressed by the majority might be explained by relation and concern that is a marking characteristic permeating in collectivistic societies. Note that, this is not to say acquaintance plays nothing important to people in individualist societies, however, the level of expectations attached to an acquaintance in collectivistic culture may differ completely from its counterpart. This is might be due to the way self is construed in collectivistic culture as it includes me and others, thereby, constituting an indispensable part of the self (Gudykunst, et al., 1996). Hence, the stronger relationship is, the more trusted acquaintance is. Actually, some of the participants

described the preponderance of acquaintance in their lives as the second family. On the other front, sometimes individuals would sacrifice their interest for the sake of not losing the trust of acquaintance by virtue of reciprocity. That is, what drives them to sacrifice their interest at the expense of acquaintance is the expectation of getting the same treatment back. Note that, reciprocity part or expectation represents a somewhat cooperation condition that has intensively been investigated in literature (Ferrin et al., 2008). Overall, the underlying point is that sacrificing one's interest based on a relationship and/or reciprocity requires trust in either way.

Whereas the latter question pursued to explore trust in terms of sacrificing one's interest for the sake of acquaintance, the ensuing question looked at trust in terms of asking what kind of expectations individuals may have when faced with a financial problem. Given the fact that people tend to be more sensitive in trusting others when faced with a big problem, also expectations about others seem to be affected by the kind of target. Drawing on the results of frequency analysis, more respondents reported the probability of expecting help from an acquaintance. Thus, they may trust their acquaintance in lending a hand of assistance or giving a loan and lessening the financial problem they are enmeshed in. On the other hand, the thematical code "low expectation" denotes a condition of not being sure whether the acquaintance would help or not. Thus, they don't have full expectations, and whether an acquaintance would help or not depends on how close they are. In contrast, a Proportion number of people seemed to have no trust in acquaintances about getting help during financial problem. Broadly, they attribute their expectation of getting no help to selfishness and less concern that predominate behavior of most people. Overall, compared to those who expected no help from acquaintances during financial need, the overwhelming majority reported trusting acquaintances as a result of the high expectation they held. Thus, they believed the acquaintance would stand with them when going through financial problems since they shared strong ties.

As moving to a more sensitive context, trust appears more clearly to vary as a function of perceived target and context. Expectedly, it happened people not to be willing to trust acquaintance with their kids in the first place. This is because the context of taking care of children is always associated with high expectations from trustor and involves a high level of risk. Hence, the high risk involved in something, the more sensitive people become to trust others. However, due to the close relationship one may have with an acquaintance, it seems possible to place trust in a friend or neighbor and leave one's children under their

care. Actually, having strong ties with neighbor or friend appears to be more common among collectively- driven societies to the extent that acquaintance sometime might relish the same privilege the family has. Drawing on that, I argue the reason for having strong ties with an acquaintance is because collective culture tends to foster the inclusion of wide surroundings in the perception of self. Therefore, resulting to have high expectations from those an individual is associated with and these expectations dictate the decision of placement of trust within such societies. That is why the majority of those who reported inclination in trusting acquaintance with children expected highly the acquaintance to show care for their children. On other hand, vicious intention serves as the main reason for not trusting acquaintance with children. Thus, they suspect an acquaintance of inflicting harm on their children and that is the kind of risk they are not ready to take. Overall, leaving children under another's care is considered to be the most sensitive context in terms of involving a high magnitude of risk, in which trust is not easily placed due to high expectations the trustor has about the trustee.

Since the context of sharing time and effort constitutes less risk, most people find less trouble in trusting acquaintance in such context. Of course, this high tendency is driven by a collection of expectations shared by involved actors. Of these expectations, bond and love come as the most influential driver for trusting acquaintance with tangible things. That is, a relationship constitutes the norms of expecting to be there for each other. Hence, when people trusting acquaintance with their time and efforts, they actually attempt to meet others' expectations. Moreover, when doing so they expect acquaintance, in return, would reciprocate the same treatment. And here lies the vulnerability embedded in the trust concept as one sacrifices his time and effort driving on the expectation of receiving back. Furthermore, by virtue of being in a relationship, individuals come gradually to know each other better which culminates to earn trust. Note that, knowing each other within a given relation implies knowing how that person corresponds to rules and norms constituted in roles and status (Hewitt, 2000). However, at times spending time and effort might be driven by just general concern. In other words, people may spend time and effort for acquaintance by virtue of he or she is in needy of that without envisaging any return.

On the other hand, although the sensitivity of trust increases as the volume of risk arises, yet most respondents reported trusting acquaintance and disclosing what could be regarded to be the most sensitive information. Regarding conditions for disclosure, the thematical code "no option" implies a condition in which one finds her/himself hopeless or desperate, consequently, he/she is in more need than ever of someone (s)he can trust most.

And here “trust and mutual relationship” surfaces as the chief reason behind disclosing sensitive information to an acquaintance under critical condition. Hence, having involved actors been sharing strong relations, sensitive information could be disclosed since no harm expected from an acquaintance. Overall, the majority showed the probability of trusting acquaintance with sensitive information by virtue of expectation imputed to a relationship. On the other hand, the reason for not trusting acquaintance with sensitive information under no condition may stem from not having any mutual relationship, thereby expecting malevolence from a perceived acquaintance. Moreover, acquaintance per se constitutes general norms, thereby expectations vary according to the nature of roles and status. That is, expectations associated with just a friend discriminates from expectations associated with a close friend. As a result of that, placement of trust is subjected to variation depending on the type of expectations associated with the nature of social roles (close friend or just friend).

Literally, seeking advice is one of the issues everyone does in daily life. However, people don’t open up about their lives to everyone they meet except to those who perceived can offer required advice besides being trusted. Given the context of concern here is an interpersonal relationship, matters upon which advice is sought and who are being approached for advice are hedged by micro-level. Generally, a high number of people felt no uneasiness in seeking advice from an acquaintance which is an indicator of the degree they can trust their friend or neighbor. With respect to drives for seeking advice from an acquaintance, respondents attributed it to diverse expectations. Of these expectations is soliciting opinions about confusing issues. Thus, they expect to get help, for instance, from a friend since a friendship role means being there for one another. Note that, expectations, of course, would vary according to how close or bond involved actors have. And this point is espoused by the reflexive theory which places a strong emphasis on process and interaction in terms of building trust (Gambetta, 1989; Ring & Van de Ven, 1992). Hence, one would trust a given acquaintance in some issue and not in others as a result of what is expected from the former may differ from the latter. Another drive for seeking advice from acquaintances is their experiences. Therefore, people are ready to ask their neighbors about the issue, in which they are perceived to have garnered experience. Note that, no doubt experience is the main driver for seeking advice, yet acquaintance itself constitutes additional expectation which is acquaintance role-based expectation. Hence, when trusting a friend’s advice, for instance, is not only based on experience a friend may have, but also on friendship-based expectation. Because there is a mutual relationship between involved

actors which is guided by norms that compel conformity among them. Overall, people may trust acquaintances and seek advice from them due to a host of expectations rising out from getting useful advice, experience, being in a troubling situation, and mutual relationship.

2.3.6. Role-derived Context: Unknown Person

Lastly, the third taxonomical group is composed of the same six questions designated to explore the level of trust toward a stranger target regarding tangible and intangible context. As expected, overwhelming respondents demonstrated declination in trusting a stranger by not willing to sacrifice their interest for the sake of her/him. Initially, this is because they had had no relationship with a stranger, thereby why putting themselves at a risk for someone they didn't know at all. Actually, as the existence of a relationship was the underlying factor for trust observed within family or acquaintance target, having no relationship also is the main reason for not trusting a stranger. Because there are no expectations shared or norms compel one part to comply with context generally. Moreover, as far as trust is concerned, the risk appears to multiply in such a target which is something no one is ready to take in the first place. And the exception here is explained by relative few who displayed the possibility of sacrificing their interest for the sake of a strange as a result of general concern. That is, individuals might trust a stranger depending on the circumstance, for instance, sacrificing his important meeting because a stranger might have had an accident. In such contexts, individuals behave according to the human role expected from anyone who holds universalism value. (For a detailed review, see Schwartz, 2011). Because it happens at times that some people may cause an accident and yet run away.

In that relation, given the fact that being in a hard time leads people to approach only those, they trust most within their relation, not surprising to see people expect not to get help from a stranger. Actually, it is postulated that the level of expectations would vary according to the degree of the relationship shared between involved actors. Therefore, since there are no ties between a stranger and an individual, people are more likely to not trust a stranger to give help about personal financial help. That is not to say, a stranger would not help or people would not ask a stranger for help, but there is relatively low expectation or trust in a stranger. And this low possibility of providing help by a stranger might be attributed to universalism value which refers to being kind to all humans indiscriminately and offers help whenever is possible. (Schwartz, 2011). As postulated earlier, the trust would vary according to the

degree of sensitivity the context is, leaving children under someone else's care is considered to be the most sensitive one. Actually, leave alone trusting a stranger with kids, even leaving them under the care of everyone you know is not easy. Hence, people are more skeptical and not willing to trust a strange with their kids and property due to the high risk involved in that (Möllering, 2006). Overall, the vast majority elicited declination of trusting a stranger with children and property as a result of not having any prior relationship with him and/or her.

However, contrary to the context of trusting a stranger with kids, people seemed to be less sensitive in trusting a stranger by sharing time or effort. Generally speaking, this context contains less risk as sharing time and effort with someone you meet for the first time is something most people can do. As respondents pinpointed that getting company is one of the chief reasons for trusting in that. This may beg the question what is the relevance of trust in sharing time or effort? Actually, as has been argued earlier, the trust may not be visible in the first place, but it manifests in terms of expecting the same return in the future. Thus, one sacrifices his time or effort for someone else for the sake of getting the same treatment from him. Therefore, expecting him to spend his time and effort implies trust in one way or another. And that is why those who preferred not sharing their time with a stranger cited not having a prior relationship with a stranger as the main reason for not trusting him/her. Drawing on that, it can be inferred that relation constitutes mutual expectation among involved actors according to roles and status surrounding that type of relationship.

Basically, disclosure of sensitive information is one of the contexts under which people have high expectations toward whom they could trust. And these expectations are presumed to derive from social roles that describe how a given person should be in a certain context of relationship (Biddle, 1986). Consequently, since there is no expectation described between an individual and a stranger in general, people find no drives to trust a stranger with sensitive information. In other words, the absence of a relationship between someone and a stranger leads to the perception of having no expectation shared between them, thereby resulting to not trust him or her. That is why the possibility of disclosing information to a stranger was hedged by certain conditions, involving after having been acquainted with a stranger. Thus, assume one meets a stranger during a trip or conference then after spending a couple of minutes they start sharing some information. Of course, whatever shared will be circumscribed by expectations associated with that context, be it a conference or a trip. Moreover, people might disclose sensitive information to a stranger due to experience, where a strange, for instance, might be a professional person like a doctor. Nevertheless, there is a

high declination of trusting a stranger in terms of disclosing sensitive information for him or her except in inevitable conditions such as a stranger is a professional person or after having gotten to know each other for a brief time.

As explained in the preceding discussion, due to the absence of ties connecting between one and a stranger, people have no mutual expectation toward a stranger. Hence, trusting a stranger by seeking advice from her or him is something less likely to happen. However, at times people may find themselves in inevitable circumstances, under which they have no otherwise unless to solicit an opinion from a stranger. This inevitable circumstance could be a situation, in which a stranger perceived to have experience in that matter of concern like asking about a health issue. Although a doctor is a stranger in the first place, one may trust her/him and seek advice by virtue of the experience a doctor has. Another inevitable circumstance is when one is stranded or has lost the direction of somewhere, thereby he would ask a stranger for direction. Note that, even in this it happens to see people don't approach anyone for asking direction but they rely on apparent congruence such as color, age, gender, and so forth. Even when relying on apparent congruence, people are yet driven by universalism expectation. That is, the expectation of a stranger might be kind to all people and doesn't want to cause any harm serves as the main drive for overcoming the suspicion of being exploited by a stranger and trust him or her. All in all, people seem not to trust a stranger in terms of seeking advice unless in inevitable conditions such as a stranger perceived to have experience or asking for direction.

Overall, as has been seen in the above discussion, the results obtained from the qualitative study have shed light regarding how the conceptualization of trust construct is somewhat shaped by the prevailing culture. Thus, although some aspects or factors appear to be shared everywhere since they shape the expectations people have toward others, the essence people hold to those underlying factors varies from one culture to another. Moreover, scholars of trust agree unanimously about the variation of trust due to different target and context, however, factors assumed to be influencing this variation has not qualitatively explored. Hence, the current study has attempted to examine what influences the placement of trust in role interaction, for instance, the proclivity of trusting someone in context and not trusting in another.

3. STUDY 2. DEVELOPMENT OF THE ROLE-BASED INTERPERSONAL TRUST SCALE AND VALIDATION

The primary aim of study 2 is to develop a viable scale that measures the level of trust in interpersonal relationships by reflecting different targets and role-derived contexts. Thus, building on the results of study 1 the scale designated to encapsulate the manifestation of trust in specific contexts and various targets. Prior to delving into the development of the scale, it is better to have a fleet view about current measurements of trust. This chapter highlights a brief discussion of current measurements of trust, the developmental procedure of the new scale, method, data analysis, results, and discussion.

3.1. Prevailing Approach to Measure Trust

The meta-analysis conducted by Colquitt et al. (2007) reveals three divergent types of trust scales. The first approach focuses on measuring perceived trustworthiness. A cluster of studies tends to utilize a partial definition of trust, in which the obtrusive focus is geared to tap positive expectation of actor about trustee to perform a certain job (Cook & Wall, 1980; Ferres, 2002; Roberts & O'Reilly, 1974). Hence, this approach of trust measurement accentuates the positive expectations component of trust (perceived trustworthiness) as indicators of trust. The second group of measurements is tailored to assessing the extent to which an actor intends to be vulnerable to other's actions (Jarvenpaa et al., 1998; Mayer et al., 1995; Mayer & Gavin, 2005). The last group of measurements is devised on just asking plainly whether you trust or not? (Ball et al., 1993; Brockner et al., 2006).

Beginning with the last approach, Brockner et al. (2006), for instance, asked participants to respond to items, varying from strongly agree (1) to strongly disagree (4). However, these kinds of measurements that strive to assess trust by asking do you trust or not are inherent with a vague definition. It is most probably, this category of studies doesn't bear into consideration the discrimination between perceived trustworthiness and trust as a state. Hence this was a hallmark of diffuse surrounded studies interested in trust for definite periods till Mayer et al. (1995) obliterated that ambiguity. A substantial contribution made by Mayer advanced the trust construct theoretically and empirically. He differentiated between perceived trustworthiness and trust as a state, wherein the former is construed as a global attitude and the latter represents the evaluation process related to the context.

As for scales that tap positive expectations, the main focus was measuring perceived trustworthiness. For instance, Ferres (2002) developed a workplace trust scale (WTS) that intended to assess perceived trustworthiness anchored on a 7-point Likert scale. On the other hand, Mayer and Gavin's (2005) scale is venerated to be a progenitor of types of trust scales that tap being vulnerable to others. Their scale consists of items that measure the degree to which employees are willing to be vulnerable to a referent manager. And responses range from strongly agree to strongly disagree. Nevertheless, both perceived trustworthiness scales and willingness of risk taking-based scales are derived from two components of trust definition and have a consensus among scholars. While If it is that so, this dichotomous focus reflects a striking limitation in measuring trust because whatever result obtained in that course is a partial view of trust not the complementary underlying of the construct. It is a truism among scholars of scale that, a good scale is a scale that captures as much as possible all related components of the construct (Comrey, 1988). Hence, there is a need for providing a scale that encapsulates all components of the construct of trust.

3.2. Generation of Items Pool for the New Scale

As stated above, the aim of study 2 is to develop a scale that captures the variation of interpersonal trust as a function of role-derived expectations building on the results of the qualitative study. All in all, drawing on the results obtained from the qualitative study, for both Turkish and Kenyan samples, four situations were suggested as the underlying contexts for portraying trusting, including sacrificing one's interest, expecting help, entrusting others with children, and property, and disclosure and seeking advice. Likewise, five targets were derived in study 1, involving family, relative, friend, neighbor, and an unknown person. And these five targets could be classified into personalized trust (family, relative, friend, and neighbor) and generalized trust (unknown person).

Eventually, based on the four contexts and five targets, 53 items were generated presumably depicting trust in each target across four contexts; trusting the target (i.e., family member) in terms of sacrificing one's interest for him or her, trusting the target (i.e., family members) in terms of expecting help during a hard time, trusting the target (i.e., family members) with children and property, and trusting the target (i.e., family members) in terms of disclosing or seeking advice. Following that, the 53 generated items were subjected to scrutiny and evaluation by 7 judges and they rated to what extent the proposed items tap

their intended construct. That includes one professor, one assistant professor, two Ph.D. students from the psychology department, one assistant professor from international public relations, one Ph.D. student from public administration, and one MBA. Having received comments from the above judges, a focus group discussion was held with three expert panel (two assistant professors and one Ph.D. student), in which all items were scrutinized again and views were exchanged. As a result of that, 41 items with some modifications were retained since these items attained high consensus agreement among judges (See Appendix C). Following that, the items were converted into the form of a scale worded on a 5-point Likert response, ranging from strongly disagree (1) to strongly agree (5).

3.3. Convergent and Divergent Validity

To assess convergent and divergent validity of the newly developed scale, two scales are proposed; items derived from the world value survey, Rotter's interpersonal trust scale. Firstly, the World values survey is a research engine venerated to be the leading institute that is dedicated to surveying diverse values across the world in the sense that it has been translated into numerous languages. Among the values that are explored periodically by the world values survey is a trust that comprises of three items; 2 items designed to measure generalized trust, while the third directed to personalized trust and identity-based trust (Inglehart et al., 2014). With the inclusion of the world value survey, it is because almost all comparative studies tend to employ trust items derived from world value surveys while exploring the level of trust across countries or nations. However, the three items of the world value survey used in comparative trust studies appear to be insensitive to the idea that conceptualization and expectations about trustee might be profoundly shaped by a prevailing culture in a certain society. Nevertheless, the items will be used to examine the correlation between the new scale (role-based interpersonal trust scale) and the general trust survey.

Secondly, Rotter’s scale is a self-report scale that consists of 25 items in its original form (Rotter, 1967) designed to measure trust in interpersonal relations. In the psychometric study, Chun and Campbell, (1974) condensed the scale to 12 items with significant validity and internal consistency. As far as interpersonal trust is concerned, Rotter’s trust scale is venerated as an earlier interpersonal trust scale that has been cited by many studies. Although Rotter’s scale known as interpersonal trust scale, some of its dimension has been found to

examine societal trust (Chun, & Campbell, 1974). The gist of the point here is to look at what extent dimensions of Rotter's scale would converge or diverge with the new scale.

And lastly, in addition to the validity test, the correlation between the role-based interpersonal trust scale (RBITS) and perceived cultural change will be carried out. Perceived cultural change refers to what extent one is aware of culture has changed or is changing. Since there is a wide-ranging of shifts that take place in societies, human culture also is constantly shifting (Barbero, 2003). It posited that there would be a negative correlation between RBITS (the new scale) and perception of cultural change. This is because the perception of cultural change increases the feeling of uncertainty, consequently leading to feeling insecure or others to be untrustworthy.

Overall, to assess the extent to which the present scale correlates with adjacent construct, trust items derived from the World Value Survey (Inglehart et al., 2014), the short form of interpersonal trust scale (Rotter, 1967) will be administered in conjunction with English and Turkish version of the present scale. As for the assessment of divergent validity, two methods will be employed. Firstly, factor analysis will be run on the newly developed scale (RBITS) together with the world value survey (WVS), and Rotter's interpersonal trust(Rotter IT). Hence, if variables of the new scale emerge to load distinctively from the rest, it would imply how divergent it is from other scales. Secondly, a correlation test will be employed to inspect how the new scale is not correlated with Rotter's societal hypocrisy dimension. This is because the latter is deemed to be tapping the societal level while the former is designated to tap the individual level. Taken together, the researcher hypothesizes the following:

Hypothesis 1: Because the Role-based interpersonal trust scale (RBITS) is designated to be a more contextually specific measure of interpersonal trust compared to existing measures, there will be a correlation between dimensions that assess almost theoretically similar aspects of interpersonal trust. given the fact RBITS and WVS is constituted of particularized trust, a type of trust demonstrated to close people, hence we expect correlation between these dimensions. On another front, as literature suggests that high uncertainty, the fear of being exploited by others, is asosiated with low tendency of trusting others in general (Möllering, 2006), there would be negative correlation between high uncertainty and level of trust. Hence, we propose that:

Hypothesis 1a. There would be a positive correlation between RBITS generalized trust, personalized trust dimensions, and world value survey (WVS) generalized trust and personalized trust dimensions.

Hypothesis 1b. There would be a negative correlation between RBITS generalized trust dimension, and Rotter interpersonal trust scale (Rotter ITS) interpersonal exploitation dimension.

Hypotheses 2: With respect to divergent validity indicators, there would be no correlation between RBITS and irrelevant scales or dimensions since the latter measures societal level while the former measure interpersonal leve. On other front, Building on Raubenheimer's, (2004) suggestion that related items should load onto same same factor or scale, while unrelated items should load differently, hence items of RBITS would not cross load with other scales. Specifically is hypothesized that:

Hypothesis 2a. There would be no correlation between RBITS personalized trust dimension and Rotter's ITS political cynicism and societal hypocrisy dimension.

Hypothesis 2b. Items of RBITS would load onto only specified dimensions.

Hypothesis 2c. There would be no correlation between RBITS and WVS identity-based trust dimension.

In addition to convergent and divergent validity hypothesis, high perception of cultural change is expected to be associated negatively with level of trust, because it increases the feeling of vulnerability and uncertainty. Therefore we prpose that:

Hypothesis 3. There will be a negative correlation between perceived cultural change (PCS) and RBITS.

3.4. Method

3.4.1. Procedure and Scale Administration

3.4.1.1. Sample

Using a Google Form, the scale was administered among 627 convenient participants, 314 of whom were Turkish while the rest were from Kenyan. As for age, the mean age was 21 (*SD*= 2.84) for Turkish and 24 (*SD*=3.51) for Kenyan as the Turkish sample ranged from 18 to 34, while their counterpart from 20 to 36 respectively. See table 3.1 for elaborate information about demographics. Participants were drawn from four universities; Ankara Yildirim Beyazit University and Gazi University for the Turkish population, Mio University, and Pwani University for the Kenyan population. The latter universities are among public academic institutions in Kenya; whereas Moi University was founded in 1984 and located in Uasin Gishu County, Pwani University was established in 2007 and situated in Kilifi County. Participants were solicited to take part in the study through Google Form links shared via WhatsApp groups and emails. This was facilitated by research assistants from the aforementioned universities who peddled the link among students' WhatsApp groups. The Google Form comprised of brief introduction, consent statement, scales, and eventually demographic information.

Table 3.1. Demographic information

		Frequency	Percent
Gender	Male	(64)163	(20.4) 52.1
	Female	(250)150	(79.6)47.9
Education	Bachelor degree	(300) 270	(95.5) 86.3
	Master degree	(8) 33	(2.5) 10.5
	Doctoral degree	(6) 10	(1.9) 3.2
University	Ankara Yildirim Beyazit	268	85.4
	Gazi	46	14.6
	Moi	289	92.3
	Pwani	24	7.7
Religion	Muslim	(263) 194	(83.8) 62.0
	Catholic	(2)36	(.6)11.5
	Orthodox	(2) 20	(.6) 6.4
	Protestant	42	13.4
	Agnostic	(12)3	(3.8) 1.0
	Atheist	12	3.8
	Other	(23)18	(7.3)5.8
Living area	Urban	(226) 171	(72) 54.6
	Suburban	(69)92	(22) 29.4
	Rural	(19)50	(6.1)16
Employment status	Employed for wage	(13) 44	(4.1) 14.1
	Self-employed	(3)58	(1.0) 18.5
	Out of work and looking for work	(4) 50	(1.3)16
	Student	(292)159	(93.) 93
	Military	(2)2	(.6).6

Note: Data In parenthesis pertain to the Turkish sample.

3.4.2. Instruments of Data Collection

3.4.2.1. Role-based Interpersonal Trust Scale

This is a newly proposed scale consisting of 41 items with five dimensions and is worded on a 5-point Likert scale for both versions ranging from 1 (strongly disagree) up to 5 (strongly agree).

3.4.2.2. World Value Survey

The scale consists of three items designated to tap generalized, personalized, and group-based identity trust. In the original form, each item has a different responding style. Whereas the first and third items are worded on a dichotomous response (most people can or can't be trusted, people would take advantage of me or wouldn't, respectively), the second item is worded on a 4-point Likert scale (not at all, not very much, somewhat and completely trust). However, to have a uniform responding style, all items (English and Turkish version) were modified and broken down to 8 items and anchored on a 5-point Likert scale for both English and Turkish version, ranging from 1 (strongly disagree) up to 5 (strongly agree). See Appendix D.

The test of internal consistency was run for the three dimensions; generalized, personalized, and identity-based trust. As for the generalized trust dimension, the Alpha value was α = .42 for English, α = .65 for the Turkish version, and α = .44 for the Merged version, combining Kenyan and Turkish samples. Hence, this dimension is excluded due to being low than .45 in the English and Merged version, (for further review, see Berger & Hänze, 2015; Taber, 2018). Concerning the personalized trust dimension, the obtained value was α = .59 for English version, α = .49 for Turkish version, and α = .51 for Merged version (Berger & Hänze, 2015; Taber, 2018). The Alpha value of identity-based trust dimension for three versions (English, Turkish and Merged) was α = .75, α = .89, and α = .65 respectively.

3.4.2.3. Short Form of Rotter Interpersonal Trust

The scale is composed of 12 items which were translated to Turkish for having two versions. Note that, the translation underwent the same process mentioned earlier. The short

form of interpersonal trust scale has been reported to be comprising of four dimensions; namely, Political Cynicism, (3 items), Interpersonal Exploitation (3 items), Societal Hypocrisy (3 items), and Reliable Role-performance (3 items). The response style is worded on a 5-point Likert scale ranging from strongly disagree (1) up to strongly agree (5). See Appendix E.

A factor analysis was run on the translated version and the results of factor loading yielded exclusion of a number of variables due to the failure of loading. The excluded variables include of *Büyük/Önemli Ulusal spor müsabakalarının çoğu bir şekilde önceden kararlaştırılmış/planlanmıştır. Toplumumuzda ikiyüzlülük artıştadır/rağbet görmektedir. Çoğu satıcı ürünlerinin niteliği konusunda dürüsttür. Anne-babalara sıklıkla sözlerini tutma konusunda güvenilebilir. Çoğu tamirci, onların uzmanlık alanlarından anlamadığınızı düşünseler bile fazla ücret almazlar.* Hence, the retained factors were interpersonal exploitation and political cynicism, and societal hypocrisy together forming one factor. Note that, in contrast to the original form, the reliable-role performance dimension failed to load, while political cynicism and societal hypocrisy interpenetrated, forming one dimension which could be termed as societal level. Overall, this resulted in the retaining of 7 variables, in which the first factor comprised of 4 variables and the second of 3 variables. Furthermore, all variables tended to load onto only one fact. On the other hand, interpersonal exploitation dimension emerged to have internal consistency α = .66 for English version, α = .63 for Turkish version, and α = .65 for Merged version. As for Societal hypocrisy dimension, the English version elicited a value of α = .58, the Turkish version α = .72, and the Merged version α = .51

3.4.2.4. Perceived Cultural Change

It is a 2-item designated to measure the extent to which a given culture is perceived has changed or is changing (Li et al., 2016). Likewise, the wording of responses is based on a 5-point Likert scale, ranging from strongly disagree (1) up to strongly agree (5). Having translated the scale, a principal component was run and internal consistency was checked. The scale demonstrated Cronbach Alpha value of α = .66 for English version, α = .70 for Turkish version, and α = .66 for Merged version.

3.4.3.Translation of the scales

To administer the newly developed trust scale (RBITS), Rotter's interpersonal trust scale (Rotter IT), and perceived cultural change (PCC) in the Turkish population, the scales were translated to Turkish and then translated back to English. Following that, the original scales and back-translated versions were subjected to scrutiny by three bilinguals (two assistant professors, two Ph.D., and one MA. Student) who checked the extent to which the translated version was commensurate to the original English version.

3.5. Result

The section contains data screening, exploratory factor analysis, and examination of convergent and divergent validity. Note that, since our sample consists of Kenya and Turkey three discrete analyses were discretely for all scales of concern, English version, Turkish version, and Merged version of both samples.

3.5.1. Data Screening

Once all the data were collected and entered into SPSS, the process of scrutiny took place. The scrutiny process consisted of checking missing values, unengaged responses, outliers, and frequency of data. On the other hand, the descriptive analysis involved the examination of Skewness and Kurtosis for normal distribution. For the Role-based Interpersonal Trust (RBITS), there were no missing values reported due to the use of the compulsory responding design in Google Form. However, responses to demographic information were mired by some missing values particularly age. Drawing on Gaskin (2018), these missing values were replaced by the mean value. To check outliers, two methods were utilized. First, using explore analysis, Boxplot was run for each variable and a few responses were noted to be deviating from general patterns. Based on Gaskin's (2018) postulation that extreme responses in Likert-scales are not indicative of outlier, these responses were ignored and included in the analysis. Second, employing the Excel program designed by Gaskin, (2018), all responses were examined for detection of unengaged responses. These kinds of responses indicate the tendency of reporting similar scores (i.e., 5-5-5 or 1-1-1) for all questions. Obviously, these patterns contain no variation and have less value for variables of concern. Eventually, no unengaged responses were detected in the current data.

Given the fact participants of the study is consisted of the Kenyan and Turkish population, the assessment of normality of the data was carried out on the Kenyan and Turkish versions discretely, then on the merged version of the whole sample. See table 3.2. The result indicated that the distribution of the role-based trust scale (RBITS) was within the acceptable range (+1/-1) for Skewness and (+1/-1) for Kurtosis (Byrne, 2013; Chemingui, 2013). As for the English version, the skewness was -.28 and Kurtosis .53, while the skewness for the Turkish version was -.33, and the kurtosis .11. Besides, the merged version had a skewness of -.32 and kurtosis of .33. Hence, both the English and Turkish versions as well as the merged version elicited skewness and kurtosis that falls within the acceptable range.

Table 3.2. Normality of distribution

Scale	English version RBITS	Turkish Version RBITS	Merged Version RBITS
N	313	314	627
Skewness	-.28	-.33	-.32
Std. Error of Skewness	.14	.14	.10
Kurtosis	.53	.11	.33
Std. Error of Kurtosis	.27	.27	.19

Note: RBITS denotes Role-based Interpersonal Trust Scale (the new scale)

3.5.2. Exploratory Factor Analysis

3.5.2.1. Factorial Assumptions

There is almost consensus among scholars that the appropriateness of exploratory factor analysis depends on meeting a number of preliminary assumptions (Beavers et al., 2013; Hair et al., 2010; Tabachnick & Fidell, 2013). This involves the assessment of the bivariate correlation matrix for all items and the adequacy of sample size. The first assumption intends to assess inter-correlation between variables, hence if any item detected to not correlate with any item will be eliminated as well as items found to be correlated above 0.8 value. This is because if a given set of items is posited to measure the same underlying construct, then they should have a degree of inter-correlation (Hair et al., 2010). In contrast, extreme high correlation (multicollinearity) and perfect correlation (singularity) among items are not desirable in factor analysis, though mild multicollinearity might not be a concern (Field, 2013**).**

To assess the inter-correlation matrix of the role-based interpersonal trust scale (41 items), a Pearson bivariate correlation was conducted in excel discretely. Besides, conditional formatting was created for the detection of any items correlating above 0.8 value. See Appendix H. The results revealed each version to have items inter-correlation falling within the acceptable range. Thus, whereas the English version of the Role-based interpersonal trust scale (RBITS) produced .63, the Turkish version yielded .69, as the highest value of item inter-correlation respectively. On the other hand, the merged version produced .62 as the highest value of item inter-correlation. Furthermore, the determinant values of the scale corroborate the results of Pearson correlation coefficients as their total value was 1.551E-6. Hence, the value is greater than 0.00001, indicating these data not to have any multicollinearity issue. To recap, all questions in each scale are observed to have a fair correlation and none of each exceeds the absolute value of 0.8, thereby there is no adequate reason for excluding any question at this point.

With the second assumption of factor analysis, initial factor analysis was conducted on Role-based Interpersonal Trust Scale (41 items,) with KMO statistic and Bartlett's tests of Sphericity. See table 3.3. As for KMO statistics, the results yielded a value of .78 for the English version, .79 for the Turkish version, and .81 for the merged version which altogether is regarded to fall in the range of being good (Field, 2013). In that relation, the results of Bartlett's test of Sphericity produced Chi-Square of 5027.0 for the English version, 5888.07 for the Turkish version, and 8179.88 for the merged version with high significance ($p <$ 0.01). Overall, the Results of the KMO statistic imply the patterns of correlation to be compact as well as the drawn sample to be adequate as almost all scales surpassed the minimum criterion of .5. Furthermore, the sample size drawn for the second study is made up of 627 samples (313 Kenyan, 314 Turkish) which is regarded to be above the minimum acceptable size (Tabachnick & Fidell, 2013). In addition, the results of Bartlett's test show the existence of relationships between variables of concerned and R-matrix is not identical, indicating the appropriateness of proceeding with factor analysis.

Table 3.3. KMO and Bartlett's Test

Version		English version	Turkish version	Merged version
Scale		RBITS	RBITS	RBITS
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.78	.79	.81
Bartlett's Test of Sphericity	Appox.Chi-Square	5080.82	5888.07	8179.88
	Df	99	99	82
	Sig.	.000	.000	.000

Note: RBITS indicates to Role-based Interpersonal Trust Scale.

3.5.2.2. Extraction of Factors

After having met the prerequisite assumption of factor analysis, three separate exploratory factor analyses were conducted, first for the English version, then for the Turkish version, and lastly for the Merged version. Since this study aims to develop a new instrument for the Role-based Interpersonal Trust Scale (RBITS), a Maximum Likelihood analysis (Eigenvalue default) was carried out on 41 variables with oblique rotation for both versions separately and then on the merged version (Reise et al., 2000). The reason behind employing Oblique rotation lies in the theoretical assumption that placement of trust is much due to variation from one context to another as well as from one person to another. Hence, it is envisaged there would be an interconnection among latent variables (factors) that constitutes trust construct (Xiong, & Liu, 2003). Note that, the process of extracting factors involves checking communality value, rotation of factor loading, accounted variances and uniqueness of obtained dimensions.

3.5.2.3. Communality Value Test

Drawing on Henry et al., (2003) suggestions, a set of variables were found to have communality values less than 0.1, rendering them to be excluded from the list. Hence, 12 items from the English version, 6 items from the Turkish version, and 3 items from the merged version were excluded prior to proceeding with further analysis. See table 3.4

Table 3.4. Excluded variable for vaving communality less than 0.1

	Variable	Value
English version	I can't easily trust people that I have just met.	.07
	I can rely on the advice of a knowledgeable person irrespective of familiarity.	.09
	I can easily share my secret with those who share theirs with me.	.08
	I think most people are opportunist nowadays.	.09
	I generally prefer working with familiar people.	.07
	I generally feel worried when sharing my secrets with people	.09
	I generally trust people.	.07
	I lose my trust in someone once he/she lies to me.	.09
	I cannot easily trust people with whom I don't share similar values	.09
	People I trust would never harm me on purpose.	.09
	I don't share my secret with everyone for fear of betrayal.	.06
	I feel anxious to accept assistance from an unfamiliar person since I don't know their intention.	.09
Turkish version	Tanımadığım birinin verdiği yol tarifine pek güvenmem	.08
	Karşılığını alamayacağım için tanımadığım insanlara genelde fedakârlık yapmam.	.06
	Bana sırrını açan kişilerle kendi sırrımı rahatlıkla paylaşabilirim.	.06
	Bana yalan söyleyen birine güvenimi kaybederim.	.08
	Yeni tanıştığım insanlara kolay kolay güvenemem.	.07
	Tanıdık olup olmadığına bakmaksızın bilgili insanların tavsiyelerine güvenebilirim	.09
Merged version	I can rely on the advice of a knowledgeable person irrespective of familiarity.	.047
	I am reluctant to trust unfamiliar persons when asking about directions	.098
	I can easily share my secret with those who share theirs with me.	.052

As for the English version, the rest variables had a communalities value that ranged from 0.14 to a high of 0.76, while the Turkish version ranged from .27 to a high of .99. On the other front, the merged version of both samples obtained a communality value varied between .20 and .69 as a high value. Thus, after the refinement process, the communalities of the remaining variables for all versions appear to be greater than 0.1, the minimum threshold, suggesting to consider them as a candidate for inclusion in the next run. See Appendix M

3.5.2.4. Factor Loading

As looking at the pattern matrix it appears that, a group of variables failed to load onto any factor during the refinement process, resulting in being discarded from the list. The discarded items consist of 2 items from the English version, 8 items from the Turkish version, and 11 items from the merged version . See table 3.5.

Table 3.5. Eliminated variables for the failure of loading

	Variable
English version	I rarely sacrifice for unknown persons, since I am not sure that they will pay it back.
	I am reluctant to trust unfamiliar persons when asking about directions.
Turkish version	İnsanlarla sırlarımı paylaşırken genelde endişelenirim
	Günümüzde insanların çoğunun fırsatçı olduğunu düşünüyorum.
	İhanete uğramaktan korktuğum için herkesle sırrımı paylaşmam.
	Genellikle tanıdığım insanlarla çalışmayı tercih ederim.
	Benzer değerleri paylaşmadığım insanlara kolay kolay güvenemem
	Güvendiğim insanlar bana asla kasıtlı olarak zarar vermez
	Gerçek niyetlerini bilmediğim için tanımadığım insanlardan yardım almak beni kaygılandırır.
	Genelde insanlara güvenirim.
Merged version	I think most people are opportunists nowadays.
	I generally prefer working with familiar people.
	I generally feel worried when sharing my secrets with people
	I generally trust people.
	I lose my trust in someone once he/she lies to me.
	I cannot easily trust people with whom I don’t share similar values
	People I trust would never harm me on purpose.
	I don't share my secret with everyone for fear of betrayal.
	I can't easily trust people that I have just met.
	I feel anxious to accept assistance from an unfamiliar person since I don’t know their intention.
	I rarely sacrifice for unknown persons, since I am not sure that they will pay it back.

The retained items of RBITS in all versions (English, Turkish and Merged) were marked by considerably high loading onto only one factor with exception of one item in the English and Turkish version and two items in The Merged version. See table 3.6., 3.7. and 3.8. Thus, factor loading ranged from .30, the bare minimum loading, to a high of .88 for the English version and from .49 to a high of .83, and from .41 to a high of .82 for the Merged

version. Overall, the factor loading of all versions falls at the acceptable range (Nelson et al., 2016).

Table 3.6. Rotated factor loading of the english version

Variable	Factor				
	1	2	3	4	5
I always rely on the advice of my relatives due to their love	.80				
I am sure my relatives would provide material/ moral support to me during hard times.	.77				
I can comfortably leave my children to my relatives when I need to.	.72				
I can trust my relatives in keeping my secrets.	.72				
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my relatives	.55				
I can always sacrifice for my relatives without hesitation	.45				
I can leave my children under the care of an unfamiliar person when in need.		.88			
I can leave my belongings with an unfamiliar person while going to the washroom in a public space (e.g., airport, bus terminal).		.75			
I can freely share my private information with an unfamiliar person.		.72			
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust neighbors			.86		
I can trust my neighbors in keeping my secrets.			.70		
I can comfortably leave my children to my neighbors when I need to.			.66		
I am sure my neighbors would provide material/ moral support to me during hard times.			.61		
I can always sacrifice for my neighbors without hesitation.			.48		
I always rely on the advice of my neighbors due to their love			.34		
I am sure my friends would provide material/ moral support to me during hard times.				.77	
I can comfortably leave my children with a friend when I am in need.				.65	
I can trust my friends in keeping my secrets.				.63	
I always rely on the advice of my friends due to their love				.60	
I can always sacrifice for my friends without hesitation.				.56	
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust friends.				.43	
I am sure my family would provide material/ moral support to me during hard times.					.75
I can comfortably leave my children to my family when I need to.					.54
I can trust my family in keeping my secrets.					.53
I always rely on the advice of family due to their love	.268				.50
I can always sacrifice for my family without hesitation					.45
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my family.					.30

Table 3.7. Rotated factor loading of the turkish version

	Factor				
	1	2	3	4	5
Şahsi eşyalarımı (para, takı vb.) birine emanet edecek olsam bu konuda akrabalarıma rahatlıkla güvenebilirim.	.83				
Bir gün Çocuğumu birine emanet etmem gerektiğinde akrabalarıma rahatlıkla güvenebilirim.	.82				
Sırlarımı saklama konusunda akrabalarıma güvenebilirim.	.70				
Zor zamanlarımda akrabalarımın bana maddi/manevi destek sağlayacağına eminim.	.69				
Akrabalarım için hiç düşünmeden fedakârlık yapabilirim.	.59				
Akrabalarımın verdiği tavsiyelere her zaman güvenirim.	.51				
Sırlarımı saklama konusunda komşularıma güvenebilirim.		.80			
Şahsi eşyalarımı (para, takı vb.) birine emanet etmem gerektiğinde komşularıma rahatlıkla güvenebilirim.		.74			
Komşularımın verdiği tavsiyelere her zaman güvenirim.		.63			
Bir gün Çocuğumu birine emanet etmem gerektiğinde komşularıma rahatlıkla güvenebilirim		.59			
Zor zamanlarda komşularım ve meslektaşlarımınduygusal destek sağlayacağına inanırım		.56			
Komşularım için hiç düşünmeden fedakârlık yapabilirim.		.54			
Bir gün Çocuğumu birine emanet etmem gerektiğinde arkadaşlarıma rahatlıkla güvenebilirim.			.78		
Sırlarımı saklama konusunda arkadaşlarıma güvenebilirim.			.75		
Şahsi eşyalarımı (para, takı vb.) birine emanet etmem gerektiğinde arkadaşlarıma rahatlıkla güvenebilirim.			.75		
Zor zamanlarımda arkadaşlarımın bana maddi/manevi destek sağlayacağına eminim.			.67		
Arkadaşlarımın verdiği tavsiyelere her zaman güvenirim.		.34	.50		
Arkadaşlarım için hiç düşünmeden fedakârlık yapabilirim.			.49		
Sırlarımı saklama konusunda aile üyelerime güvenebilirim.				.71	
Bir gün çocuğumu birine emanet edecek olsam, bu konuda yakın akrabalarıma rahatlıkla güvenebilirim.				.71	
Zor zamanlarımda ailemin bana maddi/manevi destek sağlayacağına eminim				.68	
Şahsi eşyalarımı (para, takı vb.) birine etmem gerektiğinde aile üyelerime rahatlıkla güvenebilirim.				.68	
Aile üyelerim için hiç düşünmeden fedakârlık yapabilirim.				.58	
Aile üyelerimin verdiği tavsiyelere her zaman güvenirim.				.54	
Herhangi bir kamusal alanda (ör. havalimanı, otobüs terminali) tuvalete gitmem gerektiğinde kişisel eşyalarımı bir yabancıya emanet edebilirim.					.62
Zor durumda kalsam çocuğumu bir yabancıya emanet edebilirim.					.61
Özel bilgilerimi yabancılarla rahatlıkla paylaşabilirim.					.52

Table 3.8. Rotated factor loading of the merged version

Variable	Factor				
	1	2	3	4	5
I can comfortably leave my children to my relatives when I need to.	.758				
I can trust my relatives in keeping my secrets.	.726				
I always rely on the advice of my relatives due to their love	.706				
I am sure my relatives would provide material/ moral support to me during hard times.	.705				
I can always sacrifice for my relatives without hesitation	.636				
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my relatives	.612				
I can comfortably leave my children with a friend when I am in need.		.800			
I can trust my friends in keeping my secrets.		.746			
I am sure my friends would provide material/ moral support to me during hard times.		.669			
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust friends.		.614			
I always rely on the advice of my friends due to their love		.555			
I can always sacrifice for my friends without hesitation.		.412			
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust neighbors			.817		
I can trust my neighbors in keeping my secrets.			.736		
I can comfortably leave my children to my neighbors when I need to.			.652		
I am sure my neighbors would provide material/ moral support to me during hard times.			.603		
I can always sacrifice for my neighbors without hesitation.			.513		
I always rely on the advice of my neighbors due to their love			.474		
I am sure my family would provide material/ moral support to me during hard times.				.702	
I can trust my family in keeping my secrets.				.629	
I can comfortably leave my children to my family when I need to.		.304		.597	
I always rely on the advice of family due to their love				.521	
I can always sacrifice for my family without hesitation				.509	
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my family.		.305		.423	
I can leave my children under the care of an unfamiliar person when in need.					.797
I can leave my belongings with an unfamiliar person while going to the washroom in a public space (e.g., airport, bus terminal).					.698
I can freely share my private information with an unfamiliar person.					.662

Concerning the number of extracted factors of the role-based trust scale (RBITS), the eigenvalues (greater than 1) yielded 13 initial factors for the English version, 12 initial factors for the Turkish version, and 11 initial factors for the merged version. However, it was much harder to discern the underlying meaning of these factors from factor loading. Hence, it was decided to utilize a parallel analysis for refining and producing the optimal set

of meaningful factors. The process of refinement hinged upon comparing the percentages of variances explained by each factor from the eigenvalues with corresponding parallel analysis. That is, the number of factors is reduced to the lowest (i,e., 10 to 9) whenever found to have eigenvalues percentage lesser than the corresponding eigenvalues generated by parallel analysis (Patil Vivek et al., 2017). Having eliminated variables that had communality value less than 0.1 and unloaded factors, 5 factors were retained in all three versions, English, Turkish and Merged. As for the English version, the first factor explained 21.94 % of the total variances, the second factor 10.84 %, the third factor 9.28%, the fourth factor 7.56 % and the last factor 5.35 % of the total variances. As for the Turkish version, the first factor accounted for considerably more variances 20.80% of the total, relative to the remaining factors (13.36%, 10.07%, 7.68%, and 6. 511%) respectively. Similarly, the first factor in the Merged version explained high proportion variances as it accounted for 20.01% compared to the remaining four factors (12.56%, 9.86%, 7.84%, and 5.90%) respectively. It is clear from the percentages that, the first two factors of RBITS, in all versions, accounted relatively for a multitude amount of variances compared to the rest. See table 3.9.

Table 3.9. Eliminated variables for the failure of loading

		Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
RBITS English	1	5.92	21.94	21.94	5.39	19.96	19.96	4.12
	2	2.93	10.84	32.78	2.31	8.55	28.51	2.36
	3	2.51	9.28	42.07	2.12	7.85	36.36	2.82
	4	2.04	7.56	49.63	1.57	5.82	42.18	3.78
	5	1.44	5.35	54.98	.93	3.44	45.62	2.49
RBITS Turkish	1	5.62	20.80	20.80	5.08	18.81	18.81	3.96
	2	3.61	13.36	34.16	3.11	11.51	30.32	3.62
	3	2.72	10.07	44.23	2.24	8.32	38.64	3.11
	4	2.07	7.68	51.91	1.57	5.83	44.47	3.19
	5	1.76	6.51	58.42	1.27	4.71	49.18	1.56
Merged version	1	5.403	20.011	20.011	4.872	18.046	18.046	3.157
	2	3.392	12.562	32.574	2.871	10.633	28.678	2.921
	3	2.663	9.862	42.436	2.150	7.963	36.641	2.750
	4	2.116	7.838	50.274	1.637	6.061	42.702	2.129
	5	1.592	5.898	56.172	1.112	4.120	46.822	1.684

Taken as a whole, the first factor could be labeled as Family Trust (6 items), the second factor as Relative Trust (6 items), the third as Friend Trust (6 items), the fourth as Neighbor Trust (6 items), and the fifth as Unknown person Trust (3 items). Regarding reliability, it ranges from α = .70 up to α = .85 for English version, and from α = .69 up to α = .85 for Turkish version, and from α = .75 up to α = .86 for the Merged version. For further details, see table 3.10

Table 3.10. Cronbach alpha test

	Dimension	English Version	Turkish Version	Merged version	N
RBITS	Family Trust	.70	.81	.75	6
	Relative Trust	.85	.85	.86	6
	Friend Trust	.80	.83	.82	6
	Neighbor Trust	.79	.83	.81	6
	Unknown Person Trust	.82	.69	.77	3
Total		.84	.84	.84	27

3.5.2.5. Uniqueness of Dimension

This stage paves a way for validation check of dimensions' uniqueness role-based interpersonal trust scale (RBITS). Firstly, drawing on Samuels' (2017) suggestions, a principal factor analysis without rotation was run for each dimension of the role-based interpersonal trust scale (RBITS) to establish the uniqueness of its variables. See table 3.11. The result of the component matrix exhibited high loading of variables of all five factors for all three versions. As it varied from .48 to a high of .87 value for the English version, and from .63 to a high of .89 value for the Turkish version, and lastly from .57 to a high of .85 for the Merged version. Taken together, all five factors are characterized by possessing unique variables, thereby qualifying them to be deemed as independent dimensions that constitute the new scale. Moreover, item-total correlation appeared to be greater than .3, the bare minimum, in each factor, with exception of one variable, hence all variables entitled to be retained (Field, 2013)

Table 3.11. Component matrix and item-total correlation

		Eng C	Turk C	MV C	Eng R	Turk R	MV R
Relative	I always rely on the advice of my relatives due to their love	.81	.66	.76	.69	.66	.64
	I am sure my relatives would provide material/ moral support to me during hard times.	.83	.77	.80	.73	.66	.70
	I can comfortably leave my children to my relatives when I need to.	.84	.83	.83	.74	.73	.73
	I can trust my relatives in keeping my secrets.	.81	.74	.79	.69	.62	.68
	If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my relatives	.67	.83	.73	.54	.73	.60
	I can always sacrifice for my relatives without hesitation	.60	.71	.70	.47	.58	.57
Unknown Person	I can leave my children under the care of an unfamiliar person when in need.	.87	.83	.85	.87	.57	.64
	I can leave my belongings with an unfamiliar person while going to the washroom in a public space (e.g., airport, bus terminal).	.86	.78	.83	.86	.50	.61
	I can freely share my private information with an unfamiliar person.	.86	.75	.81	.86	.46	.58
Neighbor	If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust neighbors	.84	.83	.83	.71	.72	.71
	I can trust my neighbors in keeping my secrets.	.76	.78	.77	.60	.65	.63
	I can comfortably leave my children to my neighbors when I need to.	.76	.76	.76	.60	.63	.62
	I am sure my neighbors would provide material/ moral support to me during hard times.	.72	.71	.71	.57	.58	.57
	I can always sacrifice for my neighbors without hesitation.	.59	.66	.63	.43	.53	.48
	I always rely on the advice of my neighbors due to their love	.51	.68	.60	.36	.54	.45
Friend	I am sure my friends would provide material/ moral support to me during hard times.	.78	.76	.78	.64	.63	.65
	I can comfortably leave my children with a friend when I am in need.	.80	.77	.80	.66	.64	.67
	I can trust my friends in keeping my secrets.	.75	.76	.78	.60	.63	.64
	I always rely on the advice of my friends due to their love	.76	.63	.69	.62	.49	.55
	I can always sacrifice for my friends without hesitation.	.61	.63	.60	.44	.49	.45
	If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust friends.	.54	.89	.71	.39	.70	.56
Family	I am sure my family would provide material/ moral support to me during hard times.	.73	.77	.76	.52	.64	.59
	I can comfortably leave my children to my family when I need to.	.73	.74	.72	.54	.61	.56
	I can trust my family in keeping my secrets.	.73	.77	.75	.54	.77	.59
	I always rely on the advice of family due to their love	.66	.67	.64	.43	.67	.45
	I can always sacrifice for my family without hesitation	.48	.70	.57	.29	.55	.39
	If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my family.	.50	.70	.57	.33	.55	.40

Note: Eng, Turk, and MV indicate English and Turkish and Merged version, while C denotes Component matrix factor and r Item-Total Correlation.

Secondly, a Pearson bivariate Correlation was carried out on the constituting items of each dimension of RBITS and then the average was computed for each dimension. See table 3.12. The result showed that the average of items correlation within each dimension was greater than the average correlation between dimensions in all three versions. As for the English version, the lowest average of inter-item correlation was $r(313) = .29$ and the highest $r(313) = .62$, while the lowest average for the Turkish version was $r(314) = .43$ and the highest $r(314) = .49$ which all together were greater than inter-dimensions average $r(314) = .20$ and $r(314) = .14$ for English and Turkish respectively. And eventually, the Merged version produced $r(627) = .34$ as the lowest average inter-item correlation and $r(627) = .53$ as the highest which were also greater than inter-dimensions average $r(627) = .16$. Thereby, all dimensions in all three versions entitled to be described as unique dimensions as their average inter-item correlation were greater than the average inter-dimensions or factors.

Table 3.12. Average of inter-item within factor and inter-factor correlation

Dimension	Turkish version Average	English version Average	Merged Version Average
Family	.43	.29	.34
Relative	.49	.49	.51
Friend	.44	.40	.43
Neighbor	.45	.39	.42
Unknown person	.43	.62	.53
Total	.45	.44	.45
Intrer-Factor	.14	.20	.16

3.5.3 Inter-dimension Correlation

To inspect the inter-dimensions correlation of RBITS, a Pearson bivariate correlation was run discretely for all three versions. See table 3.13. As for the Merged version, the Family Trust Dimension was significantly correlated with the Relative trust dimension $r(627) = .27$, and Friend $r(627) = .30$, while negatively with Unknown Person Dimension $r(627) = -.10$ all $ps < .01$. The Family Dimension, however, was not significantly correlated with Neighbor Trust Dimension $r(627) = .03$, $p > .05$. Likewise, the Relative Trust Dimension correlated significantly with Friend Trust Dimension $r(627) = .17$, Neighbor Trust Dimension $r(627) = .32$, and Unknown Person Trust Dimension $r(627) = .14$, all $ps < .01$. And lastly, while Friend Trust Dimension related significantly with Neighbor Trust Dimension $r(627) = .16$, $p < .0$, both Friend and Neighbor Trust Dimensions correlated significantly with Uknown Person Trust Dimension $r(627) = .09$, $p < .05$ and $r(627) = .17$,

$p < .01$ respectively. Note that, this was almost the same for both English and Turkish versions. See table 3.13. for elaborate illustration.

Table 3.13. Inter-Dimension Correlations (*N*=313 for English, *N*=314 for Turkish version and *N*=627 for Merged version)

	Family			Relative			Friend			Neighbor			UP		
	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M
Family	1			.30**	.36**	.270**	.22**	.35**	.304**	.05	.03	.035	-.11	-.08	-.104**
Relative				1			.17**	.42**	.169**	.38**	.25**	.325**	.11*	.10	.137**
Friend							1			.16**	.22**	.164**	-.03	.27**	.092*
Neighbor										1			.20**	.12*	.169**
UP													1		

*Note: "**" indicates the significance level ($p < .01$) while "*" ($p < .05$). On the other hand, "T" indicates data pertaining to Turkish version," K" Kenyan version, "M" Merged version, and "UP" Unknown person dimension*

3.5.4. Convergent and Divergent Validity

This section is composed of divergent and convergent between role-based interpersonal trust scale (RBITS) and world value survey (WVS) Rotter interpersonal trust scale (ITS).

3.5.4.1. Divergent Validity

The assessment of divergent validity was conducted based on two methods; factor loading of variables and correlation between dimensions of RBITS and Rotter's IT and WVS. To assess hypothesis 2b, a Maximum Likelihood with Varimax rotation was carried out on 41 for English, Turkish, and Merged version variables. This comprised 27 RBITS, 7 Rotter's ITS, and 8 WVS. See Appendix N. The results of all versions showed five dimensions associated with RBITS being distinct from Rotter's IT and WVS. Furthermore, all variables of RBITS loaded discriminately onto its dimension.

To assess hypothesis 2a "*Due to RBITS being a measure of interpersonal relationship, there will be no correlation between RBITS and Rotter' IT societal hypocrisy*" and Hypothesis 2c "*There would be no correlation between RBITS and WVS identity-based trust dimension"* a Pearson bivariate correlation was run. As can be seen from Table 3.14, all five

dimensions of RBITS (Family, Relative, Friend, Neighbor, and Unknown Person) with exception of the Relative dimension in the Merged version emerged to have no correlation or insignificant correlation with Rotter's IT Societal hypocrisy dimension.

Table 3.14. Pearson bivariate correlations between RBITS and Rotter' IT political cynicism and societal hypocrisy (N=313 for English, N=314 for Turkish version, and N=627 for Merged version)

Dimension	Family			Relative			Friend			Neighbor			UP			SH		
	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M
Family	1			.30**	.36**	.270**	.22**	.35**	.304**	.05	.03	.035	-.11	-.08	-.104**	-.61	.03	.037
Relative				1			.17**	.42**	.169**	.38**	.25**	.325**	.11*	.10	.137**	-.11	.02	-.088*
Friend							1			.16**	.22**	.325**	-.03	.27**	.092*	.09	-.04	.066
Neighbor										1			.20**	.13*	.169**	-.06	-.04	-.044
UP													1			-.06	.03	-.043
Societal Hypocrisy																1		

*Note: "**" indicates the significance level ($p < .01$) while "*" ($p < .05$). On the other hand, "T" indicates data pertaining to Turkish version," K" Kenyan version, "M" Merged version, "SH" Rotter societal hypocrisy, and "UP" Unknown person dimension*

As for WVS Identity-based trust dimension, unexpectedly there was significant correlation with all versions. In the English version, it correlated with both Friend and Neighbor trust dimensions $r(313) = .12, .12$ all ps $< .05$ and marginally significant with Family trust dimension $r(313) = .10$ $p = .07$. Unlike the English version, WVS Identity-based trust dimension in Turkish version associated negatively with RBITS Family trust dimension $r(314) = -.14$ $p < .05$ and marginally significant with RBITS Relative trust dimension $r(314) = -1.09$, $p = .05$. Interestingly, in the merged version WVS Identity-based trust dimension correlated negatively with Relative trust dimension $r(627) = -.09$ $p < .05$, while positively with Friend trust dimension $r(627) = -.11$ $p < .01$. see table 3.15.

3.5.4.2. Convergent Validity

Because the Role-based interpersonal trust scale was designated to be a more contextually specific measure of interpersonal trust compared to existing measures, there will be a significant correlation between dimensions that assess almost theoretically similar aspects of interpersonal trust than between total scores of the scale. To test hypothesis 1a "*there would be a positive correlation between RBITS personalized trust and WVS personalized trust*", a Pearson bivariate correlation was run. See table 3.15. As predicted, the results exhibited that, in the English version ,WVS personalized trust was significantly

related with RBITS Family trust dimension $r(313) = .25$, Friend trust dimension $r(313) = .21$, and Neighbor Trust dimensions $r(313) = .17$ all ps $< .01$. Even though the direction of correlation in the Turkish version of WVS personalized trust was as expected, it only correlated significantly with RBITS unknown person dimension $r(314) = -.14$, $p < .05$. As for the merged version, WVS personalized trust dimension demonstrated almost the same trend or result that was observed in the English version. As it correlated significantly with Family trust dimension $r(627) = .10$ $p < .05$ and Neighbor trust dimension $r(627) = .12$ $p < .05$, however not significant with the rest.

Table 3.15. Pearson bivariate correlations between RBITS personalized trust and WVS personalized trust(N=313 for English, N=314 for Turkish version, and N=627 for Merged version).

Dimension	Family			Relative			Friend			Neighbo			UP			WVSP			WVSI		
	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M
Family	1			.30**	.36**	.270**	.22**	.35**	.304**	.05	.03	.035	-.11	-.08	-.104**	.05	.58**	.098*	-.14*	.10	-.015
Relative				1			.17**	.42**	.169**	.38**	.25**	.325**	.11*	.10	.137**	-.12	.09	.031	-.12	.06	-.086*
Friend							1			.16**	.22**	.325**	-.03	.27**	.092*	-.05	.21**	.064	.04	.12	.114**
Neighbor										1			.20**	.13*	.169**	-.02.	.17**	.123**	.01	.12*	.041
UP													1			-.14*	-.06	-.063	-.06	.02	-.041
WVSP																1			.09	.45**	.253**
WVSI																			1		

*Note: "**" indicates the significance level ($p < .01$) while "*" ($p < .05$). On the other hand, "T" indicates the data pertaining to the Turkish version," K" Kenyan version, "M" Merged version, "UP" Unknown person dimension, "WVS" world value survey personalized dimension, and "WVSI" world value survey Identity-based trust dimension.*

In that vein, a Pearson bivariate correlation was carried out with an assessment of the hypothesis "*There would be a negative correlation between RBITS generalized trust, and ITS interpersonal exploitation*". See table 3.16. As predicted, the result of the English version of RBITS unknown person correlated negatively and significantly with Rotter's interpersonal exploitation dimension $r(313) = -.14$, $p < .05$, while the Turkish version of RBITS unknown person dimension was insignificant $r(314) = -.08$, $p = .16$. Likewise, the RBITS unknown person trust dimension in the Merged version related negatively with Rotter's interpersonal exploitation dimension $r(627) = -.11$, $p < .01$. In addition to our hypothesis, the result revealed a positive correlation between RBITS family dimension and Rotter's interpersonal exploitation dimension for English $r(313) = .10$, $p = .09$, Turkish version, $r(314) = .13$, $p < .05$. and Merged version $r(627) = .11$ $p < .01$.

Table 3.16. Pearson bivariate correlations between RBITS generalized trust, and ITS interpersonal exploitation (N=313 for English, N=314 for Turkish version, and N=627 for Merged version).

Dimension	Family			Relative			Friend			Neighbor			UP			ITS-IE		
	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M
Family	1			.30**	.36**	.270**	.22**	.35**	.304**	.05	.03	.035	-.11	-.08	-.104**	.13*	. 10	.113**
Relative				1			.17**	.42**	.169**	.38**	.25**	.325**	.11*	.10	.137**	-.15**	-.03	-.085*
Friend							1			.16**	.22**	.325**	-.03	.27**	.092*	.06	-.56	-.002
Neighbor										1			.20**	.13*	.169**	-.11*	-.03	-.068
UP													1			-.08	-.14*	-.115**
ITS_IE																1		

*Note: "**" indicates the significance level ($p < .01$) while "*" ($p < .05$). On the other hand, "T" indicates data pertaining to Turkish version," K" Kenyan version, "M" Merged version, "ITS-IS" Rotter interpersonal exploitation dimension, and "UP" Unknown person dimension*

And lastly, a Pearson bivariate correlation was computed with the examination of the hypothesis "*There will be a negative correlation between perceived cultural change and Role-based interpersonal trust*". See table 3.17. The result of the correlation elicited a positive correlation between RBITS family trust dimension and PCC $r(313) = .17$, $p < .01$, for English version, $r(314) = .13$, $p < .05$ for Turkish versions, and $r(627) = .14$, $p < .01$ for Merged version. However, the rest dimensions of RBITS (relative, friend, and neighbor) emerged to be not significant.

Table 3.17. Pearson bivariate correlations between perceived cultural change and Role-based interpersonal trust (N=313 for English, N=314 for Turkish version, and N=627 for Merged version).

Dimension	Family			Relative			Friend			Neighbor			UP			PCC		
	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M	T	E	M
Family	1			.30**	.36**	.270**	.22**	.35**	.304**	.05	.03	.035	-.11	-.08	-.104**	.13*	.17**	.141**
Relative				1			.17**	.42*	.169**	.38**	.25**	.325**	.11*	.10	.137**	-.09	.03	-.023
Friend							1			.16**	.22**	.325**	-.03	.27**	.092*	.12	.05	.069
Neighbor										1			.20**	.13*	.169**	-.04	-.03	-.034
UP													1			-.12	.07	-.013
PCC																1		

*Note: "**" indicates the significance level ($p < .01$) while "*" ($p < .05$). On the other hand, "T" indicates data pertaining to Turkish version," K" Kenyan version, "M" Merged version, "PCC" Perceived cultural change, and "UP" Unknown person dimension*

3.6. Discussion

Drawing on the results obtained from the survey of study 1, the second study pursued to develop a trust scale that captures culturally expected roles, manifesting in various forms in interpersonal relationships. Thus, net of existing interpersonal trust scales, the role-based interpersonal trust scale (RBITS) designated to be a measure of specific contexts, wherein trust is posited to vary depending on the nature of entrusted thing and type of trustee. As such, four expected roles emerged to be the most often context that might be associated with trust, involving trusting others in terms of sacrifice ing one's interest, trusting others to provide help when in need to, trusting others either with belongings or dire sensitive issue like kids and lastly trusting other with secrets and seeking advice. With the type of target, five targets were enrolled in the new scale, of which was family, relative, friend, and neighbor target (together composes personalized trust), and an unknown person target (generalized trust). Hence, what distinguishes role-based interpersonal trust from others is being context-specific and the inclusion of various targets simultaneously. In line with the above structure, it was hypothesized the scale would be loading onto five dimensions (family, relative, friend, neighbor, and unknown person), in which each dimension would contain four role-based contexts. Besides, it was hypothesized there would be a degree of correlation between role-based interpersonal scale (RBITS) and relevant scales, whereas no correlation was envisaged between it and irrelevant ones. That is, there would be a positive correlation between RBITS generalized dimension (unknown person), personalized dimension (family, relative, friend, and neighbor) and world value survey (WVS) and a negative correlation between RBITS generalized dimension and (Rotter's IT) interpersonal exploitation. In contrast, there would be no correlation between RBITS and Rotter's IT societal hypocrisy.

Eventually, it was proposed that the high score on perceived cultural change would be negatively associated with RBITS generalized dimension. Roughly speaking, the results of factor analysis and internal consistency, as well as correlation, emerged to confirm the underlying propositions of the Role-based interpersonal trust scale. Thus, the refinement process of factor analysis concluded to five distinct dimensions with 27 variables out of 41. And the obtainment of these distinct dimensions is consistent with the notion, which has strongly been stressed in trust literature, that trust is a construct bounded to vary from context to another and from target to another (Hoy, & Tschannen-Moran, 2007; Kanawattanachai,

& Yoo, 2002). In the ensuing section, I will flesh out the output of factor analysis of each dimension in addition to the internal consistency and validity of the new scale.

3.6.1. Family Trust Dimension

As per the proposition of the scale, this dimension is eminently distinct as factor loading portrayed its items to be loading virtually onto only one factor. Technically, in all versions, this dimension consists of six variables that tap four specific contexts, in which trust manifests in a form of sacrificing one's interest, expecting tangible assistance or emotional support during a hard time, entrusting others with valuable things, and disclosing sensitive information. The emergence of this dimension echoes the findings of cross-cultural researches, in which individuals deriving from collectivist culture report high importance for trusting family relative to unknown others (Buchan & Croson, 2004; Inglehart et al., 2014; Kuwabara et al., 2007). The paramount contribution of this dimension, like the rests, lies in unveiling in which roles people may be reluctant in placing trusting. In lieu of ambiguously asking people do you trust your family? it might be rather useful to explore the variation of expectations by attaching the question with identified roles like entrusting children, etc.

With regard to total variances explained by this dimension, it accounted for roughly five percent of the total variances in the English version (Kenya) and Turkish version (Turkey) and Merged version (a combination of Kenya and Turkey sample), Suggesting to bear somewhat a good explanation. The result of the principal component factor analysis, furthermore, contributes to the uniqueness of this dimension as its loading in all items is greater than .4 (Samuels, 2017). As for internal consistency, the dimension obtained a high item-total correlation and an acceptable range of internal consistency for all versions.

3.6.2. Relative Trust Dimension

By the same token, the factor analysis depicts this dimension being independent as it is marked by high loading in its items. Similar to the three dimensions constituting personalized trust, the relative dimension is comprised of six variables that act as a repertoire of trust in various roles as indicated in the antecedent discussion. Unexpectedly, the dimension surfaced to expound a relatively high variance of the total variances compared to other dimensions in both versions. Moreover, the principal factor analysis lends further support to the distinctiveness of the dimension, as elicited high factor loading of its

constituting items in all versions. Overall, all items are discriminated by interconnectedness, thereby attaining good internal consistency for both versions. Though a myriad of researches has indicated the preponderance of relatives in collectivist culture and how these societies are mostly described as extended families, it is hardly or seldom to find trust scales that include this dimension in its questions. Note that, the question adopted by the world value survey that "how do you trust people from your family" is murky as it is not apparent whether it taps family or relative dimension. This is because the correlation result between RBITS personalized trust and WVS personalized trust elicited a positive correlation between the family trust dimension with WVS personalized trust but not with the relative dimension. What can be deduced from that is the question embedded in WVS seems to be more likely to tap only the family target. It was worth noting that, though the correlation result lends somewhat support to the convergent validity, yet RBITS is rather a measure of specific roles that distinguishes from the rest. Overall, the dimension would bear substantive implications when measuring trust among diverse targets.

3.6.3. Friend Trust Dimension

The third dimension of the role-based interpersonal trust scale, likewise, is firmly underlined by remarkable high loading, denoting to be the distinct dimension. Consistent with two prior dimensions, it succeeded to retain its six variables tailored to portray the extent to which trust is embedded in diverse interpersonal roles. Taken together, the friend trust dimension resulted to elucidating a considerable amount of variance as it served seven percent. In espousing to this, the output of principal factor analysis displayed high loading, spawning to the retaining of all items. Furthermore, all six items pertain to this dimension demonstrated adequate inter-item correlation with the acceptable range of internal consistency for all versions (English, Turkish and Merged versions). Similar to prior dimensions, four identified roles embedded into this dimension might be informative and shade light on the degree to which people would be willing to trust friends in a highly sensitive context such as leaving children with friends. This is because this context entails significant consequences in the case of exploitation. No doubt, individuals would be more inclining to respond they can trust their friends when being asked "do you trust your friend? Yet responses might be bound to vary if directed to specific roles. All in all, the dimension converges with WVS in terms of incorporating the friend dimension generally, but it is distinguished by being more elaborative.

3.6.4. Neighbor Trust Dimension

This dimension is the last constituting dimension of personalized trust which also emerges to be distinguished by high loading in all items. Hence, resulting in no exclusion of any of the six element items that measure the placement of trust as a function of specific roles anticipated among individuals. The dimension is entitled to be regarded as unique given the high loading of its items reported by principal factor analysis. This output is further corroborated by the proportion of variance accounted for out of the total. As for its internal consistency, all items appear to share a strong connection and enjoy a good internal consistency. The emergence of this dimension corroborates the cross-culturally findings that suggest the importance neighbors enjoy in some societies (Buchan & Croson (2004). The WVS, for instance, points out Turkey has a high inclination in trusting neighbors compared to United States (Inglehart et al., 2014), however, this difference can be further explored by looking at diverse roles. Thus, in which role (e.g., sacrificing one's interest, disclosure, etc.) do these countries differ? Hence, this dimension may confer researchers with an informative understanding of the cultural difference in trust. Apart from WVS, this dimension is neglected in almost all trust scales. Hence, this dimension together with prior ones can serve as a springboard in drawing conclusive cultural differences in the level of trust among nations.

3.6.5. Unknown Person Trust Dimension

This dimension, unlike to four previous dimensions, is considered to constitute generalized trust that implies a form of rust taking place among individuals who share seldom familiarity. Nevertheless, the dimension is composed of three variables that are characterized by remarkably high loading. Though the proposed items were seven, it only succeeded to retain three items in all versions. Thus, they capture two role-derived contexts, wherein two items tap trusting others with valuable belonging and kids, while the third item addresses disclosure of secrets. This implies that the two roles-derived contexts are significantly the relevant context when it comes to trust an unknown person opposite to the other two contexts; sacrificing one's interest and expecting getting help from a stranger. Besides, the dimension has satisfied the primary requisites for uniqueness qualification as results of principal factor analysis elicited considerably high loading in all items. Moreover, the dimension accounted for a considerable proportion of variance as it illustrated ten percent

for the English version, six percent for the Turkish version, and five percent in the Merged version. Overall, it is fair to say that patterns of item inter-correlations and internal consistency buttress the significance of these two roles in trusting an unknown person.

Needless to say, measuring national differences in the tendency of trusting unfamiliar people (generalized trust) has been the focal point of cultural researches, yet the differences are most often drawn on mere comparison without ascribing them to more specific contexts (Inglehart et al., 2014). By employing the two roles (entrusting belongings & disclosure) in cross-cultural studies, I believe future findings may have further implications.

3.6.6. Inter-Dimension Correlation

Though there was a degree of variation, the overall results of the correlation are somewhat evident that personalized (family, relative, friend & neighbor) and generalized (unknown person) trust are theoretically distinct dimensions. For instance, in all versions, the family trust dimension surfaced to positively and significantly correlated with relative and friend trust dimension, while negatively with an unknown person, only significant in the Merged version. Relative, friend, and neighbor trust dimensions, however, emerged to have positive relationships among each other as well as with unknown person dimension. What can be firstly inferred is that a high level of trust in the family might result in negative trust in an unknown person. Secondly, though relative, friend, and neighbor premised to be constituting the component of personalized trust, it permits having a degree of trust in unknown others. Furthermore, the correlation among five dimensions bears substantive suggestion that they share common variance as they interpenetrate in measuring the same construct and that at the same time they discriminate from each other by possessing partial uniqueness. To wrap up, it is apparent role-based trust scale comprises five dimensions that demonstrate having a degree of correlation among them, indicating the idea that the variation of trust depends upon the type of target as well as the sensitivity of the role involved.

3.6.7. Validity of Role-Based Interpersonal Trust Scale

Broadly speaking, both convergent and divergent validity was somewhat consistent with the expected direction. Firstly, the result of factor analysis yielded all versions of the role-based interpersonal trust scale (RBITS) loading discriminately from other scales that were run together. Furthermore, all items in five dimensions of the new scale (RBITS) loaded

considerably onto only one factor as they were eminently evident compared to other scales whose dimensions partially failed to manifest in joint factor analysis. Hence, results of factor analysis pertain to role-based interpersonal trust scale (RBITS) merit the requirement for concluding of having divergent validity (Raubenheimer, 2004). Secondly, this result is further espoused by correlation results, in which role-based interpersonal trust scale (RBITS) displays no correlation with ITS societal hypocrisy since the latter is deemed to be tapping trust at the societal level in contrast to the former which is tailored to assess trust at the interpersonal relationship. This result commensurate with WVS Personalized trust which shows no correlation with Rotter Societal hypocrisy. Thereby, the hypothesis regarding the uniqueness of the new scale was confirmed as the irrelevant measure was not linked with the role-based interpersonal trust scale.

Unexpectedly, contrary to Hypothesis 2c the result demonstrated a correlation between RBITS (premised to capture interpersonal relationship) and WVS identity-based trust (premised to capture intergroup). Furthermore, the result depicted a contrasting correlation between the English and Turkish versions. Whereas WVS identity-based trust correlated positively but marginally with RBITS family trust in the English version, it related negatively with RBITS family trust in the Turkish version. To understand this it is important to see the nature of questions in the WVS identity-based trust scale. That is, this dimension tends to ask participants the extent they can trust people from another religion and nation. Hence, it is quite expected to see positive relation between identity-based trust and family trust in a society, wherein religion and nation boundary is more or less blurred than in society, wherein these two boundaries are quite clear. Thus, in a country like Kenya where two brothers or sisters occur to be embracing different religions or a given ethnic group is scattered between two countries, identity-based trust and family trust are more likely to correlate positively. (Augustyn, 2019). Conversely, this might not be the same in the Turkish population where these two demarcations work almost well in determining the placement of trust in interpersonal relationships.

As for convergent validity, the result of correlation appears to generally lend support that the new scale measures what is intended to. Thus, the RBITS personalized trust (family, relative, friend, and neighbor) dimension correlated positively and significantly with WVS personalized trust dimension. Note that, WVS generalized trust was excluded from correlation analysis due to low reliability. On another front, the results showed a correlation between Rotter ITS interpersonal exploitation dimension and RBITS generalized and

personalized trust dimensions, corroborating the idea both two scales measure the same construct, yet from different approaches. Quite interestingly, whereas Rotter ITS interpersonal exploitation related negatively with RBITS unknown person dimension (generalized), it related positively with RBITS family dimension (personalized). Regarding the former, the result is in line with the argument that high uncertainty leads, most of the time, to a low tendency of trusting others (Colquitt et al., 2007; Mayer et al., 1995; Möllering, 2006;). On the other hand, the positive correlation implies the more suspicion individuals have toward others the more they incline to trust their family. And this is an exquisite insight revealed by our study. All in all, the role-based interpersonal trust scale manifest to be attaining convergent validity as is evident from the results of the correlation.

3.6.8. Perceived Cultural Change

Besides convergent and divergent validity, it was hypothesized that high scoring in perceived cultural change would be associated with low scoring in RBITS unknown person dimension (generalized trust). As expected, the result confirmed the hypothesis as there was a negative correlation between these two dimensions, in addition to a positive correlation that emerged between PCC and RBITS family trust dimension (personalized trust). The latter correlation lends further support to what has been noted earlier between Rotter's ITS interpersonal exploitation dimension and RBITS family trust dimension. Actually, it is most probable to witness this kind of tendency in the atmosphere where norms and cultures are perceived to be dramatically changing, culminating in to decline in trusting people other than family.

Overall, study 2 aimed to develop an interpersonal trust scale derived from the findings of the survey obtained from study 1. According to the findings of factor analysis, five dimensions emerged to be the constituting factors of the new scale which was labeled as role-based interpersonal trust scale. These five dimensions are grouped into two broad taxonomies; the personalized trust dimension that contains family, relative, friend, and neighbor trust and the generalized trust dimension that embeds unknown person trust. Moreover, the scale surfaces to have good reliability and validity, both convergent and divergent, as almost all hypotheses were confirmed in all versions, English, Turkish and Merged.

4.GENERAL DISCUSSION

The concept of trust in social science abounds with extensive reviews and numerous models have been proposed for illustrating its antecedents and its impact on several outcomes. The trust literature shows diverse prevailing types of scales. Roughly speaking, these measurements could be grouped into three. The first group of measurements tends to tap perceived trustworthiness, the second group focuses on measuring the degree of willingness of being vulnerable, while the last group just asks individuals plainly do you others or not. And these three types derive mainly from the rational theory which is one of the three prevailing theories of trust; routine and reflexive theory which together represent the traditional approach of trust literature (non-culture bound studies). Studies in the line of rational theory accentuate rationality part in the placement of trust or views trust as a calculation of pros and cons, while the routine theory contends trust can be taken for granted, and procedural theory emphasizes gradualism in the development of trust (Coleman 1990; Hardin, 2001; Möllering, 2006; Nooteboom, 2002).

On the other hand, the second approach is known as a cultural approach which focuses on examining how trust can be built among partners deriving from diverse cultures. In the course of exploring the concept of trust from a cultural perspective, most studies tended to employ concepts and measurement developed in individualist cultural basis to other cultures by making a comparison with some dimensions of culture such as high power, individualism-collectivism, etc. (Doney et al., 1998; Robert & Wasti, 2002). Note that, the researcher acknowledges that couple studies can be exempted since they attempted to examine how people from collectivistic culture conceptualize perceived trustworthiness disparately from other cultures (Nishishiba & Ritchie, 2000; Wasti & Tan, 2010). These studies, however, embedded two limitations; firstly, their primary focus centered on examining the relationship among supervisors and subordinates which can be described to be studies of organizational psychology scope. The second limitation is associated with the fact that trust is a contextually bound concept varying from one context to another. These studies, however, looked merely at the development of trust among subordinates and supervisor without bearing in mind the diversity of context

Overall, without deprecating the contribution of the three types of measurements of trust, these scales accentuate the rationality part in assessing individual expectations to the

degree of overlooking uncertainty part, the fundamental component of trust. Moreover, no role-derived measurement was proposed to tap the trust construct. Even though trust is an inevitable psychological component for transacting any kind of matter especially in relationships with others, it has not gotten considerable attention regarding how people from interdependent cultures construe trust. Furthermore, what are the underlying expectations the trustor holds toward those whom he trusts in the first place as well as how these expectations manifest in varying exchanging contexts (i.e., money, disclosure, time, and effort) and target (i.e., family, acquaintance, and stranger)?

Building on that, this thesis strived to redefine the trust construct and develop a trust scale based on the view of individuals derived from somewhat collectivist culture as well to delineate key features of role-based expectations affecting the placement of trust in interpersonal relations. The developed scale intends to capture the variation of trust as a function of diverse targets and role-derived contexts. Hence, study 1 aimed, firstly, to explore the following questions: *How the construct of trust is conceptualized by individuals descending from Collectivist culture: Kenya and Turkey? What are the key role-derived expectations that influence generalized and personalized trust? What are the key factors that affect gaining and losing trust in interpersonal relationships? What is the type of emotional component of trust?*

Employing open-ended questions, the results of Study 1 generally met the objectives. First and foremost, trust is conceptualized as a collection of expectations entrenched in a given context (i.e., disclosure) people hold while trusting a given target (i.e., family). Thus, trust, at times, is taken for granted and this dovetails to the routine theory as it argues that trust can be placed with less much of calculation as a result of expectations entrenched into daily practices (Möllering, 2006; Zucker, 1986). It worth noting that, though trust implies having an assurance the obligation would be fulfilled, uncertainty still doesn't go away completely. This part was eminently indicated by respondents as they expressed their fear of being exploited by others. This result is in line with Möllering's (2006) claim that uncertainty is a defining component that differentiates trust contrast from prediction and faith. As for trusting general people, the vast majority reported low inclination due to flabby knowledge they have about them. Likewise, the findings corroborate what has been indicated by the world values survey and Yamagishi and Yamagishi (1994) about the low tendency of generalized trust elicited by individuals descending from collectivist culture. This might be partly ascribed to the fragile societal systems (i.e., justice, police) that exist in these societies

in contrast to Western countries. Conversely, respondents claimed most people trust them and documented a high proclivity of trusting close people. This might be due to close ties they maintain with an in-group and perception of outside with increasing suspicion (Inglehart et al., 1998). Moreover, love and care appear to be the most imperative expectations associated with trusting parents, family, and friends most. On top of that, respondents suggested keeping secret and not to be judged as being what significantly drive them to trust parents, relative, and friends most.

On another front, respondents pinpointed a number of factors premised to facilitate gaining trust, while others leading to the loss of trust. The former encompasses two groups; morals and values (i.e., integrity, fairness, wise, honest & politeness) that commensurate with the integrity dimension of perceived trustworthiness, and the second component embeds being there, fulfilling duties, being able to form constructive communication, keeping secrets and being more understanding about other. Note that, keeping secrets and not judging others could be regarded to be the essential contribution as they embody exclusive factors for the current study. As for factors that obstruct gaining of trust in interpersonal relationships, it includes telling lies and not minding the welfare of others, not fulfilling responsibility, keeping secrets, and making gossip. The latter is considered to be congruent with the benevolence and integrity dimension (Akter et al., 2011; Mayer et al., 1995; Vidotto et al., 2012), while the former is considered to be exclusive.

On the other front, individuals are due to experience severe disappointment and sadness in the throes of exploitation. This is because emotion is an indispensable component of the trust construct. As much trust constitutes of calculation it likewise constitutes of the emotional bond which evolves between involved parts as time passes on. Nevertheless, the response patterns suggest the experience of disappointment and anger as a result of not honoring the placed trust.

Recalled that other questions of study 1 were: *Does trust vary as a function of role-derived expectations held toward a given target (family, acquaintance & unknown person)? Does trust vary as a function of role-derived expectations held toward a given context (tangible & intangible)?* As for variation of trust by dint of diverse targets and contexts, different role-based expectations emerge to affect the placement of trust. Beginning with tangible context, respondents elicited general proclivity of trusting family in either honoring placed trust, anticipating material, moral support, or leaving children and property with

family. As for honoring the placed trust, the results met the objective of taking trust for granted as expectations driving respondents to honor trust imply people being cognizant of what type of role is expected from them to do. Thus, reciprocity, love, and care for family serve most often as the underlying role-baes expectations that galvanize individuals to sacrifice their interest to fulfill the obligation. Likewise, family members become the first people anticipated to lend support during a hard time. Although family bondage necessitates providing support among members most often, the degree to which one would trust them is quietly shaped by the type of prevailing culture (Hui & Triandis, 1986). In that relation, as far as trust is concerned entrusting children with someone is deemed to be the eminent repertoire of trust due to the enormous risk associated with it. Recall that, scholars unanimously agree that the higher the risk or uncertainty the more trust becomes delicate, hence nothing entails more risk other than children context. Shortly, entrusting children is rather a germane context of trust, in which family members become the first people who could be trusted.

In that vein, intangible context incorporates trusting family members in sharing time and effort, disclosure, and soliciting advice. Though many may question the relevance of sharing time and effort with trust, a closer look reveals sharing time and effort, if not invariantly, embeds reciprocity expectation that promotes the placement of trust. As for disclosure and soliciting advice, a multitude number of role-based expectations were cited as the chief reason for trusting family members in these contexts. For instance, the family bond, love, and care, and keeping secrets drive most people to share sensitive information and seeking advice from family members. Simply put, a multitude number of role-based expectations surface to influence the manifestation of trust in tangible and intangible contexts. Accordingly, the variation of trust is contingent upon the importance of the type of role-based expectation individuals have as well as the degree of risk embedded in context.

On the other hand, akin to the previous target, we examined the degree to which people can trust an acquaintance group which constitutes a friend, neighbor, and co-worker. Broadly speaking, in a tangible context, compared to sacrificing one's interest and expecting help, entrusting children emerges to be the underpinning context for the manifestation of trust. That is, though the tendency of placing trust is hedged by the enormous risk perceived by individuals, the closeness or bond appears to mitigate that risk and lead people to trust acquaintances. Similarly, reciprocity expectation facilitates honoring trust and increases the expectation of getting material and moral support from an acquaintance. On the other hand,

role-based expectations such as a mutual friendship and keeping secret play a vital role in disclosing and soliciting advice, while reciprocity in trusting acquaintance with time and effort.

And lastly, as expected individuals display less inclination in trusting unknown persons in both tangible and intangible contexts. Given no relation tying one with an unknown person, individuals are reluctant to trust them in sacrificing their interest except in rare conditions such as accidence. From the aspect of universalism, people might be driven to sacrifice, anticipate support during financial crises, or spending time with an unknown person. We acknowledge that these aspects of context appear not to adequately capture the manifestation of trust here as compared to acquaintance and family target. As for entrusting unknown persons in disclosure and soliciting advice, individuals display high declination as a result of accusing unknown persons with malevolence.

Drawing on the result gleaned from study 1, study 2 pursued to develop a role-based interpersonal trust scale measuring level of trust among diverse targets and contexts. This is because, to the best knowledge of the researcher, there is no interpersonal trust scale in the existing measurement that tap variation of trust in terms of a variety of target and specific roles. These specific roles are classified into two; whereas tangible encompasses sacrificing one's interest, expecting help during a hard time, entrusting children and belongings, intangible comprises of disclosure and soliciting advice.

Given the fact that the data was collected from Turkish and Kenyan samples, to test the scale, factor analysis was carried out discretely on both English and Turkish versions, then on a combination of the two samples, Meged version. Expectedly, the results of factor analysis yielded five dimensions and generally demonstrated good validity (divergence and convergence) and internal consistency of the scale. These dimensions are labeled as follows; family, relative, friend, neighbor, and an unknown person. Based on the literature, these five dimensions could be grouped into two broad dimensions; generalized trust dimension (Unknown person) and personalized trust dimension (family, relative, friend, and neighbor). In all versions, the role-based interpersonal trust scale constitutes 27 items, in which each of four dimensions is composed of 6 variables, while the fifth dimension is compacted of 3 variables. Without bogged down with minutia details, the first and second dimensions, account for a large number of variances out of the total compared to the rest. And this pattern is conspicuously consistent in all versions.

In that relation, all items tend to load onto only one factor with exception of four items; one in each English and Turkish version and two in the Merged version. For further inspection of the uniqueness of these dimensions, a principal factor analysis, and average correlation was checked. The results exhibit relatively high loading of all items of each dimension, lending further support to its uniqueness. Thereby, it is quite clear the retained dimensions satisfy the requirements put forth by Samuels (2017). Furthermore, the scale and its dimensions occur to display a good internal consistency as Alpha Cronbach range from .7 to .85 value generally (Kline, 2000). Eventually, the internal consistency is further espoused by the item total-correlation of each dimension that is above the bare minimum value (Field, 2013).

To test the validity of the newly developed scale, WVS and Rotter ITS were employed. Loosely speaking, the results occur to confirm the posited hypothesis as the role-based interpersonal trust scale depicts correlation with certain dimensions of world value and Rotter scale. Confirming hypothesis 1a, WVS personalized trust dimension is positively and significantly related to RBITS personalized trust dimension, while negatively and significantly is related to RBITS generalized trust dimension. Moreover, confirming hypothesis 1b, RBITS generalized trust is associated negatively with Rotter's Interpersonal Exploitation dimension. On the other hand, divergent validity is, likewise, confirmed via two methods; correlation and factor loading. In the former, confirming hypothesis 2a, Rotter's societal hypocrisy dimension surfaces to be not correlated with RBITS generally, supporting the divergent validity. Hence, RBITS is distinguished from Rotter's societal hypocrisy since the latter dimension is deemed to be tapping the societal level while the former is designated to measure the individual level. Likewise, the result of the exploratory factor analysis run on all scales reveals items of RBITS loading discriminately onto specified dimensions. This result lends support to hypothesis 2b of divergent validity. This is because Raubenheimer, (2004) contends that it is quietly adequate for a scale to demonstrate divergent validity when it loads distinctively from others. And this is evident in the role-based interpersonal trust scale as all its items are marked by loading independently onto specified dimensions. However, contrary to hypothesis 2c, the RBITS family dimension of the English version is correlated with WVS identity-based trust dimension, unlike the Turkish version. Recall that the identity-based trust dimension in WVS constitutes two questions, tapping the degree of trusting individuals from another nationality and religion. Hence, the result could be surmised to the notion that these two boundaries seem to be

blurred in societies, where two brothers or sisters occur to embrace different religions or a given ethnicity is scattered between two countries such as Kenya (Augustyn, 2019). On the opposite, the two boundaries might work well in shaping the placement of trust in other societies like Turkey where is very scant to come across conditions similar to Kenya.

In addition to WVS and Rotter ITS used to check the convergent and divergent validity, we also checked the correlation between RBITS and perceived cultural change. The results confirm hypothesis 3 as RBITS is associated negatively with perceived cultural change (PCC). Given the fact that RBITS is composed of personalized and generalized trust dimensions, the correlation result, expectedly, portrays a negative correlation between RBITS generalized trust and perceived cultural changes. The results, furthermore, put forth an exquisite insight as the RBITS family trust dimension happens to correlate positively with perceived cultural change. Implying, the more people perceive culture as changing the more they become attached to their families and the less trusting outsiders.

To recap, the contribution of the study centers on classifying most essential roles into minimal groups and identifying expectations attached to these roles. Furthermore, placement or honoring of trust is potently impacted by the nature of the role, thereby trust is due to varying given the weight of the risk one is to face in the case of exploitation. Moreover, the more expectation associated with a given role becomes high, (i.e., leaving children with another person) the more disappointment becomes devastating to the trustor. On the other front, study 2 confer an exquisite contribution to the measurement of trust in terms of being the first attempt to develop a scale that incorporates diverse target and specific role contexts. It is worth noting that, almost all interpersonal trust scales occur to tap relation within the purview of the industrial organization or dyadic relation. Moreover, the current scale is predicated on the routine theory, wherein trust is conceptualized as a group of expectations constituted in a given society that govern expected roles among individuals. And lastly, the variation of trust is captured through inspecting role-based expectations attached to diverse targets (family, relative, friend, neighbor &unknown) and specific context; tangible and intangible.

4.1. Limitation and Directions for Future Researches

The overarching aim of this paper was to reconstruct the concept of trust from a collectivist culture, subsequently to develop a role-based interpersonal trust scale. That is,

the exquisite contribution of the current study lies in unveiling how people from the collectivist culture conceptualize trust depending on the routine perspective and how the underpinning role-derived expectations influence trust placement. Moreover, the obtained survey results served as a springboard for developing a trust scale characterized by being a measure for specific role-derived contexts and diverse targets. Given the centrality of trust in social relationships, the newly developed scale would also have a significant application in different scopes such as the industrial field, conflict resolution field, romantic relationship, politics, etc. Thereby, instead of measuring the general level of trust, scholars can be benefit from the contexts proposed in the new scale and measure trust based on more specific goals. For instance, in the case of conflict resolution, scholars might be interested in measuring the level of trust related to disclosure, sacrificing one's interest (concession).

Nevertheless, the study is embedded with a couple of limitations that call on the attention of future studies. First and foremost, the current study is delimited to the exposition of trust construct at the interpersonal level, thereby there is an urgent need for exploration of trust at the intergroup and societal level. Thus, employing the same method, future studies can venture out on identifying key role-derived expectations conceived to shape the placement of trust relating to intergroup and social institutions such as judicial and police, etc. Secondly, due to limited resources, it was formidable for the current study to fetch out a multitude of samples and draw a comparison between different cultures. Using the new scale, therefore, future studies can expand our result and examine differences between collectivist and individualist in the level of trust. Eventually, in lieu of inspecting the level of trust through just a correlation test, the suggested role-derived contexts can work as a catalyst for manipulation test. Thus, researchers can take advantage of manipulating the aforementioned role-derived contexts (sacrificing one’s interest, expecting help from others during a hard time, entrusting others with children and/or staffs, disclosure and seeking advice) and then assessing the level of trust across various targets.

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7. APPENDICES

APPENDIX A: INFORMED CONSENT FORM

Dear participant.

I am a Ph.D. student at Anara Yildirim Beyazit University. And this data collection is part of a dissertation pursuing to investigate interpersonal relationships which is anticipated to have a substantial contribution in better understanding social relationships. Therefore, we are humbly appealing to you to spare your precious time and participate in the current study. For clarity, be assured that any information obtained here will be treated by high confidentiality and used solely for purpose of scientific research. The process of fulfilling the questionnaire might take 20 up to 30 minutes since it consists of different scales. Hence, kindly read carefully the instruction of each questionnaire and try not to leave or skip a question since it will negatively affect the total result of the study. NOTE THAT, THERE IS NO RIGHT AND WRONG ANSWER RATHER WE ARE CONCERN WITH YOUR GENUINE FEELINGS AND ATTITUDE.

I hereby declare to participate in this study.

For further information, you can contact me via khatibdidah@outlook.com

Participant's Signature_____

For further information, you can contact me via khatibdidah@outlook.com

APPENDIX B: TRSUT SURVEY

Kindly read the following questions about trust in interpersonal relationships carefully and report your responses in detail. Note that, there is no right and wrong in the following questions rather we are concerned about your genuine opinion.

1- In your view, how do you define trust, or what does trust mean?

2- Do you think you can trust all people and why?.

3- Could you mention some people whom you trust most, and why?

4- Do people trust you and why?

5- Could you outline the key factors in an interpersonal relationship that make people gain the trust of others?

6- Could you outline the key factors in interpersonal relationships that make people lose the trust of others.....

7- How do you feel when people fail to meet your expectations? And could you give some instances of those expectations?

Think about family (parent, siblings, etc.) by placing yourself in those scenarios and give a response to the following questions.

8- To meet family's expectations (not to lose their trust) should you sacrifice your interest at the expense of family.

9- Could you describe your expectations toward your family when you are in financial need?

10- Do you think you can trust your family in taking care of your kids, house, etc? and what expectations do you have when trusting them?

11- what drive you to trust your family in sharing intangible things (i.e., time, effort), and what is your expectation from them in return?.....

12- Under which condition do you think you can disclose your very sensitive

information? what expectations do you have toward family and vice versa?

13- What drives you to seek advice from an acquaintance?

Think about an acquaintance (friend, co-worker, and neighbor) by placing yourself in those scenarios and give a response to the following questions.

1- To meet acquaintance's expectations (not to lose their trust) should you sacrifice your interest at the expense of family.

2- Could you describe your expectations toward your acquaintance when you are in financial needs?

3- Do you think you can trust acquaintance on taking care of your kids, house, etc? and what expectations do you have when trusting them?.....

4- What drives you to trust an acquaintance in sharing intangible things (i.e., time, effort). and what is your expectation from them in return?.....

5- Under which condition do you think you can disclose your very sensitive information? what expectations do you have toward acquaintance and vice versa?

6- What drives you to seek advice from an acquaintance?

Think about a stranger by placing yourself in those scenarios and give a response to the following questions.

1- To meet the expectations of a stranger (not to lose their trust) should you sacrifice your interest at the expense of a stranger.

2- Could you describe your expectations toward a stranger when you are in financial need?

3- Do you think you can trust a stranger on taking care of your kids, house, etc? and what expectations do you have when trusting them?.....

4- What drives you to trust a stranger in sharing intangible things (i.e., time, effort) with others, and what is your expectation from them in return?.....

5- Under which condition do you think you can disclose your very sensitive information? what expectations do you have toward a stranger and vice versa?

6- What drive seek advice from a stranger?

Closing: Thank you for sparing your precious time and for sharing your insights and valuable thoughts. Abundant appreciation for your participation. Information obtained from this study may contribute to fathom the conceptualization of trust from a collectivistic perspective and uncover key features of expectations shaping the development of trust in interpersonal relationships. The results of this study will be available to you upon.

APPENDIX C: ROLE-BASED INTERPERSONAL TRUST SCALE

C.1 ENGLISH VERSION

Please rate the following statements with regards to your interpersonal relationships. (Rating Scale: 1- Strongly Disagree; 2 – Disagree; 3 –Neutral; 4 – Agree; 5 – Strongly Agree).

	1-Strongly Disagree	2- Disagree	3- Undecided	4- Agree	5- Strongly Agree
1. People I trust would never harm me on purpose.	1	2	3	4	5
2. I can easily share my secret with those who share theirs with me.	1	2	3	4	5
3. I can't easily trust people that I have just met.	1	2	3	4	5
4. I generally feel worried when sharing my secrets with people.	1	2	3	4	5
5. I generally trust people.					
6. I lose my trust in someone once he/she lies to me.	1	2	3	4	5
7. I generally prefer working with familiar people.	1	2	3	4	5
8. I think most people are opportunist nowadays.					
9. I don't share my secret with everyone for fear of betrayal.	1	2	3	4	5
10. I cannot easily trust people that I don’t share similar values with	1	2	3	4	5
11. I can always sacrifice for my family without hesitation	1	2	3	4	5
12. I am sure my family would provide material/ moral support to me during hard times.	1	2	3	4	5
13. If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my family.	1	2	3	4	5
14. I can comfortably leave my children to my family when I need to.	1	2	3	4	5
15. I can trust my family in keeping my secrets.	1	2	3	4	5
16. I always rely on the advice of family due to their love	1	2	3	4	5
17. I can always sacrifice for my relatives without hesitation	1	2	3	4	5
18. I am sure my relatives would provide material/ moral support to me during hard times.	1	2	3	4	5
19. If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my relatives	1	2	3	4	5

20. I can comfortably leave my children to my relatives when I need to.					
21. I can trust my relatives in keeping my secrets.	1	2	3	4	5
22. I always rely on the advice of my relatives due to their love	1	2	3	4	5
23. I can always sacrifice for my friends without hesitation.	1	2	3	4	5
24. I am sure my friends would provide material/ moral support to me during hard times.	1	2	3	4	5
25. If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust friends.	1	2	3	4	5
26. I can comfortably leave my children with a friend when I am in need.	1	2	3	4	5
27. I can trust my friends in keeping my secrets.	1	2	3	4	5
28. I always rely on the advice of my friends due to their love	1	2	3	4	5
29. I can always sacrifice for my neighbors without hesitation.	1	2	3	4	5
30. I am sure my neighbors would provide material/ moral support to me during hard times.	2	3	4	5	
31. If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust neighbors	1	2	3	4	5
32. I can comfortably leave my children to my neighbors when I need to.	1	2	3	4	5
33. I can trust my neighbors in keeping my secrets.	1	2	3	4	5
34. I always rely on the advice of my neighbors due to their love	1	2	3	4	5
35. I rarely sacrifice for unknown persons, since I am not sure that they will pay it back.	1	2	3	4	5
36. I feel anxious to accept assistance from an unfamiliar person since I don’t know their intention.	1	2	3	4	5
37. I can leave my belongings with an unfamiliar person while going to the washroom in a public space (e.g., airport, bus terminal).	1	2	3	4	5
38. I can leave my children under the care of an unfamiliar person when in need.					
39. I can freely share my private information with an unfamiliar person.					
40. I can rely on the advice of a knowledgeable person irrespective of familiarity.					
41. I am reluctant to trust unfamiliar persons when asking about directions.					

C.2 TURKISH VERSION

Sayın Katılımcı

Aşağıda, genel olarak insanlarla olan ilişkileriniz hakkında bazı ifadeler verilmiştir. Bu ifadeleri okuyarak her bir ifadeye katılma derecenizi ilgili sütuna (X) işaret koyarak belirtiniz. Bazı ifadelerin size tam olarak uygun olmadığını düşünebilirsiniz yine de size en yakın seçeneği işaretleyiniz. LÜTFEN hiçbir maddeyi boş bırakmayınız

(1.kesinlikle katılmıyorum— 2.katılmıyorum— 3.kararsızım— 4.katılıyorum— 5.kesinlikle katılıyorum).

	kesinlikle katılmıyorum	katılmıyorum	kararsızım	katılıyorum	kesinlikle katılıyorum
1. Güvendiğim insanlar bana asla kasıtlı olarak zarar vermez.	1	2	3	4	5
2. Bana sırrını açan kişilerle kendi sırrımı rahatlıkla paylaşabilirim.	1	2	3	4	5
3. Yeni tanıştığım insanlara kolay kolay güvenemem.	1	2	3	4	5
4. İnsanlarla sırlarımı paylaşırken genelde endişelenirim	1	2	3	4	5
5. Genelde insanlara güvenirim.					
6. Bana yalan söyleyen birine güvenimi kaybederim.	1	2	3	4	5
7. Genellikle tanıdığım insanlarla çalışmayı tercih ederim.	1	2	3	4	5
8. Günümüzde insanların çoğunun fırsatçı olduğunu düşünüyorum.					
9. İhanete uğramaktan korktuğum için herkesle sırrımı paylaşmam.	1	2	3	4	5
10. Benzer değerleri paylaşmadığım insanlara kolay kolay güvenemem	1	2	3	4	5
11. Aile üyelerim için hiç düşünmeden fedakârlık yapabilirim.	1	2	3	4	5
12. Zor zamanlarımda ailemin bana maddi/manevi destek sağlayacağına eminim	1	2	3	4	5

13. Şahsi eşyalarımı (para, takı vb.) birine etmem gerektiğinde aile üyelerime rahatlıkla güvenebilirim.	1	2	3	4	5
14. Bir gün çocuğumu birine emanet edecek olsam, bu konuda yakın akrabalarıma rahatlıkla güvenebilirim.	1	2	3	4	5
15. Sırlarımı saklama konusunda aile üyelerime güvenebilirim.	1	2	3	4	5
16. Aile üyelerimin verdiği tavsiyelere her zaman güvenirim.	1	2	3	4	5
17. Akrabalarım için hiç düşünmeden fedakârlık yapabilirim.	1	2	3	4	5
18. Zor zamanlarımda akrabalarımın bana maddi/manevi destek sağlayacağına eminim.	1	2	3	4	5
19. Şahsi eşyalarımı (para, takı vb.) birine emanet edecek olsam bu konuda akrabalarıma rahatlıkla güvenebilirim.	1	2	3	4	5
20. Bir gün Çocuğumu birine emanet etmem gerektiğinde akrabalarıma rahatlıkla güvenebilirim.	1	2	3	4	5
21. Sırlarımı saklama konusunda akrabalarıma güvenebilirim.	1	2	3	4	5
22. Akrabalarımın verdiği tavsiyelere her zaman güvenirim.					
23. Arkadaşlarım için hiç düşünmeden fedakârlık yapabilirim.	1	2	3	4	5
24. Zor zamanlarımda arkadaşlarımın bana maddi/manevi destek sağlayacağına eminim.	1	2	3	4	5
25. Şahsi eşyalarımı (para, takı vb.) birine emanet etmem gerektiğinde arkadaşlarıma rahatlıkla güvenebilirim.	1	2	3	4	5
26. Bir gün Çocuğumu birine emanet etmem gerektiğinde arkadaşlarıma rahatlıkla güvenebilirim.	1	2	3	4	5
27. Sırlarımı saklama konusunda arkadaşlarıma güvenebilirim.	1	2	3	4	5
28. Arkadaşlarımın verdiği tavsiyelere her zaman güvenirim.	1	2	3	4	5
29. Komşularım için hiç düşünmeden fedakârlık yapabilirim.	1	2	3	4	5
30. Zor zamanlarda komşularım ve meslektaşlarımınduygusal destek sağlayacağına inanırım	1	2	3	4	5
31. Şahsi eşyalarımı (para, takı vb.) birine emanet etmem gerektiğinde komşularıma rahatlıkla güvenebilirim.	1	2	3	4	5
32. Bir gün Çocuğumu birine emanet etmem gerektiğinde komşularıma rahatlıkla güvenebilirim	1	2	3	4	5
33. Sırlarımı saklama konusunda komşularıma güvenebilirim.	1	2	3	4	5
34. Komşularımın verdiği tavsiyelere her zaman güvenirim.	2	3	4	5	
35. Karşılığını alamayacağım için tanımadığım insanlara genelde fedakârlık yapmam.	1	2	3	4	5

36.Gerçek niyetlerini bilmediğim için tanımadığım insanlardan yardım almak beni kaygılandırır.	1	2	3	4	5
37. Herhangi bir kamusal alanda (ör. havalimanı, otobüs terminali) tuvalete gitmem gerektiğinde kişisel eşyalarımı bir yabancıya emanet edebilirim.	1	2	3	4	5
38. Zor durumda kalsam çocuğumu bir yabancıya emanet edebilirim.	1	2	3	4	5
39. Özel bilgilerimi yabancılarla rahatlıkla paylaşabilirim.	1	2	3	4	5
40. Tanıdık olup olmadığına bakmaksızın bilgili insanların tavsiyelerine güvenebilirim	1	2	3	4	5
41. Tanımadığım birinin verdiği yol tarifine pek güvenmem	1	2	3	4	5

APPENDIX D: TRUST ITEM OF WORL VALUE SURVEY

D.1 ENGLISH VERSION

	1-Strongly Disagree	2- Disagree	3- Undecided	4- Agree	5- Strongly Agree
Generally speaking, most people can be trusted.	1	2	3	4	5
How much do trust people from your family?	1	2	3	4	5
How much do trust people from your neighborhood?	1	2	3	4	5
How much do trust people you know personally?	1	2	3	4	5
How much do trust people you meet for the first time?	1	2	3	4	5
How much do trust people of another religion?	1	2	3	4	5
How much do trust people of another nationality?	1	2	3	4	5
I think most people would try to take advantage of you if they got a chance	1	2	3	4	5

D.2 TURKISH VERSION

	kesinlikle katılmıyorum	katılmıyorum	kararsızım	katılıyorum	kesinlikle katılıyorum
genelde insanlar güvenilebilir	1	2	3	4	5
Ailenizden insanlara ne kadar güveniyorsunuz ?”	1	2	3	4	5
Mahallenizdeki insanlara ne kadar güveniyorsunuz?	1	2	3	4	5
Şahsen tanıdığınız insanlara ne kadar güveniyorsunuz?	1	2	3	4	5
İlk kez tanıştığınız insanlara ne kadar güveniyorsunuz?	1	2	3	4	5
Başka bir dinden olan insanlara ne kadar güveniyorsunuz?	1	2	3	4	5
Başka bir milletten insanlara ne kadar güveniyorsunuz?	1	2	3	4	5
Eğer ellerine fırsat geçse, çoğu insan size kazık atmaya çalışır mı?	1	2	3	4	5

APPENDIX E: ROTTER INTERPERSONAL TRUST SCALE

E.1. ENGLISH VERSION

	1-Strongly Disagree	2- Disagree	3- Undecided	4- Agree	5- Strongly Agree
If we really knew what was going on in international politics, the public would have more reason to be frightened than they now seem to be	1	2	3	4	5
This country has a dark future unless we can attract better people into politics	1	2	3	4	5
A judiciary is a place where we can all get unbiased treatment.	1	2	3	4	5
In these competitive times, one has to be alert or someone is likely to take advantage of you	1	2	3	4	5
In dealing with strangers one is better off to be cautious until they have provided evidence that they are trustworthy	1	2	3	4	5
It is safe to believe that in spite of what people say, most people are primarily interested in their own welfare	1	2	3	4	5
Many major national sports contests are fixed in one way or another	1	2	3	4	5
Even though we have reports in newspapers, radio, and television, it is hard to get objective accounts of public events	1	2	3	4	5
Hypocrisy is on the increase in our society.					
Most salesmen are honest in describing their products					
Most repairmen will not overcharge even if they think you are ignorant of their specialty					
Parents usually can be relied upon to keep their promises					

E.2.TURKISH VERSION

	kesinlikle katılmıyorum	katılmıyorum	kararsızım	katılıyorum	kesinlikle katılıyorum
Eğer uluslararası politikalarda neler olup bittiğini gerçekten bilseydik, insanların korkmak için şimdi olduğundan daha fazla nedeni olabilirdi	1	2	3	4	5
Daha iyi insanların politikaya ilgisini çekmedikçe bu ülke karanlık bir geleceğe sahip olacaktır	1	2	3	4	5
Mahkeme (Yargı sistemi) hepimizin tarafsız şekilde değerlendirildiği bir yerdir.	1	2	3	4	5
Bu rekebetçi zamanlarda, insanlar tetikte/dikkatli olmalı aksi taktirde birileri sizden çıkar sağlayabilir.	1	2	3	4	5
Tanımadığınız insanlarla uğraşırken, güvenilir olduklarını kanıtlayana kadar onlara karşı dikkatli olmak daha iyidir.	1	2	3	4	5
İnsanlar tersini söyleseler bile onların öncelikleri kendi huzurlarıdır.	1	2	3	4	5
Büyük/Önemli Ulusal spor müsabakalarının çoğu bir şekilde önceden kararlaştırılmış/planlanmıştır	1	2	3	4	5
Gazete, radyo ve televizyonlardan haberleri almamıza ragmen, toplumsal olaylara ilişkin tarafsız açıklamalar almamız zordur	1	2	3	4	5
Toplumumuzda ikiyüzlülük artıştadır/rağbet görmektedir.	1	2	3	4	5
Çoğu satıcı ürünlerinin niteliği konusunda dürüsttür	1	2	3	4	5
Çoğu tamirci, onların uzmanlık alanlarından anlamadığınızı düşünseler bile fazla ücret almazlar	1	2	3	4	5
Anne-babalara sıklıkla sözlerini tutma konusunda güvenilebilir	1	2	3	4	5

APPENDIX F: PERCEIVED CULTURAL CHANGE SCALE

F.1. ENGLISH VERSION

	1-Strongly Disagree	2- Disagree	3- Undecided	4- Agree	5- Strongly Agree
The society (in terms of environment, system and living style) changes so dramatically	1	2	3	4	5
The society (in terms of environment, system, and living style) has been changed a lot since I was born,	1	2	3	4	5

F.2.TURKISH VERSION

	kesinlikle katılmıyorum	katılmıyorum	kararsızım	katılıyorum	kesinlikle katılıyorum
Toplum (çevre, sistem ve yaşam tarzı açısından) çok çarpıcı bir şekilde değişiyor	1	2	3	4	5
Doğduğumdan beri Toplum (çevre, sistem ve yaşam tarzı açısından) çok değişti.	1	2	3	4	5

APPENDIX G: DEMOGRAPHIC INFORMATION

1- Nationality Kenya Turkey

2- University----------

3- Age----------

4- Gender Male Female

5- What is your current religious affiliation

Catholic Orthodox Protestant Muslim

Jewish Agnostic Atheist Other

6- What is the highest level of education you have completed

Bachelor Master Doctoral Degree

7- What is your current household income?----------

8- How satisfied are you with the financial situation of your household? (*Code one number*):

Completely dissatisfied							Completely satisfied	
1	2	3	4	5	6	7	8	9
10								

9- How many people are in your household, including you?

10- Which of the following best describes the area you live for most of your life?

Urban Suburban Rural

11- Compare to your peers, how would you describe your state of health?

Very poor Poor Fair Good Very Good

12- Would you say you are happy these days?

Not all Happy. Not very happy. Happy. Rather happy. Very happy

13- How important is a religion in your life? (*Code one number*):

Not all important								Very Important
1	2	3	4	5	6	7	8	9 10

14- In political matters, people talk of "the left" and "the right." How would you place your views on this scale, generally speaking? (*Code one number*):

Left								Right
1	2	3	4	5	6	7	8	9 10

15- All things considered, how satisfied are you with your life as a whole these days?

Not all satisfied. Not rather satisfied Satisfied. Rather satisfied Very satisfied

16- What is your employment status?

Employed for wages

Self-employed

Out of work and looking for work

Out of work but not currently looking for work

A homemaker

A student

Military

Retired

Unable to work

17. What is your current marital status?

Single

Married

Living with another

Divorced

Widowed

APPENDIX H: ITEM CORRELATION OF ROLE-BASED INTERPERSONAL TRUST SCALE

H.1. ENGLISH VERSION

	tg1	tg2	tg3	tg4	tg5	tg6	tg7	tg8	tg9	tg10	tf1	tf2	tf3	tf4	tf5	tf6	tr1	tr2	tr3	tr4	tr5	tr6	tfr1	tfr2	tfr3	tfr4	tfr5	tfr6	tn1	tn2	tn3	tn4	tn5	tn5	ts1	ts2	ts3	ts4	ts5	ts6	ts7
tg1	1																																								
tg2	0.107757	1																																								
tg3	-0.03408	-0.00269	1																																						
tg4	0.113064	0.146896	0.18061	1																																					
tg5	0.165888	0.066283	0.010105	0.266332	1																																				
tg6	0.114419	-0.02995	0.245635	0.263478	0.130369	1																																			
tg7	-0.01481	0.159927	-0.02138	0.042836	-0.08385	0.010279	1																																		
tg8	0.039937	0.023311	0.061107	0.108927	-0.07124	0.189695	0.170099	1																																	
tg9	-0.0174	0.055039	0.082657	0.332846	0.129509	0.226871	0.127093	0.271502	1																																	
tg10	0.061233	-0.02663	0.228163	0.288933	0.16731	0.280502	0.151516	0.171235	0.373727	1																																
tf1	0.04553	-0.06996	0.003732	-0.03023	0.049626	-0.09379	-0.19309	-0.05168	-0.03409	-0.00781	1																															
tf2	0.114899	0.010611	0.027533	0.01118	0.134312	-0.03859	-0.19652	-0.06936	0.050392	-0.02817	0.389057	1																														
tf3	0.120465	0.111162	-0.08375	0.068889	0.253406	0.026012	-0.05485	-0.0933	-0.02365	-0.05435	0.144552	0.182105	1																													
tf4	0.214823	0.063808	0.004592	-0.01304	0.123584	-0.03408	-0.05479	0.01433	0.083124	-0.08168	0.232911	0.377278	0.300923	1																												
tf5	0.135092	0.112109	0.020796	0.046592	0.241889	-0.01197	-0.20142	-0.11211	-0.11595	-0.08401	0.135644	0.375331	0.33146	0.439369	1																											
tf6	0.108506	0.144987	0.03086	-0.09458	0.032869	0.017423	-0.1203	0.057066	-0.03077	-0.03331	0.139053	0.414552	0.127766	0.35269	0.403077	1																										
tr1	0.029109	0.001373	-0.03819	0.082086	0.113906	-0.0811	-0.08886	0.029748	0.145636	-0.06375	0.165642	0.147154	0.053238	0.118875	0.060674	0.144577	1																									
tr2	0.153948	0.169564	0.012004	0.101355	0.120653	0.021916	-0.02382	-0.07103	0.102068	-0.04512	-0.08009	0.085713	0.218872	0.296463	0.217691	0.289681	0.469939	1																								
tr3	0.164509	0.171659	-0.06207	0.083675	0.09799	0.015344	-0.02525	-0.06923	0.020888	-0.0814	-0.00231	0.076053	0.245423	0.216293	0.250169	0.231187	0.245939	0.4918	1																							
tr4	0.190904	0.188352	0.006684	0.077648	0.0875	-0.06662	-0.03452	-0.06085	-0.00885	-0.09752	0.016008	0.144519	0.163962	0.320977	0.228293	0.280072	0.431652	0.638033	0.474052	1																						
tr5	0.123944	0.113003	-0.06101	0.153328	0.216609	-0.02903	-0.10777	-0.02821	0.093924	-0.09996	0.015893	0.118503	0.19133	0.239267	0.303415	0.247621	0.352905	0.585097	0.465906	0.613694	1																					
tr6	0.103952	0.148144	-0.00708	0.051937	0.195265	-0.03559	-0.13032	-0.06094	0.02129	-0.10173	-0.02289	0.071617	0.128348	0.225082	0.191278	0.345575	0.384159	0.569242	0.451416	0.623519	0.619235	1																				
tfr1	0.060278	0.017894	-0.02533	0.064247	0.171317	-0.05801	-0.06982	-0.05451	0.149114	0.084817	0.300589	0.255933	0.087219	0.228107	0.150701	0.059129	0.323305	0.07972	0.073927	0.192919	0.112868	-0.00114	1																		
tfr2	0.093269	0.101743	-0.04405	0.004661	0.150379	-0.10477	-0.11219	-0.1826	0.049488	0.000109	0.103076	0.20958	0.118502	0.251147	0.177299	0.172157	0.149017	0.230455	0.155432	0.295575	0.285699	0.159474	0.530734	1																		
tfr3	0.318207	0.146689	-0.00942	0.081426	0.208381	-0.00145	-0.08321	-0.08163	0.007896	-0.03499	0.022922	0.061245	0.216346	0.104161	0.144463	0.064064	-0.05646	0.196492	0.300804	0.224586	0.207991	0.157089	0.147783	0.291591	1																	
tfr4	0.143285	0.15871	0.024048	0.064706	0.222499	0.046343	-0.03404	-0.14232	0.135093	0.011289	0.101714	0.147481	0.163463	0.324309	0.152121	0.184517	0.197119	0.340772	0.275479	0.43381	0.335232	0.296762	0.40251	0.555942	0.311987	1																
tfr5	0.114599	0.12243	0.020835	0.089166	0.194974	0.071613	-0.03984	-0.17318	0.017126	0.022707	0.123507	0.135876	0.107997	0.183717	0.296751	0.175345	0.071717	0.170848	0.307002	0.311699	0.36037	0.217689	0.291534	0.472945	0.338254	0.515987	1															
tfr6	0.153377	0.145202	0.036982	0.112853	0.257398	0.079363	-0.07594	-0.13172	-0.00166	0.004571	-0.01157	0.134884	0.182847	0.211798	0.166803	0.214822	0.161612	0.264838	0.25985	0.334114	0.27715	0.311045	0.291876	0.427827	0.383942	0.554746	0.532639	1														
tn1	0.059244	0.025467	-0.07244	0.027304	0.021291	-0.0952	0.093384	-0.01613	0.018891	0.083265	0.004823	0.057939	-0.10371	-0.1033	-0.0558	-0.02014	0.078246	0.044763	0.131908	0.091194	0.061777	0.007713	0.104156	0.008722	-0.00021	-0.01051	-0.00417	-0.04443	1													
tn2	0.108654	0.057224	-0.06362	0.093334	0.058194	0.039373	-0.027	-0.08129	-0.0324	0.104059	-0.01722	0.067809	-0.0108	-0.01526	0.021439	0.098307	0.071844	0.109386	0.174838	0.140792	0.170799	0.132567	0.02217	0.121971	0.181725	0.099332	0.097963	0.146148	0.402307	1											
tn3	0.205659	0.046627	-0.00585	0.058373	-0.00254	-0.02688	0.009719	-0.09542	0.025749	0.055081	-0.01834	0.091721	-0.01186	-0.00015	-0.03624	0.058926	0.151121	0.190182	0.241707	0.196847	0.113909	0.15735	0.06053	0.053099	0.233795	0.134355	0.087045	0.149198	0.353261	0.535766	1										
tn4	0.08831	0.033329	0.009725	0.081495	0.006796	0.006607	0.087697	-0.08155	0.029545	0.022647	0.008431	0.086033	-0.01625	0.069184	0.020534	0.048434	0.078899	0.156689	0.182481	0.203731	0.139633	0.083898	0.11484	0.122545	0.014165	0.268276	0.149349	0.148388	0.394138	0.407879	0.605387	1									
tn5	0.230724	0.144729	-0.03695	0.070426	0.02521	-0.00171	0.034434	-0.02467	0.013632	0.107546	0.007421	0.065709	-0.06786	0.017636	-0.00023	0.106378	0.042645	0.146584	0.08581	0.098423	0.066197	0.07592	-0.00471	0.034892	0.202142	0.108946	0.092854	0.094124	0.268248	0.449072	0.609181	0.449868	1								
tn5	0.183935	0.210006	-0.05554	0.067473	0.017883	0.002445	-0.00923	-0.00552	0.025408	0.000764	-0.05854	0.075237	-0.03908	0.025699	0.065283	0.148626	0.092996	0.265719	0.279201	0.206998	0.175961	0.240268	0.034429	0.120821	0.155094	0.226757	0.26608	0.274854	0.178267	0.213365	0.336796	0.260047	0.356952	1						
ts1	0.042679	-0.13609	-0.03958	0.080058	0.091349	0.063189	-0.03505	0.066181	0.117143	0.069416	0.001358	0.084641	0.003247	-0.05336	-0.04686	0.01748	0.162572	0.053424	-0.03703	-0.00685	-0.02247	0.000287	0.183697	0.073737	-0.07896	-0.02421	-0.07782	0.095908	-0.04039	0.034897	-0.01125	-0.05186	-0.07369	-0.08353	1					
ts2	0.045291	-0.08146	0.038924	0.175113	0.106214	0.17068	0.035903	0.155294	0.239424	0.218037	-0.09877	-0.11126	-0.05734	-0.02848	-0.13473	-0.09753	-0.10046	-0.09195	-0.04341	-0.10461	-0.1128	-0.12189	0.016082	-0.04543	-0.01648	-0.00899	-0.20731	-0.06777	-0.04861	-0.00712	0.006034	0.022263	-0.00539	-0.03976	0.241956	1				
ts3	0.086353	-0.00857	0.088827	0.28883	0.25778	0.131959	0.055007	0.05345	0.239428	0.158303	0.003605	-0.08501	0.033821	0.056651	-0.03617	-0.04416	0.062761	0.063063	0.056483	0.125718	0.135268	0.108563	0.185063	0.126465	0.092669	0.254424	0.223185	0.295008	0.010392	0.049141	0.063946	0.151762	0.076276	0.135512	-0.03579	0.116743	1			
ts4	0.045403	0.008715	0.071611	0.163456	0.104887	0.124167	0.06408	-0.04871	0.199543	0.125051	-0.12939	-0.06219	-0.04951	-0.02004	-0.05309	-0.06715	-0.03728	0.049041	0.011811	0.071926	0.028124	0.048401	0.066991	0.039758	0.0329	0.251523	0.123998	0.146673	-0.05033	0.040848	0.006742	0.17548	0.069585	0.196195	-0.09475	0.145213	0.636975	1		
ts5	-0.0009	0.044788	0.06522	0.221817	0.187791	0.117917	0.126024	-0.04082	0.151249	0.213558	-0.08656	-0.11867	-0.01898	-0.01826	-0.09356	-0.14895	0.004511	0.050746	0.064234	0.130697	0.073112	0.088898	0.150971	0.125766	0.096058	0.270156	0.181282	0.180099	-0.02314	0.023224	0.057779	0.153952	0.095127	0.187384	-0.13768	0.103383	0.600443	0.623648	1	
ts6	-0.07078	0.101036	0.106169	0.202966	-0.01987	0.098415	0.052708	0.026107	0.049252	0.132011	0.037188	-0.00012	0.023291	0.081635	-0.03472	-0.07656	0.152869	-0.00334	-0.09686	-0.0449	-0.15073	-0.09697	0.189486	0.064259	-0.036	0.037475	0.090368	0.17767	-0.04866	-0.018	0.022996	0.05265	0.039763	-0.02373	0.054103	-0.06231	0.113635	0.012136	0.071234	1	
ts7	0.141298	0.069529	0.084681	0.172783	0.108664	0.088875	0.058922	-0.07127	0.142839	0.08792	-0.10055	0.002093	-0.01373	0.024355	0.049433	0.065936	-0.03205	0.145106	0.07934	0.099252	0.132714	0.153148	-0.0425	0.051721	0.065176	0.095015	0.021566	-0.06621	-0.10657	-0.04929	-0.07125	-0.0594	-0.06858	0.099529	0.14292	0.223776	0.06874	0.045418	0.079335	-0.07954	1

H.2. TURKISH VERSION

	tg1	tg2	tg3	tg4	tg5	tg6	tg7	tg8	tg9	tg10	tf1	tf2	tf3	tf4	tf5	tf6	tr1	tr2	tr3	tr4	tr5	tr6	tfr1	tfr2	tfr3	tfr4	tfr5	tfr6	tn1	tn2	tn3	tn4	tn5	tn6	ts1	ts2	ts3	ts4	ts5	ts6	ts7
tg1	1																																								
tg2	0.191414	1																																							
tg3	-0.02479	0.270231	1																																						
tg4	0.112701	0.264085	0.311352	1																																					
tg5	0.104398	0.173943	0.287895	0.162967	1																																				
tg6	0.05511	0.058222	0.233725	0.153941	0.113954	1																																			
tg7	-0.12996	-0.18186	0.009612	-0.15636	-0.04715	0.021321	1																																		
tg8	0.14099	0.047079	0.243749	0.279763	0.18628	0.207234	0.232165	1																																	
tg9	0.029944	0.194015	0.39393	0.388633	0.257259	0.208869	0.058783	0.374333	1																																	
tg10	0.067066	0.036666	0.132234	0.216078	0.130589	0.083996	0.149457	0.152313	0.236027	1																																
tf1	0.184996	0.112575	0.089172	0.091584	0.074448	-0.02988	-0.13636	-0.05148	0.042616	-0.07186	1																															
tf2	0.180533	0.05187	-0.03844	0.073822	0.030578	-0.02756	-0.12166	-0.04167	-0.04778	-0.02078	0.551255	1																														
tf3	0.0653	0.059488	0.023575	0.036612	0.07756	-0.09355	-0.14829	0.024896	0.020314	0.061755	0.289236	0.420127	1																													
tf4	0.092252	0.039239	0.047149	0.101378	0.13346	-0.11088	-0.20624	-0.08036	-0.04327	0.040019	0.392845	0.414543	0.591031	1																												
tf5	0.155378	0.136517	0.086927	0.064228	0.133411	-0.03667	-0.11714	0.103677	0.066364	-0.01067	0.395007	0.471258	0.51419	0.466965	1																											
tf6	0.227982	0.17872	-0.08146	0.028832	0.149313	-0.13448	-0.23955	-0.0407	-0.03904	-0.07588	0.43873	0.470992	0.219435	0.370242	0.464602	1																										
tr1	0.065725	0.1407	0.092554	0.106241	0.122774	0.008751	-0.03047	0.193866	0.194961	-0.01329	0.34728	0.206461	0.081873	0.149051	0.215118	0.247641	1																									
tr2	0.121683	0.034924	0.100413	0.096031	0.115695	0.123133	-0.09642	0.142484	0.106907	0.06621	0.258343	0.299657	-0.00489	0.060348	0.149184	0.185694	0.44538	1																								
tr3	0.021519	-0.0039	0.066882	0.084357	0.140606	0.034133	-0.05471	0.172374	0.13069	0.056328	0.243738	0.241656	0.197933	0.102169	0.229338	0.169558	0.48036	0.634941	1																							
tr4	0.053235	0.011206	0.010631	0.077897	0.14664	-0.02373	-0.04749	0.190389	0.087877	0.02591	0.20621	0.160192	0.184512	0.26191	0.265174	0.212568	0.527747	0.511924	0.693124	1																						
tr5	-0.00527	0.140827	0.099257	0.143361	0.118218	0.115109	0.022658	0.207133	0.148033	0.026002	0.068738	0.008563	-0.05142	-0.01916	0.179126	0.089866	0.430095	0.46912	0.488541	0.568263	1																					
tr6	0.099195	0.108903	0.043736	-0.04944	0.129933	-0.05568	-0.04838	0.136999	0.019391	-0.0702	0.153317	0.14183	-0.0954	0.045743	0.087617	0.380656	0.366808	0.442054	0.407611	0.439935	0.423369	1																				
tfr1	0.174383	0.140114	-0.06733	0.188482	0.067843	-0.17214	-0.18653	0.048793	0.149354	0.003327	0.22665	0.116375	0.038275	0.078313	0.067203	0.174711	0.282036	0.072024	0.125837	0.152898	0.044871	0.045058	1																			
tfr2	0.258816	0.120918	0.111034	0.203609	0.209534	-0.02722	-0.14873	0.139866	0.161865	0.079008	0.127955	0.186458	0.198488	0.254232	0.093353	0.151392	0.126818	0.209182	0.189156	0.21132	0.046315	0.094006	0.399246	1																		
tfr3	0.162684	0.057631	0.049756	0.2432	0.176967	-0.05545	-0.18032	0.162038	0.202918	0.082955	0.07077	0.06586	0.116492	0.206229	0.067534	0.113145	0.137806	0.075622	0.157093	0.163177	0.05987	0.065176	0.468889	0.604324	1																	
tfr4	0.089175	0.022992	0.075197	0.19543	0.133153	-0.10848	-0.20743	0.075546	0.124361	-0.00701	0.097516	0.091206	0.294984	0.275538	0.133962	0.086567	0.007788	-0.00605	0.216409	0.160465	0.015435	-0.01331	0.33676	0.487735	0.573305	1																
tfr5	0.135822	0.176258	0.104359	0.205977	0.124167	-0.04559	-0.16516	0.085168	0.142288	-0.02563	-0.04553	0.086939	0.171549	0.108495	0.146751	0.056594	-0.06489	-0.01067	0.069615	0.025278	-0.02571	-0.01651	0.305139	0.467061	0.47152	0.643345	1															
tfr6	0.286564	0.213693	-0.01847	0.126779	0.090031	-0.06642	-0.22037	0.002995	0.083786	-0.08473	0.132058	0.13219	0.007138	-0.00064	0.000258	0.24408	0.105691	0.197445	0.120519	0.070577	0.002641	0.21625	0.373257	0.348865	0.427214	0.297626	0.43017	1														
tn1	0.103883	0.105875	0.159166	-0.02787	0.064709	-0.05676	0.099563	0.099307	0.124246	0.002114	0.180224	0.017018	-0.16914	-0.06571	-0.02345	0.121878	0.395905	0.194949	0.130034	0.125088	0.142728	0.270534	0.121854	0.094232	0.076156	-0.04662	-0.01401	0.126047	1													
tn2	0.140124	0.011461	0.04648	0.064187	-0.08758	-0.00165	-0.02383	0.179097	0.121357	0.106588	0.139095	0.058222	-0.03904	0.008559	0.054213	0.093864	0.195162	0.271876	0.140491	0.229993	0.158982	0.131244	0.186069	0.179312	0.167101	0.058906	0.087015	0.206281	0.443016	1												
tn3	0.168547	0.039167	0.070775	-0.03841	-0.01723	0.182869	0.043435	0.077045	0.081041	0.07044	0.111611	0.097979	-0.1306	-0.11524	-0.03415	0.054281	0.186665	0.344518	0.262227	0.184793	0.217569	0.204387	0.025962	0.092763	0.097254	0.039524	0.07076	0.262655	0.424455	0.50445	1										
tn4	0.016688	0.04096	0.102226	-0.0466	0.044144	0.015047	0.048385	0.097778	0.07792	-0.03862	0.119957	0.112335	-0.02529	0.001313	0.086956	0.182465	0.223568	0.234821	0.261729	0.327763	0.228596	0.32443	0.057614	0.065702	0.112545	0.114239	0.137339	0.184516	0.401641	0.421566	0.612383	1								
tn5	0.13169	0.14571	0.015506	0.016812	-0.14272	0.157988	0.038423	0.125793	0.069988	-0.04688	0.125716	0.065293	-0.20206	-0.21767	-0.03441	0.063418	0.157512	0.279406	0.068198	0.087419	0.246371	0.206684	0.065802	-0.06368	0.060262	-0.15699	-0.08229	0.25527	0.406605	0.443944	0.634503	0.444309	1							
tn6	0.169755	0.055556	-0.00015	-0.01687	0.006622	0.013991	-0.03424	0.118287	-0.01873	-0.0945	0.130927	0.098564	-0.09356	-0.01466	0.050962	0.286107	0.163122	0.228891	0.160431	0.172134	0.093942	0.504141	0.109163	0.117591	0.113646	-0.03986	0.089069	0.33478	0.332203	0.350657	0.44231	0.450807	0.493606	1					
ts1	-0.03275	-0.05596	0.038605	0.124339	0.072684	-0.11002	0.023363	0.023622	0.111163	0.201292	0.036028	0.082047	0.034642	0.017497	-0.04352	0.05992	0.189161	0.106967	0.152748	0.095332	0.044766	0.095842	0.219018	0.055531	0.14579	0.215651	0.103819	0.038324	0.140105	0.045647	0.101685	0.060257	0.024119	0.069292	1					
ts2	0.144498	0.071021	0.242568	0.145363	0.069347	0.112733	0.04373	0.245494	0.236191	0.111539	-0.10051	-0.00699	0.052921	-0.03402	0.029122	-0.02736	0.116348	0.050231	0.08501	0.025545	0.045082	0.042058	0.087217	0.140544	0.122759	0.122591	0.068746	-0.03256	0.020006	-0.04797	-0.04646	0.003533	-0.09983	-0.02747	0.200531	1				
ts3	-0.00055	-0.05679	0.119724	-0.01781	-0.02248	0.123661	0.143682	0.154705	0.094829	0.12438	-0.0878	-0.08696	0.01261	0.000841	0.069079	-0.10196	0.089705	0.081177	0.122694	0.153959	0.18196	0.025419	-0.02826	0.013826	0.065679	0.077677	0.002612	0.013402	0.048924	0.098738	0.2314	0.277205	0.148674	0.057463	0.080467	0.202167	1			
ts4	-0.02889	0.02021	0.026668	0.021169	0.006796	0.089121	0.070139	0.163669	0.068862	0.109844	-0.15676	-0.11411	-0.14156	-0.05869	0.023357	-0.10429	0.04731	-0.00939	0.008374	0.112921	0.146572	0.032356	-0.00922	-0.05805	0.029768	-0.07536	-0.11527	-0.07513	0.113241	0.130127	0.092051	0.243999	0.143561	0.062811	-0.02736	0.278446	0.493175	1		
ts5	-0.05862	0.146419	0.170834	-0.00283	0.08739	0.050393	0.073714	0.069738	0.116567	0.020086	-0.18657	-0.18219	-0.06863	0.004039	0.031054	-0.08438	-0.03265	-0.02705	0.016882	0.083249	0.135578	0.063502	-0.07108	-0.03007	-0.03636	-0.03178	0.029422	0.015768	0.086865	0.067601	0.096199	0.095834	0.038773	0.059287	-0.03038	0.131195	0.355538	0.445968	1	
ts6	0.110833	0.083616	0.12221	0.040521	0.017686	0.069506	0.00332	0.046379	0.112814	0.06563	-0.0231	0.003529	-0.05671	-0.08078	-0.00725	-0.03475	-0.00266	0.049947	0.018523	-0.02538	-0.01622	0.059153	0.042169	0.103519	0.079954	2.32E-17	0.138222	0.151233	0.053968	0.072211	0.119549	0.057947	0.059351	0.140385	0.139326	0.199565	0.120156	0.104491	0.210398	1	
ts7	0.216702	-0.02018	0.108097	0.144179	0.056138	0.010027	-0.02534	0.032926	0.087374	0.138087	0.073061	0.150492	0.075849	0.17098	0.041927	0.124272	0.077666	0.154653	0.143993	0.114454	-0.03854	0.035016	0.051578	0.247784	0.11935	0.126555	0.139045	0.188937	-0.06184	0.008103	0.022497	-0.01689	-0.00258	0.068359	0.137973	0.162274	0.148935	0.032782	0.067757	0.224477	1

APPENDIX M: COMMUNALITIES

ROLE-BASED INTERPERSONAL TRUST SCALE

Variable	English Version		Turkish Version		Merged Version	
	Initial	Extraction	Initial	Extraction	Initial	Extraction
I can always sacrifice for my family without hesitation	.308	.231	.488	.497	.340	.303
I am sure my family would provide material/ moral support to me during hard times.	.400	.540	.526	.544	.427	.533
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my family.	.240	.142	.549	.538	.344	.295
I can comfortably leave my children to my family when I need to.	.393	.406	.560	.561	.432	.467
I can trust my family in keeping my secrets.	.405	.368	.519	.520	.433	.444
I always rely on the advice of family due to their love	.377	.366	.493	.414	.412	.365
I can always sacrifice for my relatives without hesitation	.442	.235	.527	.427	.524	.459
I am sure my relatives would provide material/ moral support to me during hard times.	.607	.618	.600	.560	.547	.565
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my relatives	.424	.389	.682	.678	.509	.472
I can comfortably leave my children to my relatives when I need to.	.598	.648	.666	.720	.606	.658
I can trust my relatives in keeping my secrets.	.572	.583	.517	.487	.527	.556
I always rely on the advice of my relatives due to their love	.572	.618	.563	.376	.561	.528
I can always sacrifice for my friends without hesitation.	.487	.372	.394	.289	.379	.203
I am sure my friends would provide material/ moral support to me during hard times.	.508	.559	.517	.494	.481	.474
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust friends.	.366	.221	.566	.567	.387	.391
I can comfortably leave my children with a friend when I am in need.	.572	.610	.614	.654	.569	.665
I can trust my friends in keeping my secrets.	.502	.461	.585	.553	.535	.566

I always rely on the advice of my friends due to their love	.507	.462	.451	.417	.433	.369
I can always sacrifice for my neighbors without hesitation.	.316	.225	.453	.326	.324	.284
I am sure my neighbors would provide material/ moral support to me during hard times.	.404	.395	.417	.369	.375	.388
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust neighbors	.619	.756	.639	.611	.599	.692
I can comfortably leave my children to my neighbors when I need to.	.520	.495	.552	.526	.493	.497
I can trust my neighbors in keeping my secrets.	.466	.488	.616	.621	.505	.549
I always rely on the advice of my neighbors due to their love	.310	.239	.531	.421	.369	.291
I can leave my belongings with an unfamiliar person while going to the washroom in a public space (e.g., airport, bus terminal).	.548	.585	.357	.416	.424	.518
I can leave my children under the care of unfamiliar person when in need to.	.567	.724	.429	.406	.472	.647
I can freely share my private information with unfamiliar person.	.503	.583	.313	.287	.372	.464

APPENDIX N: ROTATED FACTOR LOADING

BRBITS, WVS, ROTTER'S ITS and PCC

N.1. ENGLISH VERSION

	Factor						
	1	2	3	4	5	6	7
I always rely on the advice of my relatives due to their love	.783						
I am sure my relatives would provide material/ moral support to me during hard times.	.776						
I can comfortably leave my children to my relatives when I need to.	.730						
I can trust my relatives in keeping my secrets.	.715						
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my relatives	.557						
I can always sacrifice for my relatives without hesitation	.461						
I can leave my children under the care of unfamiliar person when in need to.		.869					
I can leave my belongings with an unfamiliar person while going to the washroom in a public space (e.g., airport, bus terminal).		.745					
I can freely share my private information with unfamiliar person.		.725					
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust neighbors			.854				
I can trust my neighbors in keeping my secrets.			.703				
I can comfortably leave my children to my neighbors when I need to.			.681				
I am sure my neighbors would provide material/ moral support to me during hard times.			.605				
I can always sacrifice for my neighbors without hesitation.			.480				

I always rely on the advice of my neighbors due to their love	.348			
Hypocrisy is on the increase in our society.(R)		.685		
It is safe to believe that in spite of what people say, most people are primarily interested in their own welfare (R)		.656		
Even though we have reports in newspapers, radio and television, it is hard to get objective accounts of public events(R		.634		
In these competitive times one has to be alert or someone is likely to take advantage of you(R)		.590		
This country has a dark future unless we can attract better people into politics(R)		.455		
In dealing with strangers one is better off to be cautious until they have provided evidence that they are trustworthy R		.449		
Many major national sport contests are fixed in one way or another(R)		.363		
I am sure my friends would provide material/ moral support to me during hard times.			.775	
I can comfortably leave my children with a friend when I am in need.			.633	
I can always sacrifice for my friends without hesitation.			.609	
I can trust my friends in keeping my secrets.			.579	
I always rely on the advice of my friends due to their love			.535	
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust friends.			.358	
How much do trust people of another nationality?				-.734
How much do trust people of another religion?				-.728
How much do trust people from your neighborhood?				-.542
How much do trust people you know personally?				-.475
How much do trust people you meet for the first time?				-.473

How much do trust people from your family?			-.383	.282
Generally speaking, most people can be trusted.		.229	-.338	
I am sure my family would provide material/ moral support to me during hard times.				.664
I can trust my family in keeping my secrets.				.617
I always rely on the advice of family due to their love	.236			.558
I can comfortably leave my children to my family when I need to.				.539
I can always sacrifice for my family without hesitation				.364
If I would entrust my personal belongings (money, jewelry, etc.) to someone, I can easily trust my family.				.293

BRBITS, WVS, ROTTER'S ITS and PCC

N.2. VERSION: TURKISH

	Factor						
	1	2	3	4	5	6	7
Başka bir milletten insanlara ne kadar güveniyorsunuz?	1.002						
Başka bir dinden olan insanlara ne kadar güveniyorsunuz?	.804						
Şahsi eşyalarımı (para, takı vb.) birine emanet edecek olsam bu konuda akrabalarıma rahatlıkla güvenebilirim.		.849					
Bir gün Çocuğumu birine emanet etmem gerektiğinde akrabalarıma rahatlıkla güvenebilirim.		.817					
Zor zamanlarımda akrabalarımın bana maddi/manevi destek sağlayacağına eminim.		.690					
Sırlarımı saklama konusunda akrabalarıma güvenebilirim.		.688					
Akrabalarım için hiç düşünmeden fedakârlık yapabilirim.		.562					
Akrabalarımın verdiği tavsiyelere her zaman güvenirim.		.521					
Sırlarımı saklama konusunda komşularıma güvenebilirim.			.793				
Şahsi eşyalarımı (para, takı vb.) birine emanet etmem gerektiğinde komşularıma rahatlıkla güvenebilirim.			.732				
Komşularımın verdiği tavsiyelere her zaman güvenirim.			.636				
Bir gün Çocuğumu birine emanet etmem gerektiğinde komşularıma rahatlıkla güvenebilirim			.602				.303
Zor zamanlarda komşularım ve meslektaşlarımınduygusal destek sağlayacağına inanırım			.557				
Komşularım için hiç düşünmeden fedakârlık yapabilirim.			.537				
Bir gün Çocuğumu birine emanet etmem gerektiğinde arkadaşlarıma rahatlıkla güvenebilirim.				.773			

Şahsi eşyalarımı (para, takı vb.) birine emanet etmem gerektiğinde arkadaşlarıma rahatlıkla güvenebilirim.		.748		
Sırlarımı saklama konusunda arkadaşlarıma güvenebilirim.		.729		
Zor zamanlarımda arkadaşlarımın bana maddi/manevi destek sağlayacağına eminim.		.678		
Arkadaşlarım için hiç düşünmeden fedakârlık yapabilirim.		.520		
Arkadaşlarımın verdiği tavsiyelere her zaman güvenirim.	.353	.493		
Bir gün çocuğumu birine emanet edecek olsam, bu konuda yakın akrabalarıma rahatlıkla güvenebilirim.			-.714	
Sırlarımı saklama konusunda aile üyelerime güvenebilirim.			-.706	
Şahsi eşyalarımı (para, takı vb.) birine etmem gerektiğinde aile üyelerime rahatlıkla güvenebilirim.			-.680	
Zor zamanlarımda ailemin bana maddi/manevi destek sağlayacağına eminim			-.671	
Aile üyelerim için hiç düşünmeden fedakârlık yapabilirim.			-.567	
Aile üyelerimin verdiği tavsiyelere her zaman güvenirim.			-.526	
Gazete, radyo ve televizyonlardan haberleri almamıza ragmen, toplumsal olaylara ilişkin tarafsız açıklamalar almamız zor				.681
Toplumumuzda ikiyüzlülük artıştadır/rağbet görmektedir.(R)				.620
Daha iyi insanların politikaya ilgisini çekmedikçe bu ülke karanlık bir geleceğe sahip olacaktır(R)				.544
Tanımadığınız insanlarla uğraşırken, güvenilir olduklarını kanıtlayana kadar onlara karşı dikkatli olmak daha iyidir.(R)				.531
Eğer uluslararası politikalarda neler olup bittiğini gerçekten bilseydik, insanların korkmak için şimdi olduğundan daha				.508

Mahkeme (Yargı sistemi) hepimizin tarafsız şekilde değerlendirildiği bir yerdir.	.486	
İnsanlar tersini söyleseler bile onların öncelikleri kendi huzurlarıdır.(R)	.413	
Herhangi bir kamusal alanda (ör. havalimanı, otobüs terminali) tuvalete gitmem gerektiğinde kişisel eşyalarımı bir yabancıya emanet edebilirim.		.619
Zor durumda kalsam çocuğumu bir yabancıya emanet edebilirim.		.593
Özel bilgilerimi yabancılarla rahatlıkla paylaşabilirim.		.511