



**ANKARA YILDIRIM BEYAZIT UNIVERSITY  
GRADUATE SCHOOL OF SOCIAL SCIENCES**

**THE IMPACT OF NATIONAL CULTURAL DIMENSIONS  
ON TRUST BETWEEN EMPLOYEES AND MANAGERS**

**PHD THESIS**

**ABEER J. ABUIYADA**

**MANAGEMENT AND ORGANIZATION**

**Ankara, 2022**



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**ASSOCIATE PROF. DR. ÖZGE GÖKBULUT ÖZDEMİR**

**SUPERVISOR**

**Ankara, 2022**

## ONAY SAYFASI

Abeer Jaber AbuIyada tarafından hazırlanan “ Çalışanlar ve Yöneticiler Arasındaki Güvene Ulusal Kültürel Boyutların Etkisi” adlı tez çalışması aşağıdaki jüri tarafından oy birliği / oy çokluğu ile Ankara Yıldırım Beyazıt Üniversitesi Sosyal Bilimler Enstitüsü Yönetim ve Organizasyon Anabilim Dalı’nda Doktora/Yüksek Lisans tezi olarak kabul edilmiştir.

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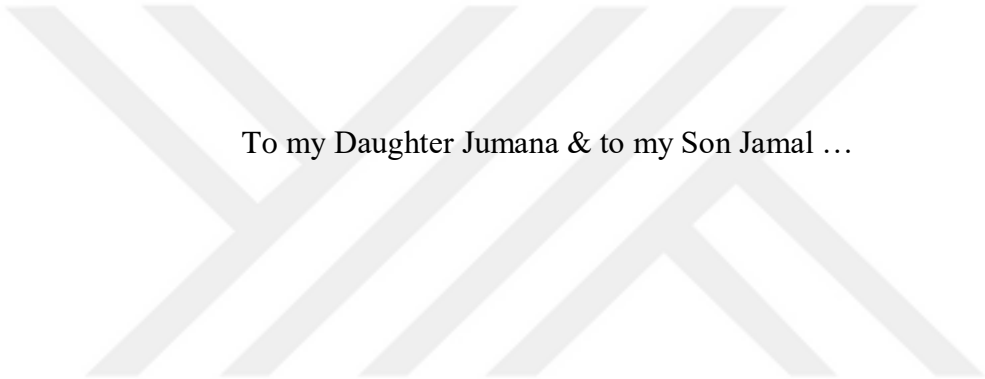
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To my Daughter Jumana & to my Son Jamal ...

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## ÖZET

### Çalışanlar ve Yöneticiler Arasındaki Güvene Ulusal Kültürel Boyutların Etkisi

Bu çalışmada, Hofstede'nin (1980) ulusal kültürel boyutlarının güven üzerindeki etkisini hem nicel hem de nitel yöntemler kullanarak etkilerinin araştırılması amaçlanmıştır. Sekiz bilgi kaynağından elde edilen nitel veriler kullanılarak ve kültürler arası güven literatürünü incelenmesine dayanarak, kişilerarası güven tanımlanmış ve neticesinde ulusal kültürle ilişkisinin bir modeli çıkarılmıştır. Daha sonra, bağlama özgü olarak grup içi kayırmacılığın modele eklenerek kolektivizm ve güven arasında bir moderatör olarak etkisi test edilmiştir. Yapılan regresyon analizi sonuçları, Hofstede'nin kolektivizm, belirsizlikten kaçınma ve erillik olmak üzere üç ulusal kültürel boyutunun güvenle pozitif ilişkili olduğunu, ancak güç mesafesinin güvenle negatif ilişkili olduğunu göstermiştir. Sonuçlar ayrıca, güveni tahmin ederken moderatör olarak grup içi kayırmacılığın kolektivizm üzerinde pozitif etkiye sahip olduğunu göstermiştir. Doğrulayıcı faktör analizi, yeterlilik güveni, yardımsever güveni ve adalet güveni olarak üç güven bileşenini ortaya çıkarmıştır.

Güven bileşenleri ve Hofstede'nin (1980) ulusal kültürel boyutları arasındaki daha ileri düzeyde açıklayıcı analizler, güvenin farklı bileşenlerinin kültürel yönelimleri farklı şekilde etkilediğini göstermiştir. Daha ileri analizler ayrıca grup içi kayırmacılık değişkeninin moderatör olarak güç mesafesi ve güven arasındaki negatif ilişkiyi etkilediğini göstermiştir. Bununla birlikte, belirsizlikten kaçınma, erillik ve güven arasındaki ilişkide grup içi kayırmacılık değişkeni aracılık etmemiştir.

Bu çalışma sonucunda güven kavramı ve çalışma bağlamındaki farklı bileşenleri benimsenmiştir. Hofstede'nin (1980) dört kültürel boyutu, güven ve güven bileşenleriyle bağlanmaya çalışılmıştır. Ayrıca, bu alandaki araştırmalara önemli bir katkı sağlamak amacıyla, Hofstede'nin (1980) dört kültürel boyutları ve güvenin arasındaki ilişkide grup içi kayırmacılık moderatör olarak test edilmiştir.

Anahtar Kelimeler: Çalışan-İşveren İlişkisi, Grup içi Kayırmacılık, Ulusal Kültür, Güven.



## **ABSTRACT**

### **The Impact of National Cultural Dimensions on Trust Between Employees and Managers**

This study examines the impact of Hofstede (1980) national cultural dimensions on trust using both quantitative and qualitative methods. Using qualitative data from eight informants and drawing on our review of cross-culture trust literature, we define interpersonal trust and derive a model of its relationship with national culture. Afterward, in-group favoritism is added to the model as a context specific variable to test it as a moderator between collectivism and trust. Regression analysis results indicate that three of Hofstede's national cultural dimensions namely collectivism, uncertainty avoidance and masculinity are positively related to trust, however, power distance is negatively related to trust. Results also indicate that the in-group favoritism has a moderating positive effect on collectivism while predicting trust. Confirmatory factor analysis revealed three trust components: competence trust, benevolent trust, and fairness trust.

Further exploratory analyses between trust components and Hofstede (1980) dimensions of national culture indicate that the different components of trust affect cultural orientations differently. Further analysis also indicate that the in-group favoritism variable is moderating the negative relationship between power distance and trust. However, paths between uncertainty avoidance, masculinity and trust are not mediated through the in-group favoritism variable.

As a result of this study, the concept of trust and its different components in the study context were identified. Hofstede's (1980) four cultural dimensions were linked to trust and its components. In addition, the in-group favoritism was tested as a moderator between Hofstede's (1980) four dimensions of culture and trust, which is an important contribution to the research in this field.

**Key words:** Employee-Manager Relationship, In-group Favoritism, National Culture, Trust.

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## **SYMBOLS AND ABBREVIATIONS INDEX**

**AMOS: Analysis of a Moment Structures**

**BTI: Behavioral Trust Inventory**

**COVID-19: Coronavirus Disease**

**CVSCALE: Cultural Value Scale**

**GS: Gaza Strip**

**KMO: Kaiser-Meyer-Olkin Measure of Sampling Adequacy**

**LMX: Leader-Member Exchange Theory**

**MSAs: Measure of Sampling Adequacies**

**PA: Palestinian Authority**

**Ph.D.: Doctor of Philosophy**

**PLO: Palestine Liberation Organization**

**PPS: Probability Proportionate to Size**

**SPSS: Statistical Package for Social Sciences**

**UN: United Nations**

**UNESCO: *United Nations Educational, Scientific and Cultural Organization***

**UNRWA: United Nations Relief & Works Agency**

**VSM 2013: Value Survey Module 2013**

**WB: West Bank**

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# **CHAPTER 1**

## **1. INTRODUCTION**

Recent changes in the global modern organization presents new and unstopping challenges for effective relationship building. This has brought about changes in the organizational behaviors of individuals working at these organizations and as a response organizations have begun to implement strategies to enhance, protect and maintain the quality of the relationships between individuals working at these organizations. Managing such relationships demands trust.

Trust is important in social interactions inside and outside organizations. It is found to have to positively influence both cooperation (Dirks & Ferrin, 2002; Kramer, 1999; Malhotra & Lumineau, 2011); and efficiency (Granovetter, 1985) and help managers to practice an effective leadership (Dirks & Ferrin, 2002). For long, it has been argued that no variable effects interpersonal and group relationship the way trust does (Golembiewski & McConkie, 1975, p.131).

Despite the substantial advantages of trust mentioned above, we surprisingly know very little about how peoples' national culture affects trust (Noorderhaven, 1999; & Gibson, Maznevski, & Kirkman, 2009). Our argument is that since trust has been shown to be an important variable; it is very important to be in harmonization with the culture of society to be perceived and interpreted correctly among individuals of the same cultural group. In this study, we explore the effect that culture have on trust using Hofstede's (1980) four dimensions of culture (e.g., Collectivism, Power Distance, Uncertainty Avoidance, and Masculinity).

Our choice for Hofstede's cultural dimensions is not arbitrary. First of all, Hofstede's cultural dimensions are dominant and cover major conceptualizations of culture developed earlier (Clark, 1990). As such, Hofstede's national cultural dimension is widely accepted and until now it is the most recognized measure of culture worldwide.

Secondly, Hofstede's (1980) dimensions were empirically developed. While many other cultural constructs remained at the conceptualization stage. As such, Hofstede's framework of culture provides a useful analysis of the effect of well-established dimensions of culture. To clarify, Hofstede (1980) identified all of collectivism, power distance, uncertainty avoidance, & masculinity using a survey of about 100, 000 IBM employees in 66 countries.

Third, Hofstede's (1980) dimensions of culture are well known and cited in almost every piece of research in culture. It has been globally verified and used by various scholars at different levels of analysis including the individual and country level in studies across cultures. Triandis (2004) dictates a passage to Hofstede for the influence of his dimensions on his work demonstrating his deep recognition and thanks to Hofstede's contributions in the field. According to Triandis (2004), Hofstede is the basis for the greater majority of more modern research into national cultures.

This study will be conducted using a large sample of employee-manager relationships between teachers and school principals in Palestine. Our research fills three related research gaps. First, we add to the existing literature on trust by adopting an emic approach that studies trust as a local phenomenon in a developing country locating in the east such as Palestine. Until now, the majority of studies in trust have adopted an etic perspective (Zaheer & Zaheer, 2006) using models, measures and concepts of trust developed in the west to study samples from the east without applying the necessary modifications that reflect the real meaning of trust in the new contexts. Noorderhaven (1999), criticized this approach by arguing that "it is much more productive to explore and compare the meaning of trust and its antecedents and consequences as perceived in various cultures". Still there is limited research of perceptions of trust between teachers and principals (Tschannen-Moran & Hoy, 1998). Also, in the Palestinian context we could find one single study on the effect of Hofstede national cultural dimensions on accounting practices, (Darwish, 2014), but we could not find any in relation to trust. This study is an attempt to fill this gap.

Second, our research is an important contribution to the stream of research on culture. To demonstrate, using Hofstede's cultural dimensions in a country like Palestine is considered unique. To clarify, Hofstede in his research on the national cultural differences between countries, does not include Palestine in the group of countries he studied. Consequently, studying Hofstede's cultural dimensions in a

country like Palestine will contribute to the field literature on culture, and will add to the importance of this study. As such this study is also an attempt to address this gap.

Third, this study adds an important contribution to the stream of literature linking national culture to trust. As far as we know, only a few existing studies include more than two dimensions of national culture in one study to empirically investigate its relationship with trust. In the current study, we are empirically investigating the impact of Hofstede's (1980) four cultural dimensions on trust, namely collectivism, power distance, uncertainty avoidance and masculinity. We believe measuring all the four dimensions in one model provides a more complete picture of the phenomena and therefore we include four of Hofstede's cultural dimensions in the current study as an attempt to address this gap.

Finally, this study provides an important contribution to the literature linking culture to trust by investigating the moderating role of the in-group favoritism, as a context specific variable, in the relationship between collectivism and the concept of trust in the current study context. We want to know whether this relationship is affected by the addition of the in-group favoritism as a moderator or not.

In the current study, we examine the relationship between Hofstede's (1980) dimensions of culture and trust in a large sample of employee-manager relationships between teachers and school principals in Palestine. The context is considered unique in many respects. Firstly, based on our qualitative investigation we find that it is very important to study trust in the Palestinian context. The reason is that risk in Palestine is considered totally contextual because the conditions in Gaza are so risky, as put by one of the respondents: "I can't take risk with safety of students or teachers." When asked about which task is risky for you he added:

*"I think the risky task is when a group of students or teachers go out of my school during working hours, when they go out, I don't know what may happen to them. It is related to the lives of other. I try to put the movements of students and teachers out of my school under my direct control, it should be so firm, it should be so tough, because the safety of lives is very important."* Source: Individual Interviews.

Based on above, we argue that risk definition is very context-dependent. Since risk is as an important condition for trust to arise (Rousseau et al., 1998), conducting this research in Palestine is considered important.

Secondly, the context in Palestine is considered unique because it satisfies the condition of interdependence for trust to arise. According to Rousseau

interdependence is an important condition for trust to arise (Rousseau et al. 1998). Results from our qualitative analysis (see chapter 5) showed that, in the principal-teacher dyadic relationship in Palestine, trust between the two parties is important for the accomplishment of work related tasks through interpersonal dependence. Based on this, we conclude that trust is a primary feature of the current study context.

Finally, the context is considered unique because it includes employees who share the same characteristics (e.g., same nationality, same way of living, same profession, same religion, and nearly same educational levels etc.). Therefore we assume that their norms and values may be similar. Doney et al. argued that people from a specific cultural group build trust with each other in relation to their shared norms and values, because of similarities in the way the trustor and trustee establish and earn trust (More et al., 2009). Thereby, if individuals from a specific cultural group have a mutual understanding over their norms and values (More et al., 2009), a greater chance of a trusting relationships may form (Doney et al. 1998). As such, we see the similarity of individuals' characteristics is a good sign that trust exists.

The current study uses a combination of quantitative and qualitative methods to study the impact of culture on trust. Qualitative investigation is conducted first at the initial stage. The purpose is to understand the details in the relationship between teachers and school principals in Palestine, to get close to the context and to identify the components of trust and their meanings in this particular context. The results of the qualitative analysis are essential for the operationalization of trust measure and for the customization of study hypotheses to the current study context. On the other hand, quantitative investigation is used to collect data as well. A questionnaire is developed by the researcher based on the qualitative analysis and on our review of related literature. Data are collected from school teachers working at state secondary schools of Palestine/Gaza. Trust is treated as the dependent variable and all of collectivism, power distance, uncertainty avoidance and masculinity are treated as independent variables. In-group favoritism is added to the model as a context specific variable, based on qualitative findings and literature review, in order to investigate its moderating role in the relationship between collectivism and trust. Leader-Member Exchange Theory (LMX) is used to examine these relationships carefully. As for our analysis methods, multiple regression analyses are used to test the study hypotheses.

In summary, in this current study, we explore the effect of Hofstede's (1980) cultural dimensions on trust in a large sample of employee-manager relationships

between teachers and school principals in Palestine using both quantitative & qualitative methods. By doing so, we seek to answer the following questions: 1) What impact does culture have on employee-manager trust? 2) What trust dimensions are relevant in a study of culture and trust in an educational institution in Palestine? 3) What is the moderating role of in-group favoritism in the relationship between collectivism and trust?

This study is divided into eight sections. In the section that follows, a brief review of the literature is provided. After that, Chapter Three outlines the study hypotheses with relevant support from the literature. In Chapter Four a brief analysis of the research context is provided with an emphasis on the current conditions of the educational sector in Palestine. In Chapter Five the qualitative analysis and results are discussed. In Chapter Six the quantitative methods used in the study are outlined with an emphasis on measure validation. In Chapter Seven the quantitative results are provided. Finally in Chapter Eight the results of the study are discussed and conclusions are reached.

## **CHAPTER 2**

### **2. LITERATURE REVIEW**

#### **2.1.What is Trust ?**

Many psychologists, sociologists, economist, social psychologists, organizational theorists, among others have long been agreed on the important gains of trust on different organizational outcomes. However, they hardly agree on one specific definition of trust that could be used across disciplines. One reason for the lack of a multi-disciplinary meaning of trust may be due to the multiplicity of disciplines that trust comes from and the way it is defined in each discipline. For example, psychologists tend to view trust as characteristics of trustors and trustee and focused upon the role of internal cognition in framing these characteristics (Rotter, 1967; Tyler, 1989). Sociologists view trust as a characteristic of socially embedded relationships among individuals (Granovetter, 1985) or institutions (Zucker, 1986). However, economists find trust as calculative process between individuals (Williamson, 1993) or institutions (North, 1990) etc. Unfortunately, the variety of definitions ascribed to trust arose a state of ambiguity to the extent that the reader is left confused and uncomfortable.

As such, there is a shared agreement among trust scholars that trust research is difficult to keep a track in and unite with each other. This reminds us with the story of the blind men in their attempts to describe an elephant that they can't see. Each one in his/her description of the huge animal is referring to the part of the elephant's body they touch. As stated by Lewicki & Bunker (1995), trust scholars from different disciplines have applied their own lens to one part of the trust elephant's anatomy.

Despite the unstoppable variations in the way cross-discipline scholars define trust, there still exist critical components of all these definitions. Rousseau et al. (1998) argued that despite the field of study of the scholar, both of "confident expectations"

and "a willingness to be vulnerable" are critical components to all definitions of trust reflected in the literature. Rousseau further argued that there are two necessary conditions for trust to arise. The first condition is "risk or vulnerability" and the second one is "interdependence" between parties. This means that trust cannot prevail in complete certainty, otherwise there will be no need for trust to occur, and it cannot occur in complete uncertainty because it will lead to what is called blind trust, which is not good. Moreover, trust needs interdependence as this in particular alters the form and the degree of trust needed.

Although, both risk and interdependence are required for trust to emerge, the nature of trust and risk changes as interdependence increases. As a result, different forms and levels of trust may emerge depending on the degree of interdependence between the parties and the level of risk in the relationship. Luckily, Rousseau et al. (1998) in their review of contemporary, cross-disciplinary collection of scholarly writings give evidence of a widely accepted definition of trust as follows: "Trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another." (Rousseau et al., 1998, p. 316). The following section will be seized to talk about the different types of trust existing in related literature.

## **2.2. Trust Types**

Trust researchers have traditionally discussed two types of trust: institutional and interpersonal. As stated in Jingjing et al. (2017) the former trust means trust in the abstract system in organizations. However, the latter trust means trust in human beings (e.g., Lewicki et al. 1995; Zucker, 1986).

In this part, we will shed light on different categorization of trust based on the differences in the conceptual type: that is the way trust is defined across disciplines. As such, all of disposition-based trust, institutional-based trust and interpersonal-based trust including affect-based trust, and cognition-based trust are demonstrated below respectively.

### **2.2.1. Disposition-based Trust**

This first type of trust is also well known as "expectancy-based trust" and derived primarily from dispositional psychology. It means that one is willing to depend on others (i.e., of institutions and persons) generally (McKnight et al. 2000).

McKnight et al. (2000) gave an example of this type of trust from an interview conducted with an employee at work by asking him whether he trusted his new boss with a reply that he generally trusts new people, both at work and elsewhere (McKnight et al., 2001). As such, disposition-based trust refers to general expectation of other people based on optimism. It does not mean an expectation that a specific individual is trustworthy, however it means an expectation that one is able to depend on people in general (McKnight et al., 2001). Moreover, disposition to trust does not literally refer to a person's trait, rather, it means that one has a general propensity to be willing to depend on others (Mayer et al., 1995). Disposition to trust is developed as people grow up (Erikson, 1968), and it is changed over the years based on individuals' experiences in life (McKnight et al., 2001), and can be considered as a generalized reaction to life's experiences with other people (Rotter, 1967). We include this type of trust in our review because we are studying trust between individuals and propensity to trust is one of the innate characteristics that differentiate individuals in terms of their willingness to trust. McKnight & Chervany (2000) called the disposition to trust 'faith in humanity'. Since this is the case, it is also about persons.

### **2.2.2. Institution-based Trust**

This second type of trust comes from the sociology tradition and means that people can rely on others because structures, situations, or roles exist (Baier, 1986). People confuse between institutional-based trust and system trust. Although both types of trust focus on an impersonal object, they refer to different things. Institutional-based trust refers to institutions as sources of trust, whereas system trust is trust or confidence in an abstract system (Kadefors, 2003).

Zucker (1986) traced the history of regulations and institutions in America in which people trusted each other at work due to laws imposed by government as protective structures that prevent people from harming each other's because of their recognition of banishment if they do so (McKnight et al., 2001). Results revealed that,



institution-based trust focuses on an impersonal object with believes in those protective structures, not the people involved (Zucker, 1986). We include this type of trust to our review, because we are studying trust between employees and managers in an educational institution. Although conceptually distinct, both of institutional and interpersonal trust interact together in a way that the former may enhance the perception of security and safety in a society and consequently flow over into the latter (Steinhardt, 2012; Jingjing et al., 2017). Our focus trust, however, is grounded in the conceptualization of interpersonal, not institutional trust. One of the interesting findings of McKnight et al. is that institution-based trust affects interpersonal trust by making the trustor feel more comfortable about trusting others in the situation (McKnight et al., 2000). As a result, we see it important to refer to the institutional-based trust in our review of trust types.

### **2.2.3. Interpersonal Trust**

Interpersonal-based trust received a high degree of attention by management scholars for some time. In the literature we could find two different dimensions of interpersonal trust: cognitive and affective. The following will be an illustration of each dimension in more details.

#### **2.2.3.1. Affect-based Trust**

The first category in interpersonal trust is Affect-based trust and also well known as "identity-based trust". Affect-based trust or identity-based trust exists in the feelings and emotions exhibited towards human beings (Lewis et al. 1985). For example, individuals express feelings (i.e., care, concern etc.) for others and believe that those feelings will be reciprocated in return (Rempel et al., 1985). Therefore, emotional linkages between individuals is essential for affect-based trust to exist (McAllister, 1995).

Findings from literature indicate that personally chosen behaviors such as expressing care and concern, away from self-interests, are crucial for affect-based trust to develop (McAllister, 1995; Clark et al., 1979; Clark et al., 1986; Rempel et al., 1985). Such behavior fits well with the description of organizational citizenship behavior (OCB; Smith et al., 1983).

According to McAllister, a violation in affect-based creates a serious level of emotional dilemma to all parties in the trust relationship (McAllister, 1995), including paradoxically the violators themselves (Lewis & Wiegert, 1985).

#### **2.2.3.2. Cognition-based Trust**

This second category of interpersonal trust, is "more superficial and less special" than the affect-based trust demonstrated above. In interpersonal cognitive-based trust "we choose whom we will trust in which respects and under what circumstances, and we base the choice on what we take to be 'good reasons,' constituting evidence of trustworthiness" (Lewis & Wiegert, 1985: 970). Competence and responsibility are crucial ingredients in cognition-based trust in which the trustor derives evidence of trustworthiness (McAllister, 1995). The following section will be seized to talk about the different components of trust existing in the related literature.

### **2.3. Definitions of Trust**

In the current study, we investigate the impact of culture on trust between employees and their direct managers at work. This investigation will be conducted at the individual level. As such, the different definitions of trust made by different organizational behavior scholars at the individual level of analysis are demonstrated in a chronological order as shown in (Table 2.1.) below. As reported in Tschannen-Moran & Hoy (2000) trust at the individual level has been defined as the following:

**Table 2.1. Definitions of trust at the individual level**

<b>No.</b>	<b>Definition of Trust</b>	<b>Adopted from</b>
<b>1.</b>	"An expectation by an individual in the occurrence of an event such that that expectation leads to behavior which the individual perceived would have greater negative consequences if the expectation was not confirmed than positive consequences if it was confirmed"	Deutsch, 1958,p. 266
<b>2.</b>	"An expectancy held by an individual or a group that the word, promise, verbal or written statement of another individual or group can be relied upon".	Rotter, 1967, p. 651

<b>Table 2.1. (continued)</b>		
<b>No.</b>	<b>Definition of Trust</b>	<b>Adopted from</b>
<b>3.</b>	“Actions that increase one's vulnerability to another whose behavior is not under one's control in a situation in which the penalty (disutility) one suffers if the other abuses that vulnerability is greater than the benefits (utility) one gains if the other does not abuse that vulnerability”.	Zand, 1971, p.230
<b>4.</b>	“Placing of a person's outcomes under the partial or complete control of another, with the expectation that the other will respond so as to maximize goal attainment or minimize negative outcomes”.	Ellison & Firestone, 1974, p. 655
<b>5.</b>	“An expectancy held by an individual that the behavior of another person or a group will be altruistic and personally beneficial”.	Frost, Stimpson, & Maughan, 1978, p. 103
<b>6.</b>	“The reliance on other's competence and willingness to look after, rather than harm, things one cares about which are entrusted to their care. And the accepted vulnerability to another's possible but not expected ill will toward one”.	Baier, 1986, pp. 259, 236
<b>7.</b>	“A particular level of the subjective probability with which an agent assesses that another agent will perform a particular action ... When we say that we trust someone or that someone is trustworthy, we implicitly mean that the probability that he will perform an action that is beneficial or at least not detrimental to us is high enough for us to consider engaging in some form of cooperation with him”.	Gambetta, 1988, p. 217
<b>8.</b>	“The willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party”.	Mayer, Davis, & Schorman, 1995, p. 712
<b>9.</b>	“One's party's willingness to be vulnerable to another party based on the belief that the latter party is competent, reliable, open, and concerned”.	Mishra, 1996, p. 265
<b>10.</b>	“A psychological state compromising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another”.	Rousseau, Sitkin, Burt, & Carmerer, 1998, p. 395
<b>11.</b>	““A”'s expectation that “B” can be relied on to behave in a benevolent manner”.	Chua,  Ingram, & Morris, 2008

## **2.4. Components of trust**

In the relationship between employees and direct managers at work, trust has many components as the following:

### **2.4.1. Benevolence**

Benevolence may be the most common component of trust and it entails that the trustee "wants to do good to the trustor". This desire is not related to a pre-requirement to "help", but voluntary chosen. It is "The confidence that one's well-being, or something one cares about, will be protected and not harmed by the trusted party" (Hoy & Tschannen-Moran, 1999; and Mishra, 1996) and "The extent to which a trustee is believed to want to do good to the trustor, aside from an egocentric profit motive." (Mayer et al., 1995). In the context of a school, teachers trust their principal if they feel that the latter expresses a group of personally chosen behaviors. Rather than role-prescribed that serve to meet legitimate need, and demonstrate interpersonal care and concern. Trust also develops when extra efforts are voluntarily given and reciprocated (Tschannen-Moran et al., 2004,). These efforts, often called "favors", might entail providing support, considering other's needs, desires and interests among others (Tschannen-Moran et al., 2004, p.34). Principals think that by actively meet these efforts, they will make sure that teachers will trust them because they will feel supported.

### **2.4.2. Competence**

Competence is "the ability to perform a task as expected, according to appropriate standards." (Tschannen-Moran et al., 2004). Competence also means the group of skills, abilities and competencies that is needed to get the work done (Mayer et al. 1995). Competence is essential for a trusting relationship. In a school setting, competence means the "assured confidence that deadlines will be met or the work will be of adequate quality for the school" (Tschannen-Moran & Hoy, 2000; Hoy & Tschannen-Moran, 2003; Hoy & Tschannen-Moran, 1999).

### **2.4.3. Integrity**

Integrity is also important for trust to exist and perceived whenever the trustee adheres to a set of acceptable principals (Mayer et al. 1995). Integrity has been included as an integral component of trust by a number of theorists. For example, Mayer et al. (1995) included integrity in their model as one of the three antecedents of trust (e.g., ability, benevolent and integrity). Likewise, Butler (1991) include integrity as one of the conditions that leads to trust. All these efforts entails that the inclusion of integrity as a component of trust in our review is in harmony with previous literature. Integrity also entails a very close match between the trustee's words and deeds (Simons, 2002). In the context of schooling, integrity has significant relationship to modeling. If teachers feel that all is said is done, actions must be understood as advancing the best interests of the trustor in mind (Handford et. al., 2013; Bryk & Schneider, 2002). As such, staff sometimes is found to be hyper-analytical of what the leader say and couple this with intent watchfulness of the leader's actions, often noting small details of behavior. In a nutshell, trustee would not be regarded as integrate, if he/she did not adhere to a set of acceptable principals.

### **2.4.4. Openness**

Openness draws many elements together. A definition that encompasses all elements of openness is the extent to which one makes himself vulnerable to the actions and attitudes of the other through "Sharing important information, delegating, sharing decision making, and sharing power." (Tschannen-Moran et al., 2004, p.34). Openness in information is the extent to which appropriate information (e.g., facts, alternatives, judgment, intentions, and feeling) is disclosed. It happens when individuals make themselves unguarded with the information they share with others (Butler & Cantrell, 1984; Mishra, 1996). Such openness signals a kind of mutual trust, a belief that the information shared will be protected and the individual will not be harmed by his/her statements and the other can feel the same belief in return. Such information sharing indicates mutual trust: an assurance that the information shared will be kept confidential and only between the parties involved (Weyer, 2019). However, openness of control is one's acceptance to be dependent on the other based on the confidence of the reliability of the others and delegation of important tasks to them. Gillespie (2003) argued that

individuals do feel that they are trusted whenever an upper authority in the vertical chain share and delegate important tasks them.

#### **2.4.5. Reliability**

Reliability, dependability, consistency or predictability are all terms used interchangeably in the literature and seen as important aspects of trust. Tschannen-Moran defined reliability as "having consistency, being dependable, demonstrating commitment, having dedication, being diligent" (Tschannen-Moran et al., 2004, p. 34). Reliability merges both of predictability and benevolence together. This means that a sort of positive association needs to be connected to the behaviors that enact reliability, predictability, consistency or any similar terms. In a situation of interdependence, if something is needed from someone, there is a perception of certainty that one's needs will be met (e.g., when teachers count on their school principal to supply them with the materials they want). When this happens, teachers don't have to invest energy worrying about whether their principal will act accordingly and thereby leads to trust.

#### **2.4.6. Fairness**

Fairness, also referred to as justice, is identified as an important antecedent of trust by many scholars. To name a few Lapidot et al., identified fairness as a sub-component of integrity trust and found that this broad category compromised 33.7 % in relation to trusting behaviors in leaders (Lapidot et. al., 2007, p.24). In the same vein, Wasti et al., identified fairness as an antecedent of integrity trust and defined it as "Being fair, objective, protective of everybody's rights and refrains from exploiting others." (Wasti et. al., 2011). Moreover, Hoy et al., in the relationship between parents and educators, included fairness as part of benevolent trust and argued that parents trust educators to take care of their children are confident that their child will be treated fairly (Hoy et al., 2003). Dirks et al. argued that trust in leaders is affected by the perception of fairness in the leader (Dirks et al., 2002). A leader who is just and treats all employees in the same way carry these attributes from the organizational practices and decisions that is taken at the work place, because these practices are seen as a sign of a personal characteristic of the leader and likely have an impact on the nature of the relationship (Dirks and Ferrin, 2002, p 614). In the context of schooling, fairness in

assessment is strongly related to supervisor trustworthiness. Mayer and Davis (1999) show that trust in management can be upgraded by evaluating employees based on a fair performance appraisal system.

#### **2.4.7. Honesty**

Honesty is defined as "having integrity, telling the truth, keeping promises, honoring agreement, having authenticity, accepting responsibility, avoiding manipulation, being real, being true to oneself" (Tschannen-Moran et al., 2004, p.34). Faculty trust in schools has long been related to authenticity in both principal and teacher behaviors (Tschannen-Moran & Hoy, 2000, Tschannen-Moran & Hoy, 1998). Mishra argued that demonstrating honesty to a certain level is one of the preconditions of trust (Mishra, 1996). Moreover, Rotter (1967) defined trust as "the expectancy that the word, promise, verbal or written statements of another individual or group can be relied upon." (p. 651). In the context of schooling, principals are seen truthful when their statement confirm to what really happens, and when commitments made about future actions are kept.

#### **2.4.8. Respect**

Respect, also referred to as modesty, and involves the recognition of the important role every person plays in his/her social interaction with all parties involved in an activity (Handford et. al., 2013). Wasti et al. (2011) includes modesty as an antecedent of trust in the benevolent component and defined it as treating subordinates with respect and not humiliating them as a result of their below status. The definition of respect is closely related to fairness. As stated in Handford et. al. (2013), "Leaders may not need to relinquish control over decision quality to gain commitment and subsequent cooperation; they merely have to treat people fairly and with respect" (Korsgaard et al., 1995, p.77).

Although all of these facets of trust are important, their relative weight will depend on the nature of the interdependence and a willingness to be vulnerable in the relationship (Tschannen-Moran & Hoy 2000). For example, we rely on the competence of a surgeon as our priority concern, however we rely on the honesty of an accountant as our key concern and in the case of the latter honesty is just as important as

competence. As such, all aspects of trust demonstrated above seem to carry significant importance; that is, benevolence, competence, integrity, openness, reliability, fairness, honesty and respect. All of these facets are considered as important aspects of trust relations in the context of schools. In order to have a deep understanding of what trust really means, we need to dig deeply into each facet. A more complete comprehension of trust requires a depth understanding of each facet (Tschannen-Moran & Hoy 2000). Hence, we explored the key elements of trust in a school setting, we will talk about the different definitions of trust existing in the literature in the part that follows.

## **2.5. Trust defined in this study**

In the current study, we assume trust to exist in the relationship between teachers and school principals working at schools in Palestine. And we study trust in the relationship between the two parties in this dyadic exchange within the framework of Leader Member Exchange Theory (LMX) which focuses on the quality of the working relationship between leaders and followers. Specifically, we want to provide insights for managers, in their social interactions with other employees at work, into examined attributes that have the power to explain how to maintain trust and consequently a high quality relationship with individuals and employees in the context of schooling in Palestine. To clarify, there are a group of leadership practices that leaders should focus on in their interactions with other employees for fostering a higher quality relationship at work. We argue that leadership practices matter for building trust and thereby it is the responsibility of management to foster trust by enacting the organizational context for social exchanges with all subordinates. Findings from our qualitative analysis and our review of trust literature revealed that in the principal – teacher dyadic relationship in Palestine, teachers choose whether to trust their principals or not based on what they take to be 'good reasons' to trust. In this particular relationship, trust consists of many components.

In the relationship between teachers and school principals in Palestine, benevolence means that someone will not exploit “one's vulnerability. It also means confidence that the information shared will not be exploited. Such information sharing is a sign of mutual trust, a faith that the individual will be protected and the information shared will not be misused and the trustee can hold the same belief in return. Individuals being cautious with regard to the information they have, to the extent that



they are unwilling to share it with others, prompt feelings of suspicion towards what they have and why (Tschannen-Moran & Hoy 2000).

Competence is also important for the formation of trust between the parties. In the relationship between teachers and school principals, competence means being capable to perform as expected and according to standards appropriate to the task at hand. In the context of schools, teachers are dependent on the competence of their principals if the former view the latter as having the group of skills, knowledge, experience, decision making, and success for task accomplishments. If the principal lacks the knowledge, skills and experience of the job related tasks, and can't adequately communicate them, then the teachers' trust in their principals may be limited.

Fairness also appears as another component of trust in the teacher-principal relationship. Fairness means trustee is just, objective, and treats everyone in the same way. For example, teachers perceive that fairness in assessment is strongly associated with beliefs about supervisor trustworthiness.

From the above findings, we argue that in the context of schools in Palestine, interpersonal trust between teachers and school principals has three distinct components namely: Benevolence, Competence & Fairness. These insights into trustor's perceptions help identify how trust arises in the minds of employees working in schools and suggest that managers can have considerable impact on building trust and.

Based on all above, trust in the current study is defined as: *“one-party's willingness to be vulnerable to another party based on the confidence that the latter party is competent, benevolent and fair”*. (Schoorman et al. 1996; Hoy & Tschannen-Moran 2003; Gillespie 2003; Ovaice 2001). In the next chapter the hypotheses of the study are outlined with relevant support from literature.

## **CHAPTER 3**

### **3. HYPOTHESES**

The notion of culture, and the meaning of the term, has been a matter for much debate for many years. There are over 160 different definitions identified by Kroeber and Kluckhohn (1952) in their study written more than 60 years ago. In order to gain a better understanding of culture, and in order to find a mean of defining the various aspects of culture, psychologists and researchers have classified multiple dimensions. The dimensions are, in turn, a mean of determining an individual's culture or of assigning a culture to an individual or groups of individuals.

Triandis (1982) found at least 13 different papers in which a variety of authors presented various dimensions which could be used to classify individuals into specific cultural categories. However, arguably the most popular publication on the issue of national cultures is the book "Cultures Consequences" by Geert Hofstede published in (2001). To demonstrate, Hofstede (1980) studied IBM employees across the world and established four primary cultural dimensions which allowed him to differentiate between cultures. These are, individualism versus collectivism, large versus small power distance, strong versus weak uncertainty avoidance, and masculinity versus femininity. According to Hofstede culture is: "the collective programming of the mind which distinguishes the members of one group from another" (Hofstede, 1984).

More recently, Doney et al. (1998) proposed a conceptual framework in which Hofstede's (1980) four cultural dimensions (individualism versus collectivism, power distance, uncertainty avoidance and masculinity vs. femininity) are theorized to influence trust.

Johnson and Cullen (2002) provided a general framework that describes how basis of trust that are embedded in a culture may influence the basis of trust

between individuals who are culturally oriented. Further, scholars argued that “Culture provides insights into how to be a person in the world, what makes for a good life, how to interact with others, and which aspects of situations require more attention and processing capacity” (Dietz et al., 2010). It is the source of "script for social interaction (that) implicitly guide everyday behavior" (Dietz et al., 2010; Gibson et al. 2009). Also, culture determines in part, how we think and what we do (Tinsley, 1998), including what we perceive as fundamental to trust and what we view as trustworthy in the eyes of others and ourselves (Zaheer and Zaheer, 2006).

Hofstede (1980), in his study of national cultural differences between countries included seven Arab countries: Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, and the United Arab Emirates and referred to as the "Arab Countries" group. According to Hofstede, these Arab countries are characterized as collectivists with a high power distance culture, high level of uncertainty avoidance and a significant male domination characterized by masculinity and sharp gender differences.

House et al. (2002) conducted an extensive investigation to Hofstede (1980) in 61 nations called the GLOBE project. They classified countries into ten clusters based on similarities and differences concerning societal values and beliefs. The Arabic cluster, consisting of Egypt, Morocco, Turkey, Kuwait and Qatar. The clustering of countries is useful for forming comparison in the current study. More specifically, it is expected that countries located in the region and share the same characteristic (e.g., same socio-economic situation, same religion, same language etc.) will be more similar regarding their cultural values compared to countries from other regions.

Kabasakal & Bodur (2002) conducted a multi-category ANOVA analysis to understand how societal values in the Arabic Cluster compare to cultures of other nine clusters of GLOBE. Results show that the Arabic cluster scores significantly high in terms of in-group collectivism and institutional collectivism. These two dimensions of culture parallel Hofstede's (1980) collectivism dimension of culture. In addition, societies in the Arabic cluster seem to prefer lower levels of gender egalitarianism and assertiveness which means high masculinity and sharp gender distinction. Furthermore, the Arabic cluster is distinct from other clusters in GLOBE by a strong desire for reduced uncertainty, increased future orientation, and higher power distance and consequently parallel the findings related uncertainty avoidance, long term vs. short

term orientation and power distance dimensions of Hofstede (1980) & Hofstede & Bond (1988).

We argue that Palestine is one of the Arab countries that belongs to the Arab regime and typically affected by the culture of the region. For example, Palestinians have many commonalities with the Arab countries in their societal norms and practices that derive from their religious, economic, social, political, and historical characteristics. These attributes create a common culture in the region that differentiates them from societies residing in other parts of the world. As a result, we argue that Palestine shares the Arab countries the same cultural values as an Arab country located in the Middle East and affected by the culture of the region, and consequently have a high collectivist culture, high power distance orientation, a strong desire for reduced uncertainty, increased future orientation, and a significant high score in the masculinity dimension of culture. Jaber (2015), analyzed the Palestinian culture using Hofstede's framework of culture and confirmed this argument.

Since we focus on understanding the effect of individual cultural values on trust in an organizational setting, we follow the steps of previous researchers who are leaders in the field and define and operationalize Hofstede's cultural values at the individual level of analysis at the organizational setting (Dorfman & Howell, 1988; Yoo et al., 2011; Farh et al., 2007). Our treatment of Hofstede's cultural dimensions is narrower than what he intended, yet it goes with the stream of previous research in management (Farh et al., 2007), where these cultural dimensions have been studied at the individual level in a workplace frame of reference (Dorfman et al., 1988, Maznevski et al., 2002; Farh et al., 2007; Yoo et al., 2011).

In the current study, we investigate the impact of four of Hofstede's, cultural dimensions on trust. More specifically, we are interested to study the impact of all of collectivism, power distance, uncertainty avoidance, and masculinity on trust. In the following part, we talk about each relationship in separate based on our review of related literature.

### **3.1. Collectivism and Trust**

The Collectivism dimension refers to the degree of interdependence between individuals. It relates to how people see the others in relation to the self in terms of "I" or "We". The argument is that collectivists have more interdependent and

nurture relationships with care more than individualists (Triandis, 1989, 1995; Chen et al. 1998; Hofstede, 1980). The collectivist dimension appears to be the most significant difference between cultures (Triandis, 2001). It is possibly the most measured of the dimensions and the dominant dimension when featured in reviews and additional work completed after "Cultures Consequences".

In the relationship between collectivist and trust, a common theme between scholars implies that trust is high in collectivist cultures who are more interdependent and nurture relationships with care more than individualists (Triandis, 1989, 1995; Chen et al. 1998; Hofstede, 1980). The argument among these scholars is that collectivists are less dependent as they emphasize relationship building and put more care on them. This indicates a positive relationship between collectivism and trust which means the higher the level of collectivism, the more likely that trust will exist.

For integrating collectivism with trust, Doney et al. (1998) proposed some propositions in the relationship between Hofstede's collectivism dimension and trust demonstrating how collectivism as a cultural value is related to a group of trust building processes presented in the literature. For example, they proposed that in collectivist cultures, trust is more dependent on prediction –( i.e. based on confidence that the target behavior can be predicted), intentionality –(i.e. based on an assessment of the target's motives) and transference –( i.e. based on third party or proof sources from which trust is transferred to a target).

All the above propositions are needed to be tested to give a profound evidence of the relationship between collectivism cultural value and trust. This study is an attempt to study the impact of Hofstede's collectivism as a cultural value on trust in the relationship between teachers and school principals in Palestine. And we study the relationship between collectivism and trust within the framework of Leader-Member Exchange Theory (LMX) which focuses on the quality of relationships at work. Specifically, we want to understand if collectivism orientation of subordinates modifies the LMX relationship. It is argued that subordinates with collectivist cultural orientation show a higher willingness to maintain high quality relationship compared to subordinates with individualist cultural orientation due to their perception of the benevolent practices of their superiors which signals a positive relationship to exist between superiors and subordinates at work in collectivist societies (Triandis, 1989, 1995; Chen et al. 1998; Hofstede, 1980). We believe that this type of argument has to be analyzed further as part of this study. And based on the above findings, we expect a

positive relationship to exist between collectivism and trust in that the higher an employee in collectivism, the more likely he/she will trust in his/her direct manager at work. Therefore, we posit the following hypothesis:

**HYPOTHESIS 1: *There is a positive relationship between collectivism and trust.***

Moreover, Buchan argued that research from cross-cultural psychology entails that both the nature of group formation (in the sense of similarity and belongingness to a group) and of in-group favoritism are likely to differ across cultures, and more particularly, across individuals with a collectivist vs. individualists mind sets (Buchan, 2009). Within collectivist cultures, groups are “few, more permanent, and are formed on the basis of shared personal characteristics” such as family members, village, or clan. Among individualist cultures, by contrast, groups are “plentiful, temporary and flexible, and are based on the common interests of members” (Buchan, 2009; Triandis, 1989).

Further, findings from the literature revealed that certain aspects of societal culture may influence the general tendency for organizations to be trusting (Huff et al., 2003). Yamagishi, provides insights to the question of why organizations from collectivist cultures may have lower levels of trust towards out-group members? For example, individuals from collectivists’ cultures are oriented to have less trusting attitudes to the out-group members compared to the in-group ones. Thereby, it is considered difficult for individuals from collectivist cultures to develop trusting relationships with external partners (Huff et al., 2003; Yamagishi, 1998).

In addition to what is mentioned above, Ferrin et al. (2010), studied trust differences across national-societal cultures and found that Americans proceed Japanese in generalized trust. They argued that strong in-group favoritism and family belonging existed in collectivist cultures, as in Japan, creates a difficulty to develop trust beyond the scope of their in-group (Yamagishi and Yamagishi, 1994 & Fukuyama, 1995). Consequently, generalized trust is higher in individualists cultures compared to collectivists (Huff & Kelly, 2003).

Also arguments in the literature indicate that collectivisit cultutes rely on group memberships for developing trust as people share the same norms and values and hold collective interests and beliefs (Hofstede et al., 1984) and that the perception

of in-group-out-group biases between individuals influences the formation of trust between them and thereby at the core of trust foundation process (Yamagishi et al., 1994; Yamagishi, 1998a,b; Fukuyama, 1996; Triandis et al. 1988; Yamagishi and Yamagishi, 1994; Fukuyama, 1995; Huff and Kelley 2003). Thus, trust is consequently higher for those in-group members as opposed to members of an out-group (Hofstede, 1991).

Here, it can be inferred from the above arguments that some scholars argue that certain aspects of collectivists' cultures could inhibit trust formation (Yamagishi, 1998; Yamagishi et al., 1994). Leader-Member Exchange Theory (LMX) is used to examine this relationship carefully. Based on LMX theory, leaders don't treat all employees in the same way as they create in-group and out-group, and subordinates with in-group status are perceived as trustworthy. We believe that this nature of argument has to be analyzed further as part of this study.

Also, apart from the literature findings, our qualitative analysis revealed that the dyadic relationship between teachers and school principals in the state secondary school in Palestine provides support for the in-group favoritism as a moderator between collectivism and trust and we predict a stronger relationship between collectivism and trust when adding in-group favoritism as a moderator between the two variables in that the higher the in-group favoritism, the stronger the positive relationship between collectivism and trust (Yamagishi et al., 1994, Fukuyama, 1995 & Huff et al., 2003). Therefore, we posit the following hypothesis:

**HYPOTHESIS 1a:** *The higher the in-group favoritism, the stronger the positive relationship between collectivism and trust.*

### **3.2. Power Distance and Trust**

The second dimension of Hofstede's framework of culture is power distance. This dimension refers to the tendency to accept hierarchy in a relationship. Literature reveals that in high power distance societies, people accept hierarchy in their relationships and accept that power will be translated into visible differences in status Hofstede (1980).

Along the management literature tradition, trust and control has long been conceptualized as opposing alternatives. Within studies of work and organization, for

example, trust has commonly been recognized as a feature of systems that postulates an alternative to Taylorist and Fordist systems of control (Fox 1974; Ritzer 1993; Hirst et al., 1991).

In all cultures, models of behavior are carried out over from one domain of life to the other (Hofstede, 1980). Reflecting this to the organizations, the same pattern is expected to appear in the relationship between superiors and their subordinates. Superiors in countries high in power distance exercise autocratic or paternalistic leadership and hardly invite employees in a lower status to take a decision with them (Smith et al. 2002) which indicates a lower quality exchange. On the other hand, superiors in countries low in power distance exercise participative/democratic styles of leadership and expect employees from a lower status/position to freely express their opinions over a decision (Botero et al. 2009). As a result, employees in low power distance countries are fortunate enough to develop better relationships with superiors than their counterparts in high power distance countries, who presume a safe distance from superiors to be appropriate which indicates a higher quality exchange.

Another thing is that, previous research on management trust has found out that it has long been related to empowerment (e.g., McCauley et al., 1992), autonomy (e.g., Hart et al., 1986), feedback (e.g., Ilgen et al., 1979), supervisory supportiveness (e.g., Roberts et al., 1974), and communication (e.g., Roberts et al., 1974 a, b). These attributes could be reflected in low power distance organizations.

For integrating power distance with trust, Doney et al. (1998) proposed some prepositions in the relationship between Hofstede's power distance dimension and trust demonstrating how high perception of power distance as a cultural value is related to three of trust building processes presented in the literature. For example, they proposed that in high power distance cultures, trust is more likely to form through a calculative —( i.e. based on the cost versus rewards of a target acting in an untrustworthy manner) prediction —( i.e. based on confidence that the target behavior can be predicted), and capability —( i.e. based on an assessment of the target's ability) processes.

Ji et al. (2015) empirically investigated the relationship between power distance and two types of trust namely cognitive based trust and affective based trust, using a large sample of subordinates and supervisors working in different types of firms including telecommunications, electronics, real estate, manufacturing, and service. Results revealed that power distance orientation is negatively associated with cognitive-



based trust and affect-based trust.

In similar attempts, Islamoğlu et al. (2005) investigated the relationship between power distance and trust using a sample of professional employees who were working regularly in an office environment of different corporations in Turkey including service, manufacturing and education. Findings reveal that power distance has significant negative effect on total organizational trust and a significant negative effect on trust towards immediate supervisor. As power distance increases, total organizational trust and trust towards immediate supervisor decreases.

This study is an attempt to investigate the impact of Hofstede's power distance as a cultural value on trust in the relationship between teachers and school principals in Palestine. And we study the relationship between power distance and trust within the framework of Leader-Member Exchange Theory (LMX) which focuses on the quality of relationships at work. Specifically, we want to understand if power distance orientation of subordinates modifies the LMX relationship. It is argued that subordinates with high power distance cultural orientation are hesitant to maintain high quality relationship compared to subordinates with lower power distance cultural orientation due to their perception of the power distance gap between them and their superiors at work (Ji et al., 2015 & Islamoğlu et al., 2005). We believe that this type of argument has to be analyzed further as part of this study. And all the above findings provide us with a profound evidence of the negative relationship between power distance and trust in that the higher an employee in power distance, the less likely he/she will trust in his/her direct manager. Therefore, we posit the following hypothesis:

**HYPOTHESIS 2: *There is a negative relationship between power distance and trust.***

### **3.3.Uncertainty Avoidance and Trust**

The third dimension of Hofstede's framework of culture is the uncertainty avoidance dimension. This dimension refers to the degree to which individuals feel unrelaxed with deviant ideas which generates an uncomfortable status of uncertainty. In the current study, we attempts to test the relationship between uncertainty avoidance and trust. We ask the question that if trust is the willingness to take risk in a relationship, then how does uncertainty avoidance as a cultural value affects trust. We

believe that much work has to be done to address this question. The current study is an attempt to further our understanding on the relationship between uncertainty avoidance and trust.

For integrating uncertainty avoidance with trust, Doney et al. (1998) showed that Hofstede's uncertainty avoidance dimension of culture is related to four of trust building processes presented in the literature. To demonstrate, they proposed that individuals in high uncertainty avoidance cultures are more likely to form trust via a prediction process – (i.e. based on confidence that the target behavior can be predicted), intentionality process, – (i.e. based on an assessment of the target's motives), capability process – (i.e. based on an assessment of the target's ability) and transference process – (i.e. based on third party).

Further, Hwang Yujong (2009) empirically investigated the relationship between uncertainty avoidance and three dimensions of online trust (integrity, benevolence, and ability) of undergraduate students. Results of the data analysis revealed that uncertainty avoidance positively influences the benevolence and ability dimensions of trust respectively. In the same vein, Ferrin et al., (2010) reviewed the literature of trust differences across national–societal cultures to understand the role of risk taking in trust building (Cook et al., 2005). Findings reveal that in high uncertainty avoidance cultures, like Japan, people show a higher willingness to trust. The author concluded that risk taking is a critical element of trust building for the Japanese. They explained the results by the high uncertainty avoidance exhibited in the Japanese culture. And concluded that in high uncertainty avoidance cultures, individuals are more willing to put trust in their partners which signals a positive relationship between the two variables.

This current study is an attempt to understand the impact of Hofstede's uncertainty avoidance as a cultural value on trust in the relationship between teachers and school principals in Palestine. And we study the relationship between uncertainty avoidance and trust within the framework of Leader-Member Exchange Theory (LMX) which focuses on the quality of relationships at work. Specifically, we want to understand if uncertainty avoidance orientation of subordinates modifies the LMX relationship. It is argued that subordinates with high uncertainty avoidance cultural orientation show a higher willingness to maintain high quality relationship and thereby high trust compared to subordinates with low uncertainty avoidance cultural orientation due to their perception of the benevolent and capability practices of their superiors

which signals a positive relationship to exist between superiors and subordinates at work (Hwang Yujong, 2009 & Cook et al., 2005). We believe that this type of argument has to be analyzed further as part of this study. And based on all above, we see that the uncertainty avoidance dimension as a predictor of trust in relationships and we expect a positive relationship to exist between uncertainty avoidance and trust in that the higher an employee in uncertainty avoidance, the more likely he/she will trust in his/her direct manager. Therefore, we posit the following hypothesis:

**HYPOTHESIS 3: *There is a positive relationship between uncertainty avoidance and trust.***

### **3.4. Masculinity and Trust**

The fourth dimension of Hofstede's framework of culture is the Masculinity. According to Hofstede (2001), masculine cultures respect achievement, success and rigidity. As such, masculinity is associated with a "performance society". As far as we know, there is no empirical studies in the relationship between Masculinity and trust. However the literature refers to some arguments and theoretical linkages.

For example, in their model, Schoorman et al. (2007) argued that culture can affect the perception of ability, benevolence, and integrity and the importance given to each of these variables. For example, they argued that "more action-oriented, competitive, performance-oriented cultures—what Hofstede has called "masculine" cultures—tend to place a higher value on the ability component of trust" (Schoorman et al., 2007).

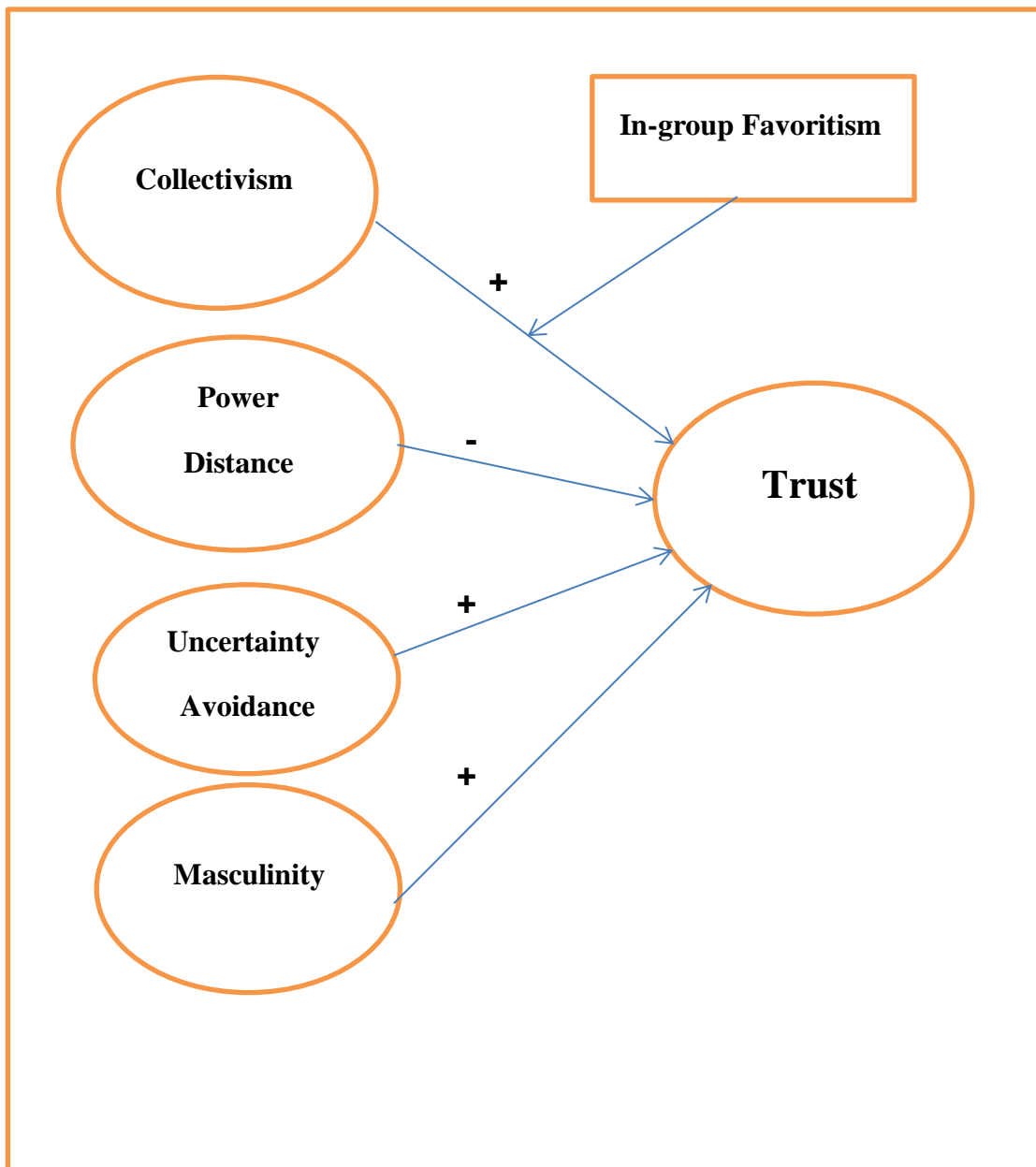
In addition, Ferrin et al. (2010) studied trust differences across national–societal cultures and found some prepositions in the literature in the relationship between masculinity and trust. To demonstrate, scholars proposed that in high masculine societies, individuals trust each other based on calculative processes – (i.e. based on perception of rewards vs. costs of a target actor) and on capability processes – (i.e. based on the assessment of the target's ability) (Doney et al., 1998).

The current study aims at investigating the impact of Hofstede's masculinity cultural value on trust in the relationship between teachers and school principals in Palestine. And we study the relationship between masculinity and trust within the framework of Leader-Member Exchange Theory (LMX) which focuses on the quality

of relationships at work. Specifically, we want to understand if masculinity orientation of subordinates modifies the LMX relationship. It is argued that subordinates with high masculinity cultural orientation show a higher willingness to maintain high quality relationship compared to subordinates with low masculinity cultural orientation due to their perception of the capability practices of their superiors which signals a positive relationship to exist between superiors and subordinates at work in high masculine societies (Schoorman et al., 2007 & Doney et al., 1998). We believe that this type of argument has to be analyzed further as part of this study. And based on all above, we argue that there is a relationship between masculinity and trust and we expect this relationship to be positive in that the higher an employee in masculinity, the more likely that he/she will trust in his direct manager at work. Therefore, we posit the following hypothesis:

**HYPOTHESIS 4: *There is a positive relationship between masculinity and trust.***

The hypothesized model of culture-trust relationships is shown in (Figure 3.1.) below. These hypotheses will be tested on the teacher-principal relationship in Palestine based on a sample of English teachers working at secondary schools in the Gaza Strip. In the next section the research context is outlined with emphasis on the current condition of educational institutions in Palestine in general, especially the secondary schools in the Gaza Strip under the supervision of state authority.



**Figure 3.1. Hypothetical model of the relationship between Hofstede's (1980) four national cultural dimensions and trust.**

## **CHAPTER 4**

### **4. THE RESEARCH CONTEXT**

In the current study, we investigate the relationship between teachers' cultural values and their trust in their principals in state secondary schools in Palestine. Educational researchers found that trust at schools is essential in facilitating cooperation (Deutsch, 1958), in group cohesiveness (Zand, 1971), in developing open school cultures (Hoffman et al., 1994), in school leadership (Sergiovaanni, 1992), in student achievement (Hoy, 2002) and in increasing the quality of schooling (Hoy & Sabo, 1998). In sum, if teachers are unable to put trust in their school principals, the quality of the interpersonal relationships and resultantly the efficiency and effectiveness of schools is assumed to be negatively affected. In addition, as widely agreed, school leadership is contingent upon the context in which it operates. For example, Bossert et al. (1982) maintained that successful school principals must adapt to their contexts as they endeavor to mold the internal process of schools to their own ends. We argue that schools operating in a specific culture, cannot skip the influence of that culture. Consequently, we want to know how trust between teachers and school principals who work at government secondary schools in Palestine is affected by specific cultural values.

#### **4.1. Brief History of Education in Palestine**

Researchers report that tracing the historical background of Palestine is important for understanding the current Palestinian educational context (Al-Haj, 1995; Mar'i, 1978; & Tibawi, 1956). In this part, we explore how major historical periods have affected the Palestinian Arab education.

During the nineteenth and early part of the twentieth century, education in the Palestinian Territories (e.g., Gaza & West Bank) was under the control of the

Turkish Ottoman Empire between 1516 and 1917. After the Ottoman Era which lasted until 1917, education in Palestine was controlled by Great Britain until 1946.

Following the 1948 war, schools in the West Bank and the Gaza Strip were administered by Jordan and Egypt respectively. In 1967, the Israeli occupation authorities took over the functions of the education ministries of Egypt and Jordan. However, the Jordanian and Egyptian curriculums were used in the West Bank and the Gaza Strip areas respectively which failed to reflect the concerns or national aspirations.

In 1994, after peace negotiations between Israel and the Palestinians, the newly created Palestinian Ministries of Education and Higher Education took over educational responsibility from the Israeli military administration. Since then, responsibility for the education system in the West Bank and Gaza Strip was transferred to the Palestinian Authority (PA). The Ministry of Education consequently has responsibility for the entire education sector, including state, private and UNRWA schools. Its responsibility covers all levels of Education from kindergarten to higher education and all streams (e.g., general, vocational and technical). This was the Palestinians first real opportunity to define and control their educational systems.

From the history of the Palestinian education system by Abu-Saad et al. (2006), we can reach to a number of conclusions with respect to understanding the Palestinian educational system throughout the past century until now. We hold the believe that tracing the historical background of education in Palestine is helpful in understanding contemporary educational issues such as the relationships of the people they serve and the Palestinian national identity/cultural heritage as the following:

1. Palestine is a country which has always been associated with historical and political instability. As such, formal public education in Palestine, from its very beginnings, has never been under the control of the Palestinian people, but instead, has been controlled by successive colonial external administrations (Abu-Saad et al. 2006). As such, education in Palestine has passed through critical historical events that contributed to shaping the current educational system. This political instability creates a state filled with tension and affected the quality of the educational system and the people they serve. In a case study conducted by a team of researchers in the occupied Palestinian territory, researchers discovered that relationships at schools tend to be filled with tension, and generally there is no feeling of loyalty as teachers often do overlook the moral mission of teachers' profession (Hilal et al., 2010).

2. Also, as the above history suggests, there is no unified curriculum for the Palestinian people for long. For example, neither the Jordanian curricula used in schools in the West Bank, nor the Egyptian curricula used in the Gaza Strip are sensitive to the Palestinian cultural identity or national heritage. Sanchez-Mazas et al. (2003) and Tajfel (1981) suggest that education is the essential vehicles needed to understand the most appropriate approach to construct and promote national identity. Following these authors, we assume that this lack of relevance has its consequences on the educational system as a whole and on the relationships of the people they serve. At the heart of this cultural and educational context, school principals act as mediators between all parties involved including policy makers, teachers, students and parents, and are, therefore, at the hub of these national values.

#### **4.2.Current Challenges and Problems in the Palestinian Educational Sector**

Throughout the above history, Palestine has been affected by a group of socio-political and cultural factors that contributed to shaping the current educational sector in Palestine. Michaels (2017) and Nasir-Tucktuck et al. (2017) argued that the quality of an educational system is influenced by a group of social, economic, and political factors. Following these authors, we hold the belief that a deeper digging into these factors provide an essential background for understanding the research context under study. As reported by UNESCO (1995), the quality of education in the Palestinian territories is affected by a group of key socio-political and economic challenges and problems as the following:

##### **4.2.1. The Israeli Occupation**

The developing of education in Palestine is a challenge because Palestine is not yet a state and is facing a daily conflict with the Israeli Occupation. Since the beginning of Al-Aqsa Intifada in 2000 and until now, the suffering of the Palestinian education increased as a result of the ongoing and repeated Israeli aggression. As reported by UNESCO (1995), the Israeli aggression affects the lives of Palestinians at schools. Hundreds of students were killed, arrested and injured by the occupation army, which demolished many schools. Not only has the Israeli occupation authorities stopped to this limit, but they established the Apartheid Wall, and prevented the access



of teachers and students to schools safely; thus, this forced them to travel long distances or wait for the Israeli's to allow them to cross the gates that are set up on the wall. All these contributed to the suffering of the quality of education for Palestinians.

#### **4.2.2. School Time Lost During the Intifada**

There have been other factors that have led to problems for the quality of education. For instance, one of them is the loss of school time during the Intifada resulting from frequent school closures. As reported by UNESCO (1995), schools in Gaza and the West Bank suffered tremendously since September 1987 as a result of the Israeli authorities acts which were directed at ending the Intifada. All schools in the West Bank were virtually closed throughout 1988. There were no school closures in Gaza during the first year of Intifada. However, the average school time lost during the first three years ranged from 30-40 percent of the normal school year. The percentage ranged from 15-30 percent during the period from January 1991 until June 1994, when the PA took over the authority in the field of education in the Gaza Strip from the Israelis. As a result, the achievements of the students have deteriorated and standards have fallen to a level that requires compensation education for all grades in the different cycles.

#### **4.2.3. Specialized Facilities and School Utilities**

Also, the learning environment is generally in a poor condition due to the lack of financial resources for maintenance or construction. As reported by UNESCO (1995), schools in the West Bank have been set up in rented buildings which were not constructed for this purpose. Many schools operate on double or triple shifts. Classes are overcrowded with up to 35 students in one classroom allowing each student less than 1m<sup>2</sup> instead of the minimum of 1.5m<sup>2</sup> per student. The teacher/student ratio is about 35 to 45 students per teacher in the Gaza Strip and at 25 to 35 in the West Bank. Public schools are often without any specialized facilities such as science rooms or laboratories, arts and crafts rooms or libraries and also lack science tools and other teaching equipment. Teachers have to rely mainly on the chalkboard since there is very little teaching equipment that could allow teachers to use more creative methods.

#### **4.2.4. The Teaching Staff**

Based on the report conducted by UNESCO (1995), the teaching staff has not had any significant in-service teacher training to improve the competence and update teaching strategies and methods during the past 27 years of occupation. In the same report, it is mentioned that more than 65% of the teachers have the teacher training diploma of two-year duration. The rest only has a first university degree and has not received any additional professional teacher training. Furthermore, there is not enough teaching staff. The teacher/student ratio amounts to an average of twenty eight students per teacher in the West Bank and thirty five in the Gaza Strip. More recently, the average of the Palestinian teachers who work at state secondary schools in Palestine are not sufficiently qualified. This is because the majority of teachers currently working at state secondary schools in the Gaza Strip are unexperienced teachers who are appointed to replace their preceding colleagues after Hamas took over Gaza in 2007, and therefore do not have sufficient knowledge of their subjects. Since then, there has been no significant in-service teacher training to improve and update their knowledge of either subject or teaching methods.

#### **4.2.5. Economic**

Shakhsher Sabri and Abu Dagga, (2006) report that Palestinian teachers working at state schools in Palestine are extremely unsatisfied with their salaries; they do not meet familial needs and don not match the exerted efforts. The study also revealed that male teachers responsible financially for their families were more likely to opt for a change in profession.

From the above discussion about challenges and problems facing the educational sector in Palestine, we can reach to a number of conclusions as the following:

1. Palestine is a country which has always been associated with historical and political instability. These ongoing crises have had an extremely serious impact on all aspect of Palestinian life, including the education sector (Qaimari, 2016). The poor socio-economic and political conditions demonstrated above pose an additional burden on employees working at the educational sector as a whole, which in

turn, impacts the quality of the educational system and thereby the quality of interpersonal relationships between individuals working at schools.

2. Educational researchers argued that beliefs and values are developed from teachers' personal life histories, that capture processes of change, and from cultural socializations, and these play an important role in shaping teachers' practice (Nespor, 1987). In addition, Qaimari (2016) explored Teachers' professional identity in the context of Palestine, and found that Palestinian teachers negotiate multiple conflicting identities through their everyday exposure to the surrounding context which emerges as a result of the historical and cultural meanings that teachers use in constructing their professional identity. By professional identity, contributors to this body of work mean the teachers' sense of self as it is constructed through his/her knowledge, beliefs, values, emotions, judgments and dispositions in experiencing the school context (Beijaard, et al, 2004; Day, et al., 2006; Enyedy et al., 2005; & Helms, 1998). Given the historical and socio-political factors demonstrated above, we assume that the formation of identity happens through the interface between, on the one hand, what people experience in the past, and on the other, in discourses and practices people experience in the present. As such, in order to understand teachers' perception of trust in their principals at schools, it is important to look closely at the social setting of the person and this requires exploring cultural meanings from the personal perspective (Holland, et al., 2011).

#### **4.3.Current Condition in the Palestinian Educational Sector**

Currently, there are 2,998 schools in Palestine. Education is provided by the Palestinian Authority PA, UNRWA and the private sector. According to the latest findings from the school census conducted by the Ministry of Education, and reported in the Education Statistical Yearbook 2017/2018, Ramallah - Palestine, schools are distributed by the supervisory authority as follows: 2 203 are state schools, 370 are UNRWA schools & 425 are private schools. Moreover, the censuses shows that there are 68 351 teachers in schools. The distribution number of teachers based on supervising authorities in Palestine is shown in (Table 4.2) below.

**Table 4.1. Number of teachers working in schools in Palestine**

State	47,908
UNRWA	11,514
Private	8,929

(Source: Education Statistical Yearbook 2017/2018, Ramallah - Palestine).

According to data provided by Annual Statistical Book for General Education in Gaza Governorates (2020 / 2021), there are 149 state secondary schools currently locating in the Gaza Strip. This number has increased rapidly since 1995/1996 until now as shown in (Table 4.3) below.

**Table 4.2. Teachers in the Gaza Strip by supervising authority**

State	11,174
UNRWA	8,941
Private	1,118

(Source: Ministry of Education and Higher Education (2021). Annual Statistical Book for General Education in Gaza governorates 2020/2021, Gaza- Palestine).

In addition, the secondary schools of Gaza under the supervision of the state authority are distributed along the seven districts of the Gaza Strip (i.e., North Gaza, Khan Younis, Rafah, Middle Area, East Gaza, East Khan Younis, & West Gaza). In Gaza region and across these seven districts, the distribution of state secondary schools according to gender is 67 & 77 schools for males and females respectively in addition to another four schools for both gender in some isolated areas. The distribution of secondary state schools of the Gaza Strip according to district and school gender is shown in (Table 4.4.) below.

**Table 4.3. The census of state secondary schools in the Gaza Strip from 1995/1996 until now**

<b>Year</b>	<b>Number of secondary government schools</b>
1995/1996	38
1996/1997	50
1997/1998	58
1998/1999	65
1999/2000	66
2000/2001	64
2001/2002	70
2002/2003	89
2003/2004	102
2004/2005	110
2005/2006	115
2006/2007	122
2007/2008	117
2008/2009	124
2009/2010	132
2010/2011	134
2011/2012	134
2012/2013	138
2013/2014	145
2014/2015	145
2015/2016	138
2016/2017	135
2017/2018	142
2018/2019	147
2019/2020	148
2020/2021	149

(Source: Ministry of Education and Higher Education (2021). Annual Statistical Book for General Education in Gaza governorates 2020/2021, Gaza- Palestine).

**Table 4.4. The distribution of secondary state schools of the Gaza Strip according to district and school gender**

District	Number of secondary schools per district	School gender			Percentage
		Male	Female	Both	
North Gaza	27	13	14	-	18.4 %
West Gaza	25	13	12	-	16.8 %
East Gaza	18	7	10	1	12.2 %
Middle Area	27	10	14	3	18.4 %
Khan Younis	17	8	9	-	11.4 %
East KhanYounis	17	9	8	-	11.4 %
Rafah	17	7	10	-	11.4 %
Total	148	67	77	4	100 %

(Source: Ministry of Education and Higher Education (2021). Annual Statistical Book for General Education in Gaza governorates 2020/2021, Gaza- Palestine).

Moreover, there is a total number of 4 821 teachers who is currently employed and work at state secondary schools in the Gaza Strip based on findings from the Annual Statistical Book for General Education in Gaza governorates 2020/2021. These secondary school teachers are distributed along the seven districts of the Gaza Strip (i.e., North Gaza, Khan Younis, Rafah, Middle Area, East Gaza, East Khan Younis, & West Gaza). The distribution of teachers at state secondary schools in the Gaza Strip according to district is shown in (Table 4.5) below.

**Table 4.5: The distribution of secondary school teachers in the Gaza Strip according to district and gender, 2020/2021**

District	Number of teachers at state secondary schools			Percentage
	Male	Female	Total	
North Gaza	403	464	867	18 %
West Gaza	413	418	831	17.2 %
East Gaza	193	367	560	11.6 %
Middle Area	366	506	872	18.1 %
Khan Younis	303	315	618	12.8 %
East KhanYounis	215	227	442	9.2 %
Rafah	283	348	631	13.1 %
Total	2176	2645	4821	100 %

(Source: Ministry of Education and Higher Education (2021). Annual Statistical Book for General Education in Gaza governorates 2020/2021, Gaza- Palestine).

From the 4 821 teachers demonstrated in the above table (Table 4.4.), there is a total number of 730 teachers who is currently employed and work as English language teachers at the secondary schools in the Gaza Strip based on findings from the Annual Statistical Book for General Education in Gaza Governorates, 2020 / 2021. These English teachers are distributed along the seven districts of the Gaza Strip (i.e., North Gaza, Khan Younis, Rafah, Middle Area, East Gaza, East Khan Younis, & West Gaza). The distribution of English teachers at secondary government schools in the Gaza Strip according to district is shown in (Table 4.6.) below.

**Table 4.6.: The distribution of English language teachers at secondary government schools in the Gaza Strip according to district (Grade 10<sup>th</sup>, 11<sup>th</sup> & 12<sup>th</sup>).**

District	Number of English Language teachers at secondary government schools	Gender		Percentage
		Male	Female	
North Gaza	128	59	69	17.5 %
West Gaza	139	70	69	19 %
East Gaza	103	43	60	14.1 %
Middle Area	118	56	62	16.2 %
Khan Younis	86	42	44	11.8 %
East Khan Younis	64	33	31	8.8 %
Rafah	92	41	51	12.6 %
Total	730	344	386	100 %

(Source: Ministry of Education and Higher Education 2021).

In the next section the relationship between teachers and school principals in the Palestinian context will be analyzed from a qualitative research perspective.



## **CHAPTER 5**

### **5. UNDERSTANDING TRUST AND NATIONAL CULTURAL DIMENSIONS: A CASE IN GOVERNMENT SECONDARY SCHOOLS IN PALESTINE**

Qualitative research is a multimethod in focus, involving an interpretive, naturalistic approach to its subject matter (Denzin & Lincoln, 2005, p. 2). In order to gain an in depth understanding of different components of trust, its relation to cultural values and to aid in the generation of the study hypotheses, we need to conduct this qualitative investigation from real-life events and practices. The qualitative research method will enable us to study trust and its relationship to cultural values according to the meaning assigned by people in the current study.

In order to understand the details in the relationship between teachers and school principals in Palestine, the first stage of data collection is planned as a qualitative study. In the current study, the purpose is to understand the context which is new compared to other contexts in the literature (i.e., an educational sector in a developing country such as Palestine, the Gaza Strip) and to identify the components of trust and its meanings in this particular context. Also, this qualitative analysis is essential for the operationalization of the trust measure and for the customization of hypotheses to the current context under study. As a result, we use qualitative methods to assist our development of quantitative instrument in order to record meanings in a more accurate and nuanced manner.

To get an in-depth information about the phenomenon under study, a single case study is conducted. We chose a case that extended the idea of how trust relate to dominant cultural values. The case context is the Ministry of Education & Higher Education that is supervised by the Palestinian Authority and operates in a developing country like Palestine, and the current case study will be limited to study the relationship between cultural values and trust in a specific regional area: the "Gaza Strip" only. More specifically, the current study is limited to study trust between

teachers and school principals working at public secondary schools of the Gaza Strip. The following part is devoted to the demonstrations of the qualitative analysis conducted in this research study.

### **5.1. Qualitative analysis of trust between teachers and principals and its relationship to cultural values in the Gaza Strip state secondary schools**

As a set of interpretive practices, qualitative research privileges no single methodology over any other (Denzin et al., 1998, p.5). It is the responsibility of the researcher to be creative and choose the methods that suits his/her research. In the qualitative part of the current study, individual interviews were used as a data collection method during the qualitative part of the current study (refer to Table 5.1 for the qualitative sample structure).

Interviewing is one of the most common and most powerful ways used to understand other people's perspectives. It is a part of sociology, because interviewing is interaction and sociology is the study of interaction (Benney et al., 1956). Individual interviews are used as the method, where the purpose is to get a closer communication between the interviewer and the informant. This helps to gain an in-depth understanding of the participant's opinions and experiences. In the current study, an adequate number of semi-structured interviews is conducted with all key informants (Table 5.1.). In such type of interview the outline of the broad categories relevant to the research topic is identified as a framework for the main questions and the rest of the dialogue is determined in the course of the interview (Fontana et al., 1998).

**Table 5.1. Qualitative Sample Structure**

<b>N o.</b>	<b>Name</b>	<b>Sex/A ge</b>	<b>Profession</b>	<b>Time in Hours</b>	<b>Years of Ex per ien ce</b>
1.	Participant 1	F / 40	University Professor	2	16
2.	Participant 2	M / 40	English Supervisor	3	15
3.	Participant 3	F / 37	English Supervisor	3	15
4.	Participant 4	M / 47	School Principal	3	22
5.	Participant 5	F / 45	School Principal	3	20
6.	Participant 6	M /28	English Teacher	3	6
7.	Participant 7	F / 35	English Teacher	3	8
8.	Participant 8	M / 33	English Teacher	3	10
To tal	8 Participants	-	-	23 Hours	-

Trust may be an indirect entry into social relations, therefore it may be much better to understand in vivo social behaviors and problems or lack of problems about them than directly address the phenomena of trust. During the qualitative investigation, we tried to understand the meaning of trust and its components without directly asking questions about trust. Consequently, individual interviews were based on indirect inquiry, and we used semi-structured questions in order to uncover what trust means from the social relations that relate to it (See Appendix-5. for a stock of questions used in individual interviews). By doing so, we might be more able to uncover what is called 'the

lived experience of trust'. A recent meta-analysis by Gillespie (2003) have shown that behavioral estimation items, such as questions in an interview, are strongly predictive of actual behavior across a wide range of settings and behaviors. Hence, in order to better understand trust, close attention was paid to the meaning making and constructions of trust made by participants.

To assure validity and reliability of the study, we tried to ensure credibility, transferability, dependability, confirmability, integrity, and ethics. Credibility was ensured by using different informants in our qualitative sample (e.g., teachers, principals, supervisors and a university professor). To ensure transferability, we triangulated across sites by conducting interviews with participants working in different schools from different locations in Gaza (e.g., Bureij Camp, Al-Magazi Camp, Al-Nuseirat Camp and Deir Al-Balah Camp etc.). We tried to take notice of dependability through interviewing different participants over time (i.e., weeks) to account for changes. Confirmability, on the other hand, requires member checks and peer reviews. The results of the qualitative analysis were checked by jury members, two colleagues working as teachers at the secondary schools of the Gaza Strip and a friend who is a PhD student at Yildirim Beyazit University YBU (i.e., peer). Integrity was attained by gaining rapport with informants and emphasizing confidentiality. Finally, informed consent of the informants was ensured for ethical purposes. The results of the qualitative study was analyzed using qualitative content analysis (Berg, 1998; Coffey & Atkinson, 1996; and Gibbs, 2007). In the next part we present our content analysis of the collected data.

## **5.2. Content analysis of trust**

Before starting our content analysis, we made sure all individual interviews were transformed into text. As such a total of eight transcripts were ready for our analysis. The results of the qualitative study were analyzed using open coding and axial coding. According to Berg (1998), open coding involves categorization of what is said in the transcripts without much constraint aside from the research topic under study. Consequently, we simply started by reading and re-reading of the transcripts trying to tease out what is happening. Thus, a close reading of all transcribed material was performed. Trust might emerge explicitly in the transcriptions, or it may emerge implicitly within sentences and expressions. We gave phrasal descriptions to the sentences and expressions in the transcribed material. We tried to do it with an open

mind without imposing an interpretation based on pre-existing theory (Gibbs, 2007). Codes created in this way were our own creations, in that we identified and selected them ourselves. Some of these more detailed codes came from the informant's words, and others were our summary glosses of what the informant referred to or described at a particular point in the text. These codes were expanded and changed as our ideas developed through repeated interactions with the data. We stopped the process of open coding at a point in which we felt that the repetition allowed us to move rapidly through the transcripts (Berg, 1998). As a result of open coding, around two hundred codes were identified. Coding at such a very general level helped us to organize, manage, and retrieve the most meaningful bits of our data. It was our first stage in our analysis. Once completed, we moved to the second stage of coding referred to as the axial coding.

During axial coding, the phrasal descriptions identified during open coding were moved to a more abstract level (Berg, 1998). The attention in this phase was given to the larger narrative to form broader categories (Coffey et al., 1996). As such, all data bits that relate to a particular code were retrieved to combine quotes that are all examples of the same idea. After closely reading all the resulting quotes, we combined them into categories in order to display our data in such a way that can be read easily. As a result of our content analysis, categories were derived inductively from patterns emerged from the data (Coffey et al., 1996). Each data set or category that we made contained quotes that exemplify the same descriptive idea that were identified and they were linked with a name for that idea-the code to develop categories. As such, we relied on an emic approach during the qualitative stage of content analysis, which means that the categories used were based on the data obtained from the local informants rather than theory driven categories (Coffey et al., 1996). This level of abstraction resulted in twenty one antecedents related to meanings/components of trust (see column 1 in Table 5.2. for a list of trust antecedents). Iterations between the transcripts, comparisons, contrasts, induction, deduction, and verification combined the below twenty one antecedents into four components/meanings of trust related to a higher level of abstraction. These are: "Competence, Benevolence, Openness, and Fairness". Afterwards, we saw that the "Benevolence" component of trust subsume the "Openness" component in the analysis, which ended up with our three main components of trust: Competence, Benevolence, and Fairness. The majority of the antecedents are classified under the category of 'Benevolence' with a total of ten

antecedents, followed by that of 'Competence' with a total number of seven antecedents, and finally 'Fairness' with four antecedent only (Table 5.2.).

**Table 5.2. List of trust antecedents across the qualitative sample**

<b>Antecedent</b>	<b>Component of Trust</b>
Vulnerability	Benevolence
Understanding	"
Support	"
Consideration	"
Help	"
Guidance	"
Openness	"
Honesty	"
Caring	"
Reliability	"
Capability	Competence
Skills	"
Knowledge	"
Decision Making	"
Success	"
Experience	"
Judgment	"
Equity	Fairness
Justice	"
Objectivity	"
Faith	"

(Source, individual interviews conducted with the qualitative sample.)

### 5.2.1. Quotations about Components of Trust

This section outlines the quotes of the participants in the individual interviews about different components of trust. Four columns were used linking quotes to the three components of trust found in our content analysis: Competence, benevolent and fairness. All quotes were given and grouped into sets based on their relative meaning (first column on Table 5.3.). Once done, we made sure that each referred component of trust (third column on Table 5.3.) was documented with no fewer than three quotes. Afterwards, we explored and examined the composition of each set and gave each a brief explanation in order to generate meaning and interpret our data in a simple way (second column on Table 5.3.). A characteristic of the procedure was that each explanation given was indeed consistent with the group of quotes in each set (Berg, 1998). At this juncture in our analysis, relevant theoretical perspectives were introduced in order to tie the analysis both to established theory and to our own emerging grounded theory (third column on Table 5.3.). A final column is seized to tag each quote with the interviewed participant in our qualitative sample (fourth column on Table 5.3.). In order to ensure confidentiality, we gave each participant a number based on their order in the table devoted for the qualitative sample structure (Table 5.1.). By the end of this stage, we were able to manage and organize our data in a more structured and organized way.

**Table 5.3: Quotations about components of trust**

Quotes	Brief Explanation	Referred Component of Trust	Par.
"So it depends on the thing, on the task I mean itself. So if the task is related to for example teaching practices, so I would rely on teachers with enough experience. If the task itself needs technological background, you know the new appointed teachers are much more effective and sufficient in this field. Sometimes, I need a task that needs life skills, communication skills or maybe leadership skills, so I would prefer teachers who are sufficient enough in this field, so it depends on the task or the duty itself. "	As we can see from these quotes from different participants (i.e. an advisor, a school principal and teachers).	<b>Competence</b>  We conclude that these three quotes are about the Competence component of trust.	2

Table 5.3. (continued)			
Quotes	Brief Exp.	Referred Comp. of Trust	Par.
<p>"I think it depends on the nature of the task, which requires me to choose the suitable person for this task. Shortly, I will choose the person who has the suitable knowledge or skills for this. I think the skills is related to the nature of the task. When you speak about a sport task, for example, I will choose the teacher of sport. For example, when you speak about a reading competition for students, I will ask a teacher who is working in the library for example. The one who has the skills needed for the task to be accomplished, and this teacher has a relationship with the task, so I will choose him in order to achieve success in this field.... I think when I ask someone to do something, I focus on the outputs of the task accomplishment. In other words, I come in terms of the results or the objective I want to achieve. "</p>	They are speaking about the division of labor between them, and they are telling about what is needed from each other to be relied on and trust. As they speak, they refer to a need to specify the task at hand, and by this way we can understand that trust is dependent on the group of skills, knowledge, experience, success and sound decision making needed for task accomplishments.	In the literature competence is also referred to as "Ability". Ability trust means experience, skills, knowledge, success, decision making and task accomplishment.(e.g., Mayer et al., 1995, Hoy & Tschannen-Moran, 1999; Hoy & Tschannen-Moran 2003; Wasti et al., 2007).	4
<p>"Yes, I rely on the competence of my manager because I feel confident with my boss, my boss is a pragmatic man, so I don't hesitate to ask him to guide me or help me whenever I face any barrier inside the school. I mean by pragmatic that he can be trusted in making actions. My boss is holding a master degree certificate in education, so I feel confident in my boss. Whenever I face any problem inside the school related to making a time table, making schedules, making plans, I don't hesitate to ask him because he is holding a master degree in education and I trust him very much."</p>			3
<p>"First I specify what things I need to be done. Sometimes the work load is great that I can't do it myself, so I have some trustees or some teachers I trust in order to carry out some tasks I need. How do I chose them? You know it depends on how much initiative they are, how much punctual they are. You know, we need things that are accurate, things to be done on time, you know we need someone confidential that you can trust for doing something and to be shared by others, like for example exams, like some materials to be for example prepared etc., so for example I have few teachers who I can rely on them."</p>			7



**Table 5.3. (continued)**

Quotes	Brief Explanation	Refer. Comp. of Trust	Par.
<p>"If one of the teachers asks for permission to leave the school earlier because her child is sick, I help her and change her schedule to allow her to leave work earlier in order to go to the hospital or the clinic. If one of the teachers has a problem with her boy at another school, and asks me to go. I allow her to go and they appreciate that from me."</p> <p>"Sometimes, I have lectures for the university, and according to the law, you shouldn't go out the school during the working hours. However, my manager accepted to change my classes, I give my first, second, and third classes, then I can leave the school. I appreciate this from him [He means going outside of school during his shift to work at the university although this is against the interest of the principal], we live in difficult circumstances in Gaza as the economic situation is really bad, so we need everything just in order to live."</p> <p>"Yes, before three or five months I guess, there was an announcement that they need supervisors, and of course the only one who can support you and guide you is the manager, he told me that they need supervisors [He means encouraging him to apply, providing the necessary guidance to be fully prepared, and allowing him to leave the school and set for the supervision exam]. This is one of the examples that you can't go alone, you should have his signature, and you should have his support about this point."</p> <p>"Here the relationship decides that, if your teacher for example feels you are not a considerate person, you are not up to the position you are working for, when you are for example aggressive when working with them, they will have the self-defense behavior with you and they will show reluctance to work with you. I believe that I work with them and for them."</p>	<p>These quotes from different participants: school principals and teachers show that teachers rely on the goodwill of the principal when they ask for permission to leave the school during working hours. (e.g., a visit to the hospital or the clinic; to work in another profession). Although this is against the interest of the principal, he/she accepts and gives permission for teachers to leave. Here, the principal is the most vulnerable to get harmed [Because leaving school to work in another profession during working hours is not permitted according to the law]. Moreover, teachers rely on the principal who looks for what is important to them; (e.g., set for the supervision exam). By this way, teachers feel that the principal supports, guides and understands the need for professional developments. In a nutshell, when principals meet all above, they are more likely to be trusted.</p>	<p><b>Benevolent</b></p> <p>We conclude that this is the benevolent component of trust, because in the literature benevolent means providing help, support and guidance, considering and understanding of others' needs, and being vulnerable even though it is against the interest of someone. (e.g., Mayer et. al., 1995; Hoy &amp; Tschannen-Moran 2003; &amp; Wasti et. al., 2007).</p>	<p>5</p> <p>6</p> <p>8</p> <p>6</p>

Table 5.3. (continued)			
Quotes	Brief Explanation	Referred Compo. of Trust	Par.
<p>"The information I believe can be shared I share, otherwise if I think that people may abuse that information I don't share. For example, people gossip and sometimes you say something with good will, with good intentions, you found information totally distorted from somebody else who reverse it, so I don't share such information, I keep it for myself."</p>	<p>As we see here in these quotes, from different participants (e.g., a university professor, a supervisor, a school principal and a teacher) talking about how they share information with others at work. During this, they refer to a specific type of information that they don't share with all, but with the ones they feel confident with and, according to them, with the ones they trust. They all emphasize their need to feel secure and not to fear about things to come out because people may exploit the information shared (e.g., gossiping).</p>	<b>Benevolent</b> Also, our qualitative part revealed that benevolence means confidence that the information shared will not be exploited. In the literature, researchers referred to this component as a separate component of trust and referred to it as "Openness". However, we include this component under the benevolent component of trust because participants in our qualitative sample show that information sharing is a sign of goodwill and a sign of a giving of oneself and thereby fits into the benevolent component of trust (Hoy & Tschannen-Moran 2003; Athos & Gabarro, 1978; & Hoy & Tschannen-Moran, 1999 etc.).	1
<p>"For example about problems and issues we have at work, we want for example talk about it, but I don't talk about it in public or to everyone, I need someone for example to trust, to talk freely without fear. I don't want for example that everyone to know about it. For example, I may have misunderstood a certain situation, so I need someone to guide me, to enlighten me about some issues. We don't hit to anyone asking about that, but you ask certain person. So you choose someone you feel secure that you can talk freely, not fearing about the things to come out, having something confidential with your colleagues...."</p>			3
<p>"I think the way I share information with my colleagues depends on the type of information. Sometimes there are secret information that the employees will not see it, I don't share these with all. However when we talk about a normal information, when we talk about the information for jobs, for exams, for everything in our school, we should declare them to all. That is related to the normal information, but the secret ones, I don't share only with the ones I trust."</p>			4
<p>"Sharing our feelings together, yes gets us closer to each other's ... work will be done, it has to be done, but about relationships, about for example whenever I have a problem at work, you have others to consult, to refer to, to share your feelings etc.. you discuss it with other colleagues that you trust. I think it creates a relaxing atmosphere among us. It is not just work that controls our relationship."</p>			3

Table 5.3. (continued)			
Quotes	Brief Explanation	Referred Compo. of Trust	Par.
<p>"I think to be related with justice at work is the main point of trust. Justice means that the manager should have a good space or one point which is the same point between all the employees without losing balancing according to one because I like this person, because he obeys all my orders if it is good or not. So I think justice means you should collaborate with all employees with the same thing."</p>	<p>Quotes obtained from different participants, (e.g., three teachers and two school principals), show that it is fairness, (although they are talking about justice), that makes this component of trust. While talking about fairness, they all share the belief that if "X" is fair, this means that he/she is objective, just and treats everyone in the same way. If principals meet these criteria, they are more likely to be trusted.</p>	<p><b>Fairness</b> We conclude that fairness is a component of trust, because in the literature fairness is also a component of trust and means treating others in the same way (Athos &amp; Gabarro, 1978; &amp; Cook and Wall, 1980; Mayer et. al., 1995).</p>	4
<p>"Yes, he deals with everyone in the same way. He doesn't do something like I prefer for this one, not the other one. No, everyone is treated in the same way, so he doesn't treat teachers differently, this is called equity. When employees feel that the principle is unjust, so they don't do the job as it should be done, but if they feel that the manager is just and everyone is treated in the same way, we do the job in the perfect way because we trust this person treats us fairly."</p>			8
<p>"It is very important to be justice with your colleagues, and to treat them in the same way. You should be objective. When I do this with teachers at my school, they feel very pleased, and all the time they don't reject me at all, because they know well that I'm just with all of them and they know I treat them with the same treatment without any differences. I try my best to be fair with them in order to gain their trust."</p>			5
<p>"Of course, she is fair, I think it is very important to treat all employees in a fair way. Any manager if he wants to be successful, he should be fair in treatment with all. How can he be fair? By asking all teachers to bring the preparation notes daily for example. By following all teachers' work, by thanking all teachers, who do good and creative ideas for school. I mean treat all the same, not to treat teacher "X" better than teacher "Y". All of them the same. For example, I will thank teacher "X" for his activities, when teacher "Y" does another activity, I will thank him the same, not to differentiate between them for example. When the manager treats fairly, of course positive feelings. I feel that the perfect manager who fits its place is the one who treats all fairly, it means my work doesn't go without benefits."</p>			7
<p>"Yes, he deals with everyone in the same way. He doesn't do something like I prefer for this one, not the other one. No, everyone is treated in the same way, so he doesn't treat teachers differently, this is called equality. When employees feel that the manager is injustice, so they won't do the job as it should be done, but if they feel that the manager is just and everything is treated in the same way, we will do the job in the perfect way because we trust this person will treat us fairly."</p>			6

### **5.2.2. A summary of the Qualitative Findings about Trust Components**

In the principal–teacher dyadic relationship in Palestinian secondary schools, trust between the two parties is important for the accomplishment of work related tasks through interpersonal interaction. In this particular relationship, trust has many meanings.

As stated in Tschannen-Moran et al., (2000), scholars argued that the most common facet of trust is a sense of benevolence: “Confidence that one's well-being or something one cares about will be protected and not harmed by the trusted party” (e.g., Mayer et. al. 1995; Hoy & Tschannen-Moran 2003; & Wasti et. el., 2007).

In the principal-teacher dyadic relationship benevolence also means confidence that the information shared will not be exploited. Such information sharing indicates mutual trust: an assurance that the information shared will be kept confidential and only between the parties involved. Individuals being cautious with regard to the information they have, to the extent that they are unwilling to share it with others, prompt feelings of suspicion towards what they have and why (Tschannen-Moran et al., 2000).

Competence is also important for the formation of trust between the parties. In the relationship between teachers and school principals, competence means being capable to perform as expected and according to standards appropriate to the task at hand. In the context of schools, teachers are dependent on the competence of their principals if the former view the latter as having the group of skills, knowledge, experience, decision making, and success for task accomplishments. A teacher may believe that his/her principal is benevolent and wants to help, but if the principal lacks the knowledge, skills and experience of the job related tasks, and can't adequately communicate them, then the teachers' trust in their principals may be limited.

Fairness also appears as another component of trust in the teacher-principal relationship. Fairness means trustee is just, objective, and treats everyone in the same way. For example, teachers perceive that fairness in assessment is strongly associated with beliefs about supervisor trustworthiness.

From the above findings, we argue that in the context of schools in Palestine, interpersonal trust between teachers and school principals has three distinct

components namely: benevolence, competence & fairness. These insights into trustor's perceptions help identify how trust arises in the minds of employees working in schools and guide school principals to reflect on their practices because they have the majority impact on building trust and they are responsible for initiating trust while working with other employees at schools.

### **5.3. Analysis Linking Culture to Trust**

This section outlines the quotes of the participants in the individual interviews about possible relationships between culture and trust. Four columns were used to link each dimension of culture to trust (Table 5.4). The first column was devoted for the quotes which were grouped into sets based on the dimension of culture they belong to (See Table 5.4). As such a total number of 5 sets were created as the following: collectivism & trust, power distance & trust, uncertainty avoidance & trust, masculinity & trust and long-term orientation and trust respectively. We made sure that each set was documented with no fewer than three quotes. Afterwards, we explored and examined the composition of each set and gave each a brief explanation in order to generate meaning and interpret each composition in a simple way (second column on Table 5.4.). A characteristic of the procedure was that each explanation given was indeed consistent with the group of quotes in each set (Berg, 1998). At this juncture in our analysis, relevant theoretical perspectives were introduced in order to tie the analysis both to established theory and to our own emerging grounded theory (third column on Table 5.4.). A final column is seized to tag each quote with the interviewed participant in our qualitative sample (fourth column on Table 5.4.). In order to ensure confidentiality, we gave each participant a number based on their order in the table devoted for the qualitative sample structure (see Table 5.1.). By the end of this stage, we were able to manage and organize our data in a more structured and organized way. Hypotheses were selected which do accord with these data and theory.

**Table 5.4. Quotations Linking Culture to Trust**

Quotes	Brief Explanation	Referred link between cultural dimensions & trust	Par.
<b>1. Collectivism &amp; Trust</b>			
"Sharing their feelings together, yes gets us closer to each other. Work will be done, it has to be done, but about relationships, about for example whenever I have a problem at work, you have others to consult, to refer to, and to share your feelings. You discuss it with other colleagues that you trust. I think it creates a relaxing atmosphere among us. It is not just work that controls our relationships."	These quotes obtained from different participants (e.g., an advisor, a teacher and two school principals) demonstrates the tightly knit social framework between individuals. For example, as put by participant 3, she shows a willingness to share her problems with the ones she trusts. This is purely collectivists and, according to her, is done only with the ones she trusts.	<b>Collectivism &amp; Trust</b> We conclude that there is a positive relationship between collectivism and trust (Doney et al. 1998; Yamagishi and Yamagishi, 1994; Fukuyama, 1995 & Huff and Kelley, 2003), because in the literature collectivism is described as having a more interdependent world by sharing problems with others, taking care of each other and complementing each other, (Triandis, 1989, 1995; Chen et al. 1998; and Hofstede, 1980), and in the quotes on the left we see that there is a reference to collectivism as described in the literature and the participants also refer to trust and collectivism together. So we conclude that these two are related in the sense that collectivism breeds trust and vice versa.	3
"Also, there are technical problems, for example, I had a problem with my photo copier and I know someone of my teachers who have a good experience of this kind of problems, I ask him directly."	Also, participant 4 & 5 say that whenever there is a problem at work (e.g., social, technical etc.), they take care of each other in order to solve the problem. This reflects the high degree of interdependence between individuals and gives the feeling that they are complementing each other.		4
"I do my best in order to help them to overcome their problems, as the proverb says; "Problem shared is a problem solved.". So I try to help my teachers to overcome their problems as possible as I can. In order not to allow problems to affect the work at school."			5
"Sometimes in problems, when you find a person who is considered the key of solution for this problem, you will come to him and consult him and ask him to do his best for this problem. For example, when I have a social problem and I know a teacher who have relatives of this social problem and asks him to try to do as best as he can in order to have a good solution for this problem."			8

Table 5.4 (continued)			
Quotes	Brief Explanation	Referred link between cultural dimensions & trust	Par.
<b>2. Power Distance &amp; Trust.</b>			
<p>"First I don't go to the manager, if it is related to the students, sometimes we have naughty students, we go to the school counselor, or the educational guide who is the mean between the students and the teacher and he can solve these problems. If it is not related to the students, we can go to the deputy, if the deputy can't do anything, we can go to the manager. Not directly, sometimes we can solve the problem, not everything goes to the manager, no, and he has lots to do. But finally, if it is a complicated one, we will go to him."</p>	<p>These quotes obtained from different participants describe the hierarchal steps employees take before they can reach to the manager. First of all, all participants show preferences to control and overcome their work-related problems by themselves. If they fail to do so, they may refer to other employees around them (e.g., colleagues, educational guide etc.). Finally, if the problem is too complex and it is too hard to be solved, they may go to their manager at the end. Here, we can see some evidence of power distance, but it is not so overt.</p>	<b>Power Distance &amp; Trust.</b> In the quotes on the left, there is an evidence of some hierarchy while solving problems which we can think alludes to power distance. These quotes suggest a negative relationship between power distance and trust. But I think the impact of power distance is not so strong, it is only a mild impact. Also, in the literature, there is an evidence of a negative relationship between power distance and trust (e.g., Doney et al., 1998; Ji, Zhou, Li & Yan, 2015; Islamoğlu & Börü, 2005).	6
<p>"In fact, for myself I try to control and overcome the problems myself. I can share and consult some colleagues I trust inside the school in order to help me. If we failed we can ask finally the manager [She means the area head-officer] at the end when the matter is too complex and we fail to solve it. I can ask at the end. It is the last step. So I try always to solve my problems myself inside the school."</p>			5
<p>"We can talk about all types of problems, but sometimes you need to filter. If I can do it by myself, I don't go and ask for help, but sometimes I need to take an advice, then I go and tell. Nowadays, we don't go and knock on the doors, we write on what's up, so what's up is reducing this power distance too much."</p>			1
<p>"Frankly, the thing that derived me to go to my manager and tell him that you are mistaken is that I love this person and I trust him. I trust that he will not do any action that will harm me, so I directly go and tell him that you are mistaken and you have to change. Let me be honest with you, if I know that the headmaster or the principal will take an action towards me, I will think twice, and because my principal is lovely and friendly, I went to him and told him you are mistaken in this situation."</p>			8

Table 5.4 (continued)			
Quotes	Brief Explanation	Referred link between cultural dimensions & trust	Par.
<b>3. Uncertainty Avoidance &amp; Trust</b>			
<p>"We have so many problems at work. Sometimes whenever I encounter for example a situation with someone at work and you don't want to react actually with a colleague, so you want to consider how to react in order to analyze a situation. Sometimes, you may have been in a bad temper, so you don't want this to affect your sound decision, so I refer to one. I have a few of my colleagues who I refer to and whenever I have these things, like problems such issues, I refer to someone I feel comfortable to talk with. I think it creates a relaxing atmosphere among us."</p>	<p>All these quotes obtained from four participants, (two advisors and two teachers), show the high level of uncertainty participants try to avoid when they encounter a serious action or a problem at work. While they speak they emphasize their need to feel secure and to talk freely without fear with colleagues they have something confidential with. According to them, this creates a relaxing atmosphere among them. From their words we infer that the higher the level of uncertainty, the higher the need to share information and trust.</p>	<p><b>Uncertainty Avoidance &amp; Trust</b></p> <p>From these interview quotes, we conclude that there is a positive relationship between Uncertainty Avoidance and trust. Also, in the literature uncertainty avoidance is found to be positively related to trust in the sense that uncertainty avoidance breeds trust (e.g., Hwang Yujong, 2009; &amp; Cook et al., 2005).</p>	7
<p>"For example about problems and issues we have at work, I don't talk about it in public or to everyone, I need someone for example to trust, to talk freely without fear. Also, when I need someone to guide me, to enlighten me about some issues, We don't hit to anyone asking about that, but you ask a certain person ... There is a need to feel secure, and not fearing about the things to come out. Having something confidential with your colleagues, and feeling he or she is the right person to refer to is important."</p>			3
<p>"When we want for example to perform a competition, to make sure it is fair, to make sure it is confidential, and to make sure it is well organized, we give instructions like the time should be accurate, all questions should be designed objectively and the deadline should be stated clearly. Instructions are very necessary because without them, this will lead to disruption and confusion in the work. Instructions not only have to be accurate and clear, but they have to be followed up and should be always reminded with ..."</p>			2
<p>"Whenever I make decision to carry out what is called a serious action in my life, I ask for help and advice from someone I trust."</p>			8



Table 5.4 (continued)			
Quotes	Brief Explanation	Referred link between cultural dimensions & trust	Par.
<b>4. Masculinity &amp; Trust</b>			
<p>"The male has more time to prepare... But females, of course she will find free times, but she has her own husband, her kids, it's not like males of course. But the woman, the female, if she is married, she has let's say limited time, so I support males for these jobs...he will understand you, you are the same gender."</p>	<p>These three quotes from three different participants (e.g., a teacher, an advisor and a university professor) show a high level of masculinity demonstrated by the inequality between females and males. While talking, participants argue that gender effects on one's ability to perform his/her work related tasks well. According to them, it is easier for males to do some work related tasks compared to females because females have a very limited time due to their out of the job responsibilities (e.g., raising children, housework etc.). In addition, females could not impose authority compared to male which effects on their ability to perform as required.</p>	<p><b>Masculinity vs. Trust</b> We conclude that there is a positive relationship between Masculinity and trust, in that males are considered more capable and thereby more trustable compared to females. Also this complies with evidence from the literature that suggest a positive relationship to exist between masculinity &amp; trust. For example Doney et. al. (1998) proposed that, in masculine cultures, trust is more likely to form through the capability process, – (i.e. based on the assessment of the target's ability). Moreover Schoorman, Mayer &amp; Davis, (2007) argued that more action-oriented, competitive, performance-oriented cultures—what Hofstede has called “masculine” cultures—tend to place a higher value on the ability variable.</p>	<p>6</p> <p>2</p> <p>1</p>
<p>"Sometimes in some cases it's easier for a male to do some tasks, like you know for example females sometimes they are more absent in work places than male. In this case, they need someone to take their role and it's almost colleagues in the same place. When I take my colleague's female place, because she is pregnant, or she is taking a sick leave two or three months off because of her pregnancy and she is delivering a baby, expecting a baby, this means she is going to be absent from the work place three or four months. It would lead sometimes to a burden in the job, so it becomes harder for us to work in two areas... okay... to take her role or totally work instead of her or taking all of her duties. That's why sometimes doing tasks for the job for males are easier than females. "</p>			
<p>"Well, when I first start this profession, I was 34 and at [university name]. I was very young, and the students thought I was one of them. I was like you know could not impose authority on them and I felt that if I were male in that age I would have more authority. Comparing to male, some students may feel like we can be more relax or we don't have much authority, so they can find ways of getting certain favors from us as females."</p>			

<b>Table 5.4 (continued)</b>			
<b>Quotes</b>	<b>Brief Explanation</b>	<b>Referred link between cultural dimensions &amp; trust</b>	<b>Par.</b>
<b>5. Long-term Orientation &amp; Trust</b>			
<p>"First of all, everything has its purposes and plans and it should be previously designed very well. That's why we work hard from the very beginning in a way that help us to have the desirable outcomes."</p>	<p>These three quotes obtained from three participants (e.g., two school principals and an advisor) demonstrated the need of long term planning to gain future rewards. All participants agreed on the importance to put their plans in advance, and to work hard in order to achieve success in the future and have the desirable outcomes. But they do not mention trust as an ingredient to or outcome of this.</p>	<p><b>Long-term Orientation &amp; Trust</b></p> <p>We conclude that there is no relationship between time orientation and trust from our qualitative analysis, therefore we don't consider this culture dimension as part of our quantitative analysis.</p>	2
<p>"For example, each year we have matches for students to participate. So, in our school plan we have a special program for outstanding students. We need to train students to achieve success in these matches at the level of all schools in the directorate. So I ask teachers to prepare work sheets for those good students and drill them on difficult questions in their syllabus to be ready for these matches in order to succeed and to achieve high marks and to be winners in the competitions between schools... They exert efforts in order to achieve the goals we set."</p>			5
<p>"I think when I ask someone to do something, I focus on the outputs of the task accomplishment. In other words, I think in the long run in terms of the results or the objective I want to achieve. Whenever we have objectives in our work, so we work hard on these objectives, in order to achieve success."</p>			4

### **5.3.1. A summary of the Qualitative Findings Linking Culture to Trust**

Besides identifying the components of trust in the study context, the content analysis provided support for the possible impact of culture. As a collectivist culture, we observed several incidents where benevolence was primarily in a relationship (Ng et al., 2006; & Wasti, et al., 2011). For example, as reported by participants in our qualitative sample, benevolence have the highest weight in trust development encompassing behaviors such as vulnerability, understanding, support, consideration, help, guidance, openness, honesty, caring and reliability.

In addition to what is mentioned above, results from our content analysis suggested a positive relationship between collectivism and trust. Participants from our qualitative sample demonstrates a tightly knit social framework between individuals and a willingness to share problems with the ones they trust. This is purely collectivists and done only with the ones they trust. Also, participants from our qualitative sample demonstrate a willingness to take care of each other in order to solve problems. This reflects the high degree of interdependence between individuals and gives the feeling that they are complementing each other. The higher the degree of interdependence between them, the more likely they trust. This reflects a positive relationship between collectivism and trust. In view of the above discussion, it can be concluded that the qualitative study of the dyadic relationship between teachers and school principals in the state secondary school in Palestine provides support for the first hypothesis outlined in Chapter Three which indicates a positive relationship to exist between collectivism and trust (Doney et al., 1998; Yamagishi et al., 1994; Fukuyama, 1995 & Huff et al., 2003).

Also, participants from our qualitative sample demonstrate a keen awareness of the reality of power distribution at work. Teachers at schools identify the principal as occupying a higher position in the hierarchical social structure. As a result of this, they described in details the hierarchal steps employees take before they can reach to the manager. To demonstrate, all participants showed preferences to control and overcome their work-related problems by themselves. If they failed to do so, they might refer to other employees around them (e.g., colleagues, educational guide etc.). Finally, if the problem is too complex and it is too hard to be solved, they may go to their manager by the end! Here, there is an evidence of some hierarchy while solving problems which we can think alludes to power distance. This indicates a negative

relationship between power distance and trust in that the higher the power distance between employees and managers, the less likely they will solve problems and trust. In view of the above discussion, it can be concluded that the qualitative study of the dyadic relationship between teachers and school principals in the state secondary school in Palestine provides support for the second hypothesis outlined in Chapter Three which indicates a negative relationship to exist between power distance and trust (Doney et al., 1998; Ji et al., 2015; Islamoğlu et al., 2005).

Moreover, quotes obtained from our qualitative sample participants show that the preferred style of the respondents in dealing with uncertainty and conflict was very much like keeping away from it. Evidence from our qualitative analysis shows that there was almost uniform response to the question about the sanctity of rules, and instructions at work in that they were guidelines to behaviors. One of the respondents had addressed this issue directly by devising a code of conduct in place of the way he manages work related situations. This creates a relaxing atmosphere among them, as they believe that uncertainty is prejudicial and should be reduced. As they talk, they emphasize the need to feel secure and to talk freely without fear with a colleague they have something confidential with which suggests a positive relationship between the Uncertainty Avoidance dimension and trust. According to them, that the higher the level of uncertainty, the higher the need to share information and trust. In view of the above discussion, it can be concluded that the qualitative study of the dyadic relationship between teachers and school principals in the state secondary school in Palestine provides support for the third hypothesis outlined in Chapter Three which indicates a positive relationship to exist between uncertainty avoidance and trust (e.g., Doney et al., 1998; Hwang Yujong, 2009; & Cook et al., 2005).

Further, respondents from the qualitative sample don't see their gender as an issue, nor did they perceive themselves to behave differently in their relationship role toward men or women. When asked about how being a male affects their relationship, some of the participants used the word 'professional' to describe the manner in which they managed the relationship between themselves and other staff. However, looking closely at their quotes revealed a high level of masculinity demonstrated by the inequality between females and males. While talking, participants argued that gender effects on one's ability to perform his/her work related tasks well. According to them, it is easier for males to do some work related tasks compared to females because females have a very limited time due to their out of the job responsibilities (e.g., raising

children, housework etc.). In addition, females could not impose authority compared to males which effects on their ability to perform as required. This suggest a positive relationship to exist between masculinity and trust in that males are considered more capable and thereby more trustable compared to females. In view of the above discussion, it can be concluded that the qualitative study of the dyadic relationship between teachers and school principals in the state secondary school in Palestine provides support for the fourth hypothesis outlined in Chapter Three which indicates a positive relationship to exist between masculinity and trust (Doney et. al., 1998; Schoorman et al., 2007).

Finally, participants in our qualitative sample demonstrated the need to long term planning to gain future rewards. For example, all participants agreed on the importance to put their plans in advance, and to work hard in order to achieve success in the future and have the desirable outcomes. However, they do not mention trust as an ingredient to or outcome of this. Based on this, we concluded that there is no relationship between time orientation and trust from our qualitative analysis, therefore we don't consider this culture dimension as part of our quantitative analysis.

#### **5.4. Analysis about In-group Favoritism Findings**

This section outlines the quotes of the participants in the individual interviews about the in-group favoritism finding. Four columns were used to demonstrate the in-group favoritism findings (Table 5.5). The first column was devoted for participants quotes obtained from the individual interviews. As shown in the tables below, we made sure that in-group favoritism variable was documented with quotes from the majority of qualitative sample participants. Afterwards, we explored and examined the composition of the quotes and gave them a brief explanation in order to generate meaning and interpret them in a simple way (second column on Table 5.5.). A characteristic of the procedure was that the explanation given was indeed consistent with the quotes given (Berg, 1998). At this juncture in our analysis, relevant theoretical perspectives were introduced in order to tie the analysis both to established theory and to our own emerging grounded theory (third column on Table 5.5.). A final column is seized to tag each quote with the interviewed participant in our qualitative sample (fourth column on Table 5.5.). In order to ensure confidentiality, we gave each participant a number based on their order in the table devoted for the qualitative sample structure (Table 5.1.). By

the end of this stage, we were able to manage and organize our data in a more structured and organized way. Hypotheses were selected which do accord with these data and theory.

**Table 5.5. Quotations Demonstrating In-group Favoritism**

<b>In-group Favoritism</b>			
<b>Quotes</b>	<b>Brief Explanation</b>	<b>In-group Favoritism</b>	<b>Par.</b>
<p>"Because you know someone, he will select him to be the manager of this company or to be the responsible for this thing. I know him because he is supporting my party, he is supporting my movement, so I will put him to be responsible for this, because he is an in-group member, and he is supporting my movement and my party. This is related to political issues by the way. It is related to politician here. If he has something or some views that supporting my party, I will accept him. If he is against, especially in Gaza here, I will not accept him and I won't put him let's say in a high position, just to be an employee, not to be in a high position in this association."</p>	<p>Quotes on the left inferred that, the majority of respondents, when asked about relationships at work, mentioned an increased tendency derived from the effect of categorization based on social perception and judgment which lead to the presence of in-group biases. For example, participants in our qualitative sample, when they were asked about their relationships at school and how they do things together, they referred to the in-group-out-group bias between individuals working at school.</p>	<p>We conclude that the in-group favoritism variable is a context specific variable that worth studying in the context of schools in Palestine. Also this complies with evidence from the literature (e.g., Triandis1989, Yamagishi 1998a, 1998b, Yamagishi and Yamagishi, 1994 &amp; Fukuyama, 1995, Huff and Kelley 2003 etc...).</p>	6
<p>"It is related to the common culture here, that I know he's my relative, or I know he is one of my neighbors, one of the people who support my movement, so I will select them to be in a high position, that's it, it is related to the culture, the common culture, maybe you will find 10% will be selected based on his/her qualification and skills and the other 90% will be selected according to favoritism."</p>			2
<p>"Generally, I see equality in treatment. Before we saw unequal treatment but now no, unless if the person is in a very close circle, then of course it is like friendship relationship, we don't know, but we sense if someone is treated in a better way if he has better opportunities, he is given favors. We will sense it when we are in a place working lecturing courses, coming out talking to people we sense that some people are privileged, others are not."</p>			1

**Table 5.5. (continued)**

Quotes	Brief Explanation	In-group Favoritism	Par.
"Of course when you think that you are an independent one, you don't follow or support any of the movements, so you will just 1% to be in a high position in this society because you are not following any of the parties. This is a problem for us, so how do you feel. Of course, bad feeling. That's it. I mean that if we agreed as the responsible people on some criteria that we have to follow up in choosing people for a place, or for choosing people for a job for example, so I have to be fair, I have to be loyal to these principles, to choose people according to the principles, not according to personal interests, and not according to political interests. This is called transparency."	In order to enhance the relative standing of their own group. According to them, a collective strategy is adopted to favor the in-group and derogate the out-group. As such in a collectivist society, such as Palestine, individuals from our qualitative sample show a bias towards members of their own group and thereby put more trust on the in-group members, and tend to hold a negative view about the members of the out-group where they were viewed as less trustworthy. So we conclude that the in-group favoritism moderates the relationship between individualism vs. collectivism and trust and we want to explore this relationship statistically.	We conclude that the in-group favoritism variable moderates the relationship between collectivism and trust, so we include it into our model in order to test its moderating role in the relationship between collectivism and trust.	6
"Sometimes, you can find that the relationship of some school principals with their employees inside the school is affected by their relationships outside the school. For example, they are not honest and sincere enough with their work inside the school, and they don't question employees why you do so and so, because of their friendly relationship outside the school. I really don't like that... We should not allow this friendly relationship outside the school to effects on our work inside the school, in order to be successful and have our work done."			8
"Whenever I ask teachers to work with me, I feel that they are willing to do these for me, and they accept that without feeling no they don't have to do that etc. So, I think good relationship with your teachers' matters, but it is not about only to be friendly, no you have to be not a friend to them but friendly."			5
"They may act in a goodwill for some people not for me because we are not so close with our managers. But with their in-group people may be he may have benevolent behavior."			3
"Goodwill in general benevolence means someone will further your interest although sometimes it will be against his/her interest. So, our managers no in that way at least they may act in a good will for some people not for me because we are not so close with our managers. But with their in-group people, may be, he may have benevolent behavior."			1

<b>Table 5.5. (continued)</b>			
<b>In-group Favoritism</b>			
<b>Quotes</b>	<b>Brief Explanation</b>	<b>In-group Favoritism</b>	<b>Par.</b>
"Sometimes hiding certain things even though because that thing may hurt the person, and hiding even from all of us that someone is not for example lecturing for one hundred and fifty minutes for the right time but lecturing only for two hours and leaving the students. This is something we should not do, but whenever he is one the lecturer or the professor is in his in-group the manager may hide. Some people may see these things and tell about them to the manager and the manager may say ok and may only warn the manager or the professor, otherwise he or she may not from his in-group, he may insult and take other further actions."	Also, there is evidence in the literature in the relationship between individualism vs. collectivism as a cultural dimension and trust (see the next column). Based on all above we treat this variable as a context specific variable and include it into our study model in order to understand it's moderating role in the relationship between individualism vs. collectivism as a cultural value and employee-manager trust.	We conclude that the in-group favoritism variable moderates the relationship between collectivism and trust, so we include it into our model in order to test its moderating role in the relationship between collectivism and trust.	1
"I think sometimes managers prefer someone on others without any right, maybe because he is one of her relatives for example, her son or her sister."			5
"By the word society I mean the internal society and the external society. The first is the school society, the other is the outside community."			8

#### 5.4.1. A summary of the In-group Favoritism Qualitative Findings

Other than the above qualitative study findings, the in-group favoritism variable also appeared repeatedly at the core of trust foundation process by participants from our individual interviews. As such, we treat this variable as a context specific variable and include it into our study model as a moderator between the collectivism dimension of culture and the trust construct we adopt.

To demonstrate, participants in our qualitative sample, when they were asked about their relationships at school and how they do things together, they referred



to the in-group-out-group bias between individuals working at schools. According to them, a collective strategy is adopted to favor the in-group and derogate the out-group.

A good justification for the repeatedly mentioned in-group-out-group bias from our individual interviews is that Palestine, as a country, has always been under a serious conflict between the two main political parties: the Fatah movement and the Hamas movement. It is worth mentioning that tensions between Fatah and Hamas began to rise in 2005 after the death of ex-president Yasser Arafat in November 2004. Following that, relationships between the two political factions started to deteriorate especially after Hamas made a victory in the legislative elections in the 25<sup>th</sup>, January, 2006 which generates feelings of suspicion, resent and discrimination between Palestinians. These ongoing crises have had an extremely serious impact on the education system which in turn impacts the quality of interpersonal relationships between individuals at schools (Qaimari, 2016).

Results from our qualitative analysis revealed that, in the context of a school, the rift between Fatah and Hamas has emphasized a feeling of suspicion towards members of the out-group who were being evaluated as untrustworthy. This, unfortunately, generates an in-group-out-group boundary between individuals and creates an expected loss from dealing with an "outsider" which involves a risk of being exploited. In addition, individuals from our qualitative sample emphasize a willingness to the in-group-out-group boundary where the emphasis is on group boundary and professional treatment given to in-group members. Such politicization tends to be fueled by cultural stereotypes which creates boundaries between individuals and further strengthening "us versus them" sentiments. As a result, Individuals from our qualitative sample demonstrate a higher level of trust in individuals from their in-group members compared to individuals from out-group members.

Cross-cultural research indicates that in-group biases tend to differ culturally especially between individuals who are collectively vs. individually oriented. Groups from collectivists' culture are more permanent, share the same characteristics, and have a sense of belongingness to their in-groups, whereas groups from individualists' culture are temporary and they are formed based on common interest between members (Triandis, 1989 & Buchan, 2009).

Further, findings from the literature revealed that some aspects in societal culture may influence individuals' tendency to trust. For example, in collectivists' cultures it is difficult for individuals to develop trust with out-group members as people

have higher levels of trust to those who belong to their in-group (Yamagishi, 1998). As such, when individuals from collectivists' culture want to develop trust with outsiders, they put great time and effort in the relationship, so that the outsider can be perceived as an in-group (Buchan, 2009).

In addition to what is mentioned above, Ferrin et al. (2010), studied trust differences across national-societal cultures and found that Americans proceed Japanese in generalized trust. They argued that strong in-group favoritism and family belonging existed in collectivist cultures, as in Japan, creates a difficulty to develop trust beyond the scope of their in-group (Yamagishi and Yamagishi, 1994 & Fukuyama, 1995). Consequently, generalized trust is higher in individualists cultures compared to collectivists (Huff & Kelly, 2003).

Here, it can be inferred from the above arguments that some scholars argue that collectivists have more interdependent and nurture relationships with care more than individualists (Triandis, 1989, 1995; Chen et al., 1998; Hofstede, 1980). However, other scholars refute this popular view by arguing that certain aspects (i.e., in-group favoritism) of collectivists' cultures could inhibit trust formation (Yamagishi, 1998; Yamagishi et al., 1994). We believe that this mixed nature of arguments has to be analyzed further as part of this study. Also, based on our qualitative finding, it can be concluded that the qualitative study of the dyadic relationship between teachers and school principals in the state secondary school in Palestine provides support for the in-group favoritism hypothesis outlined in Chapter Three which indicates a stronger relationship between collectivism and trust when adding in-group favoritism as a moderator between the two variables in that the higher the in-group favoritism, the stronger the positive relationship between collectivism and trust (Yamagishi et al., 1994, Fukuyama, 1995 & Huff et al., 2003).

In view of the above discussion, it can be concluded that the qualitative study of the dyadic relationship between teachers and school principals in the state secondary school in Palestine provides support for the generic hypotheses outlined in Chapter Three. In the next section the quantitative methods used for testing the hypotheses of the study are outlined.

## **CHAPTER 6**

### **6. QUANTITATIVE METHODS**

This chapter describes the quantitative methodology that will be used for this thesis study. Information about the quantitative data collection procedures including (a) research design, (b) sampling plan, (c) survey distribution and data collection method, (d) and measure development of the study will be explained.

#### **6.1. Research Design**

The quantitative phase of this study consists of the collection and analysis of survey data. Within quantitative methods, the collection of such data is often broadly referred to as “a descriptive cross-sectional design method” (Leedy & Ormrod, 2005). More specifically, it is referred to as simply, “survey research”. Groves et al. defined survey research as: “A systematic method for collecting data from sample members to construct a meaningful quantitative description of these members” (Groves et al., 2004 p.2).

To test the relationship between Hofstede's (1980) cultural dimensions and employee-manager trust, a multiple regression analyses were used. Trust is treated as the dependent variable while all of collectivism, power distance, uncertainty avoidance and musicality are treated as the independent variables. In addition, factors identified by previous researchers (Mayer and Gavin, 2005; Chua et al., 2008; Brower et al., 2008; Dirks and Skarlicki, 2008; Colquitt et al., 2011; Schaubroeck et al., 2013 and Hernandez et al., 2014) as possible determinants of trust were employed as control variables. Thus, all of age, gender, and tenure of employment at the organization in years, educational level and nationality were included in the model. Regression analyses were used to test hypothesis one as follows: In the first step, all control

variables were entered into the model. In the second step, control variables, the independent and the dependent variable were entered to test hypothesis one. Regression analyses were also used to test hypothesis two, three and four using the same statistical steps mentioned above. Finally, in-group favoritism was added as a moderator in order to test its moderating role between the collectivism cultural dimension and trust.

## **6.2.Sampling Plan**

The sampling plan is divided into four steps: 1) definition of the population, 2) identification of the sampling frame, 3) selection of a sampling procedure, and 4) determination of the sample size.

The target population for this study is all English teachers who work at the state secondary schools of the Gaza Strip. This currently constitutes around 730 teachers working in 149 secondary schools all over Gaza. The sampling frame is the list of all English teachers who currently work at state secondary schools all over Gaza. The list is organized with respect to the locations of schools in seven districts in Gaza. The sampling procedure is a cluster sampling: “A random sample which uses multiple stages of clusters to cover wide geographical areas” (Neuman, 2006). Consequently, instead of using a single sampling frame, we used a sampling design that involves multiple stages and clusters. This has a significant practical advantage especially when it becomes very costly to reach the sample elements who are geographically spread out all over the Gaza Strip.

To demonstrate, all state secondary schools all over the Gaza Strip were divided into separate clusters. Then a simple random sample of schools was drawn from each cluster. School principals were kindly asked to share the questionnaire with English teachers inside the schools. In order to increase accuracy and sample correctly, we will rely on probability proportionate to size (PPS). In other words, we will allow the sample to contain a representative proportion of sample elements from each cluster, then each final sampling element will have an equal probability of being selected. As such, an adjustment in cluster sampling will be made if we discover that the clusters will not have the same number of sampling elements.

The sample size is determined to be above 252 since this is the minimum number required for a population of 730 based on the statistical measurement equation. As a result of quantitative data collection method, a total number 276 responses were

retained and included in the study sample which is considered good enough as it is above the required number. Sample size was calculated using the following formula:

Population Size  $N =$

-Score  $Z = Z$

Margin of error  $e =$

Standard of deviation  $P =$

$$\text{Sample Size} = \frac{\frac{Z^2 \times P(P-1)}{e^2}}{1 + \left( \frac{Z^2 \times P(1-P)}{e^2 N} \right)}$$

### 6.3. Survey Distribution & Data Collection Method

Due to the COVID-19 pandemic prevailing recently all over the Gaza Strip, it becomes very difficult and dangerous for us to travel all over the locations of the schools for the purpose of collecting the study data. However, we thought about a remote distribution and data collection method. The procedure is that we thought about sending questionnaires to a simple random sample of teachers in each cluster electronically through an email as an alternative way for a safer survey distribution and data collection method. We contacted the Ministry of Education and Higher Education in the Gaza Strip to facilitate the distribution of survey instrument and to provide the necessary assistance in this regard. Upon contact, they indicated that they are not able to directly provide us with a listing of emails for all teachers in the clustering sample. However, they are able to send emails on my behalf free of charge to a representative random sample of schools from each cluster upon their approval of my research. Given permission to contact (Appendix-6) principals were sought to help administering the survey. The procedure was that, each principle would share the survey with teachers inside the school through the WhatsUp group dedicated for principal-teacher communication. English supervisors were personally contacted to facilitate the data collection process. The Questionnaire was designed using Google Form and consists of four parts: **Part (1):** It includes questions about culture. **Part (2):** It includes questions about trust. **Part (3):** It includes questions about in-group favoritism. **Part (4):** It includes the demographic information about respondents: Gender, Age, Education, Years of Experience and Location of School (See Appendix-9). A link was used to connect the responses to a data base to record answers.

Upon completion and testing of the survey instrument, three e-mails were sent to a representative proportion of schools in each cluster at different intervals. The first email invitation was sent directly after appropriate completion and testing of the survey instrument. The second email invitation was sent approximately two weeks after sending the first email. The final email was sent later on with the hope that many participants would complete the survey. In addition, school principals in the sample clusters were personally contacted by phone kindly asking for their support and help. All questionnaires were accompanied with an email invitation letter kindly asking for teachers' participation. For confidentiality purposes the names of the respondents will not be asked. Since English was used as the language of the quantitative investigation, teachers were randomly chosen based on their ability to communicate effectively in English. Teachers who demonstrate a sufficient level of spoken and written English were randomly chosen. Schools will be offered a copy of a summary report upon completion of the study to motivate the completion of the questionnaires.

#### **6.4.Pretesting (Validity)**

Before doing the pilot study, the questionnaire items were reviewed by professionals/experts from diverse backgrounds (see Appendix-8. for a list of professionals/experts who validate the questionnaire) who were chosen in order to pinpoint possible problem areas in the questionnaire with respect to comprehensibility, interpretability and belongingness to the dimension specified for each. Later, three experts (professors and members of the Ph.D. Thesis committee) reviewed the questions since they have experience both as university professors and as researchers familiar with measuring constructs. These steps took place between the middle and end of April 2021.

After the revision of the items, a pilot test of the study tool was conducted between the middle and end of May 2021. As part of this pilot testing, the questionnaire was designed using Google Forms and a link was transmitted via WhatsApp to a none-random sample of English secondary school teachers (n=35) from all regions of the Gaza Strip including: North Gaza, East Gaza, West Gaza, Middle Area, Khan Younis, East Khan Younis, and Rafah regions in the Gaza Strip.

As a result, a total of twenty-eight responses were retained. Respondents (n=28) were asked to write down their comments on the study tool in a separate file and kindly asked to send them electronically via WhatsApp. Comments made by respondents in the pilot study regarding the questionnaire were considered and some items were revised once more in light of these comments.

After these changes, three colleagues (i.e., teachers) evaluated the measures for comprehensibility. On the basis of these reviews, the questions were revised once more. By the end of this stage, we were able to apply the necessary modifications which do accord with these changes. No translation and back translation was conducted as the questionnaire was administered in English language and only respondents who work as English language teachers at state secondary schools and consequently demonstrate an ability to communicate effectively, both verbally and in writing, in English were selected and included in the study sample. These steps took place between the middle and end of May 2021. For a complete list of items changes and modifications see Table (6.1.) below.

**Table 6.1. List of items changes and modifications**

No. of item	Item before modification	Item after modification	Reason (Why it was modified?)
1.	“People in higher positions should make most decisions without consulting people in lower positions”.	“People in lower positions should participate with people in higher positions in most decisions.”	These items had a negative meaning, so I changed it so to become with a positive meaning because the majority items in the questionnaire were positive.
2.	“People in lower positions should not ask about work-related problems to people in higher positions too frequently”.	“People in lower positions are willing to share work-related problems with people in higher positions too frequently”.	These items had a negative meaning, so I changed it so to become with a positive meaning because the majority items in the questionnaire were positive.
3.	“People in higher positions should avoid social interaction with people in lower positions”.	“People in higher position should encourage social interaction with people in lower positions”.	These items had a negative meaning, so I changed it so to become with a positive meaning because the majority items in the questionnaire were positive.
4.	“It is more important for men to have a professional career than it is for women”.	“Men and women have an equal right to have a professional career”.	This item is male-biased and it was reformulated to avoid bias.
5.	“In general, a man can always do jobs better than a woman”.	“Men and women perform their tasks equally well in professions”.	This item is male-biased and it was reformulated to avoid bias.
6.	“The principal in this school typically acts in the best interests of the teachers”.	“The principal in this school typically acts in the best needs of the teachers”.	Here the word 'interest' is not suitable for measuring benevolent trust, so it was changed into 'needs'. Interest is frequently used in market research and in competitive advantage of firms, while needs is more suitable to measure the goodwill or benevolent trust so I was advised to use it.



<b>Table 6.1 (continued)</b>			
<b>List of items changes &amp; modifications</b>			
<b>No. of item</b>	<b>Item before modification</b>	<b>Item after modification</b>	<b>Reason (Why it was modified?)</b>
7.	"I never have to wonder whether my principal will treat us in the same way".	I find that my principal treats us equally.	There is no point here to use the word "never" and "wonder", as they make the meaning more complicated. Rather, we simplified it and made it clearer and to the point without changing its meaning.
8.	"Of the people I've ever known from my own clan (e.g., Badawi, Falah, Madani etc.), I estimate that a good percentage are trustworthy".	I can trust a good percentage of people around me regardless of their original home town subdivisions(e.g., Badawi, Falah, Madani etc.).	This item was a clan-biased and it was reformulated to avoid bias.
9.	"I can trust people from my own political group more than people from other political groups".	I can trust a good percentage of people around me regardless of their political affiliations ( e.g., Fatah, Hamas, etc.).	This item was a political group-biased and it was reformulated to avoid bias.
10.	"The only people who can always be trusted are those from my own extended family".	I can always trust a good percentage of people around me even if they don't belong to my own family.	This items does not convey reality, as people in Gaza demonstrate a low level of trust in members of their extended family, and thereby considered as unsuitable. As such, it was modified as to become more real and to avoid family-bias as well
11.	"I always trust people from my own close friends' group more than outsiders".	I can always trust a good percentage of people around me even if they don't belong to my own close friends' group.	This item was a friend group-biased and it was reformulated to avoid bias.
12.	"I'm willing to give favors to my neighbours more than other individuals I don't know".	I can provide services to people around me equally regardless of my relationship with them as acquaintance.	Reformed for a better understanding of the meaning and to avoid a neighborhood-bias as well.

## 6.5.Measure Development

From the analysis of the qualitative data set, the following three components of trust emerged: (a) competence (b) benevolent and (c) fairness. Also, results from the qualitative analysis showed evidence of a relationship between Hofstede's (1980) four cultural values (i.e. collectivism, power distance, uncertainty avoidance & masculinity) and trust. Moreover, the in-group favoritism appeared as a context specific variable and it was included to the model as a moderator between collectivism and trust. All the above categories served as headings for the large-scale sections within the instrument. However, a major question remained was how to operationalize these categories.

The interpersonal trust measure was chosen as a result of a thorough investigation of the literature and interpretation of the qualitative data. As a result of this investigation some of the interpersonal trust scales in the literature were eliminated and some were retained. Among those that were retained, we consider the following scales as relevant for the current study: Schoorman et al. (1996); Hoy et al. (2003); Gillespie (2003) & Ovaice (2001).

First of all, Schoorman et al. (1996) measure of trust, is a twenty-one item scale developed to reflect the ability, benevolence, and integrity of the Mayer et al. (1995) model of trust. Later on, the complete items of Schoorman et al. (1996) measure was adapted, and published in Mayer and Davis (1999). The fact that Schoorman's et al. (1996) operationalization was based on Mayer et al. (1995) model is considered an advantage in itself. The reason is that the Meyer et al. (1995) model is generally applicable and is used across multiple disciplines. To demonstrate, Meyer et al. (1995) model has been cited over three thousand one hundred and thirteen (n: 3,113) times (Google Scholar, Aug. 2020). Meyer et al. model has been cited in such diverse areas (i.e., law, health, engineering, agriculture etc...). In their article, Schoorman's et al. mentioned that over 20 percent of studies that cited Mayer et al. (1995) were written in a language other than English. In addition, our review of Schoorman's et al. (1996) scale revealed a match between the items the researchers used and the trust definition we adopt. Based on what is mentioned above, we consider that Schoorman's et al. (1996) scale appropriate to be used in the current study.

Secondly, the trust scale developed by Hoy & Tschannen-Moran (2003) and referred to as the Omnibus T-Scale will be adopted too. The Hoy & Tschannen-Moran

(2003) attempts to operationalize trust in a school setting resulted in the development of the Omnibus Trust Scale that can be used in both elementary and secondary schools. However, the Omnibus T-Scale empirically explored four referents of trust in schools: faculty trust in principal, faculty trust in colleagues, and faculty trust in clients (students and parents). Each of the three referents of faculty trust was measured by a sub-scale. As long as we are investigating trust between teachers and principals in a school setting, only the items related to the faculty trust in the principals will be adopted. Consequently, a sub scale of the Omnibus T-scale measure was chosen. This constitutes an eight-item scale that measure trust in principals working at schools. Trust was conceptualized as a concept with multiple facets (i.e., benevolent, reliable, competent, honest, and open." (Hoy et al., 2003). The Hoy and Moran items are considered as convenient to the current study context not only for the match between the items the researchers used and the trust definition that we adopt, but also for the match between Hoy's et al. context and the current study's context (i.e., trust between teachers and principal in a school setting).

Thirdly, the trust scale developed by Gillespie (2003) and referred to as the Behavioral Trust Inventory (BTI) was adopted too. Our choice of the BTI was not arbitrary but based on a number of reasons. The BTI has congruence with the most widely accepted definition of trust provided by Mayer et al. (1995). Also, there is a match between the items used by the BTI and the trust definitions we adopt for the current study. All the above mentioned reasons provide evidence that the BTI of Gillespie (2003) promises to be a useful tool that can be used in combination with the other measures to operationalize trust in the current study.

Finally, a modified five-point scale version of Ovaice (2001) trust instrument was adopted too. The relevance of trust definition used in Ovaice (2001) to the trust definition that is used in the current study is obvious. To demonstrate, Ovaice (2001) defined trust as: "one party's willingness to be vulnerable to another party based on the belief that the latter party is (a) competent, (b) reliable, (c) open, and (d) concerned." Consequently, as in the case of the current study, Ovaice (2001) definition of trust is multidimensional and the items used in Ovaice's scale captured the definition of trust we adopt in this thesis study. Moreover, the context in Ovaice's study totally fits the current study context. To demonstrate, Ovaice (2001) explored the relationship between national culture and interpersonal trust in work-place relationships. In their operationalization of interpersonal trust they defined trust as consisting of Reliability,

Openness, Concern, and Competence. For these reasons we see that the items used by Ovaice (2001) as appropriate to be used for this thesis study in combination with other relevant scales mentioned earlier.

Apart from our operationalization of trust measure, the questionnaire will contain items that reflect Hofstede's four dimensions of culture namely: Collectivism; Power Distance; Uncertainty Avoidance; and Masculinity. However, before we arrive at our adopted scale that reflects Hofstede's cultural dimensions, it is very important to direct your attention to the fact that Hofstede's dimensions of culture can't be applied to individuals. Consequently, we choose not to ask questions designed primarily by Hofstede (e.g., the Value Survey Module 2013: VSM 2013).

In order to operationalize Hofstede's four dimensions of culture namely: Collectivism; Power Distance; Uncertainty Avoidance; and Masculinity, we choose the Cultural Value Scale CVSCALE developed by Yoo et al. (2011) to measure Hofstede's cultural dimensions at the individual level.

Finally, the in-group favoritism variable is measured using items obtained from Huff et al. (2003) scale. However, some of the items in the in-group favoritism scale were derived from the indigenous meanings created by the qualitative study respondents.

Some of the items of the above mentioned measures will be eliminated due to irrelevancy for the constructs we study (i.e., Long term vs. short term orientation). To clarify, participants in our qualitative sample demonstrated the need to long term planning to gain future rewards, however, they do not mention trust as an ingredient to or outcome of this. Based on this, we concluded that there is no relationship between time orientation and trust from our qualitative analysis, therefore we don't consider the long vs. short term orientation dimension developed in Yoo et al. (2011) as part of our quantitative analysis and thereby all items related to it will be eliminated from our quantitative analysis. Other items from the above mentioned measures will also be eliminated due to redundancy (i.e., only one of the items is chosen among those having the same meaning). Some items will also be adjusted based on our knowledge of the context and the relationships in Palestine, and few items will be created to capture the indigenous meanings created by respondents from the qualitative sample interviews conducted earlier (See Table 6.2. below for an overview of current study items) .

All items on the questionnaire will have five-point response because most of the original questions from which the items were adapted have five-point scales and it

was thought that having the same scale for all questions would increase the uniformity of the overall questionnaire. The person filling in the questionnaire will be asked to think of his/her direct manager at work and answer the questions with that particular manager in mind (see Appendix-9. for a copy of this study questionnaire).

**Table 6.2. Construct measures**

<b>Measure and Items</b>	<b>Internal Consistency/ Reliability (<math>\alpha</math>)</b>	<b>Items adopted from</b>
<p><i>Collectivism</i></p> <ol style="list-style-type: none"> <li>1. Individuals should sacrifice self-interest for the group.</li> <li>2. Individuals should stick with the group even through difficulties.</li> <li>3. Group welfare is more important than individual rewards.</li> <li>4. Group success is more important than individual success.</li> <li>5. Individuals should only pursue their goals after considering the welfare of the group.</li> <li>6. Group loyalty should be encouraged even if individual goals suffer.</li> </ol> <p>Scale: 1-strongly disagree, 2-disagree, 3-neither agree nor disagree, 4-agree, 5-strongly agree.</p>	0.754	Yoo et al. (2001)
<p><i>Power Distance</i></p> <ol style="list-style-type: none"> <li>1. People in lower positions should participate with people in higher positions in most decisions.</li> <li>2. People in lower positions are willing to share work-related problems with people in higher positions too frequently.</li> <li>3. People in higher position should encourage social interaction with people in lower positions.</li> <li>4. People in lower positions should not disagree with decisions by people in higher positions.</li> <li>5. People in higher positions should not delegate important tasks to people in lower positions.</li> </ol> <p>Scale: 1-strongly disagree, 2-disagree, 3-neither agree nor disagree, 4-agree, 5-strongly agree.</p>	0.613	Yoo et al. (2001)
<p><i>Uncertainty Avoidance</i></p> <ol style="list-style-type: none"> <li>1. It is important to have instructions spelled out in detail so that I always know what I'm expected to do.</li> </ol>	0.844	Yoo et al. (2001)

**Table (6.2. continued)**

<b>Measure and Items</b>	<b>Internal Consistency/ Reliability (<math>\alpha</math>)</b>	<b>Items adopted from</b>
<p><i>Uncertainty Avoidance (continued)</i></p> <ol style="list-style-type: none"> <li>2. It is important to closely follow instructions and procedures.</li> <li>3. Rules and regulations are important because they inform me of what is expected of me.</li> <li>4. Standardized work procedures are helpful.</li> <li>5. Instructions for operations are important to get the work done.</li> </ol> <p>Scale: 1-strongly disagree, 2-disagree, 3-neither agree nor disagree, 4-agree, 5-strongly agree.</p>	0.844	Yoo et al. (2001)
<p><i>Masculinity</i></p> <ol style="list-style-type: none"> <li>1. Men and women have an equal right to have a professional career.</li> <li>2. Men usually solve problems with logical analysis.</li> <li>3. Women usually solve problems with intuition.</li> <li>4. Solving difficult problems usually requires an active, forcible approach.</li> <li>5. Men and women perform their tasks equally well in professions.</li> </ol> <p>Scale: 1-strongly disagree, 2-disagree, 3-neither agree nor disagree, 4-agree, 5-strongly agree.</p>	0.684	Yoo et al. (2001)
<p><i>Trust</i></p> <ol style="list-style-type: none"> <li>1. My principal is very capable of performing his/her job.</li> <li>2. My principal is known to be successful at the things he/she tries to do.</li> <li>3. My principal has specialized capabilities that can increase our performance.</li> <li>4. I'm willing to rely on my principal's task –related skills and abilities.</li> <li>5. The principal in this school is competent in doing his or her job.</li> <li>6. I trust that my principal can help solve important problems in our organization.</li> <li>7. I trust that my principal can help our organization succeed in the next decade.</li> <li>8. My needs and desires are very important to my principal.</li> <li>9. My principal would not knowingly do anything to hurt me.</li> <li>10. My principal will go out of his/her way to help me.</li> </ol>	0.953	Schoorman et al. (1996); Ovaice, (2001); Gillespie (2003); Hoy & Tschanne n-Moran (2003) & new items designed for this study.

Table (6.2. continued)		
<b>Measure and Items</b>	<b>Internal Consistency/ Reliability (<math>\alpha</math>)</b>	<b>Items adopted from</b>
<p><i>Trust (continued)</i></p> <ol style="list-style-type: none"> <li>11. I'm willing to share my personal feeling with my principal.</li> <li>12. I'm willing to discuss how I honestly feel about my work, even negative feelings and frustrations.</li> <li>13. I'm willing to share my personal beliefs with my principal.</li> <li>14. The principal in this school typically acts in the best needs of the teachers.</li> <li>15. I trust that my principal places our school's interest above his/her own concern.</li> <li>16. I trust that my principal expresses his/her true feelings about important issues.</li> <li>17. I trust that my principal cares about the future of our school.</li> <li>18. My principal has a strong sense of justice.</li> <li>19. I trust that my principal treats us equally.</li> <li>20. The teachers in this school have faith in the fairness of the principle.</li> <li>21. I'm willing to depend on the fairness of my principal at this school.</li> <li>22. I like fairness as principal's value.</li> </ol> <p>Scale: 1-strongly disagree, 2-disagree, 3-neither agree nor disagree, 4-agree, 5-strongly agree.</p>	0.953	Schoorman et al. (1996); Ovaice, (2001); Gillespie (2003); Hoy & Tschannen-Moran (2003) & new items designed for this study.
<p><i>In-group favoritism</i></p> <ol style="list-style-type: none"> <li>1. I'm willing to trust a good percentage of people around me regardless of their original home town subdivisions (e.g., Badawi, Falah, Madani etc.).</li> <li>2. I'm willing to trust a good percentage of people around me regardless of their political affiliations (e.g., Fatah, Hamas, etc.).</li> <li>3. I can always trust a good percentage of people around me even if they don't belong to my own family.</li> <li>4. I can always trust a good percentage of people around me even if they don't belong to my own close friends' group.</li> <li>5. I can provide services to people around me equally regardless of my relationship with them as acquaintance.</li> <li>6. Generally speaking, group belongegness is key for trust to exist.</li> </ol> <p>Scale: 1-strongly disagree, 2-disagree, 3-neither agree nor disagree, 4-agree, 5-strongly agree.</p>	0.851	Huff and Kelley, (2003) & new items designed for this study.

In the next chapter, the results of quantitative analysis and test of hypotheses will be provided.





## **CHAPTER 7**

### **7. RESULTS**

#### **7.1.Characteristic of the Sample**

Sample characteristics were sought in questions 50-57 in the questionnaire. The main characteristics of sample's members, of (276) teachers working in state secondary schools of the Gaza Strip are shown in (Table 7.1.) below. According to Gender the results showed that the females represent 68.8% of the sample where males represent 31.2% and the Age of the most of respondents are between 36-45 with percentage 46.7%, and 30.1% of them are between 25-35 years , while 8.7% of them are between 46-55 years (See Table 7.1. below).

According to educational qualifications 81.5% of respondents have Bachelor degree and 16.3% of them have Master degree, only 1.8% have PhD. According to their position, 94.6% are teachers, and 5.1% are supervisors. According to work experience, the analysis showed that 59.8% of the respondents have 10 – 19 years' experience, 19.2% have experience with more than 29 years, and 8.7% have 5 – 9 years' experience. (See Table 7.1. below).

The sample includes teachers and supervisor from different cities in Gaza Strip, 24.6% of respondents work in Middle Area, 15.9% in North Gaza, 14.9% are in East Khan Younis, 10.9% in Khan Younis, 13.4% in East Gaza, others are distributed in each of Rafah and West Gaza with a percentage of 10.1% for each of them. (See Table 7.1. below).

**Table 7.1. Characteristics of Samples' respondents**

<b>Variable</b>	<b>Classifications</b>	<b>Frequency N= 120</b>	<b>Percentage (%)</b>
<b>Gender</b>	Male	86	31.2%
	Female	190	68.8%
<b>Total</b>		<b>276</b>	<b>100.0%</b>
<b>Age</b>	Less than 25	2	0.7%
	25-35	83	30.1%
	36-45	129	46.7%
	46-55	56	20.3%
	55+ years old	6	2.2%
<b>Total</b>		<b>276</b>	<b>100.0%</b>
<b>Position</b>	Teacher	261	94.6%
	Supervisor	14	5.1%
	School Principle	1	0.4%
<b>Total</b>		<b>276</b>	<b>100.0%</b>
<b>Educational Level</b>	Bachelor degree	255	81.5%
	Master degree.	45	16.3%
	PhD degree	5	1.8%
	Other	1	0.4%
<b>Total</b>		<b>276</b>	<b>100.0%</b>
<b>Years of experience</b>	Less than 1 year	11	4.0%
	1 – 4 years	18	6.5%
	5 – 9 years	24	8.7%
	10 – 19 years	165	59.8%
	20 – 29 years	53	19.2%
	30 + years	5	1.8%
<b>Total</b>		<b>276</b>	<b>100.0%</b>
<b>Location of School?</b>	East Gaza	37	13.4%
	East KhanYounis	41	14.9%
	Khan Younis	30	10.9%
	Middle Area	68	24.6%
	North Gaza	44	15.9%
	Rafah	28	10.1%
	West Gaza	28	10.1%
<b>Total</b>		<b>276</b>	<b>100.0%</b>

## 7.2.Measure Validity

Below is a discussion of the results of the respondents' answers about their opinion of the impact of national culture on trust between employees and managers at work. Results show that respondents are thinking positively towards the impact of national culture on trust between employees and managers at work, where the item that states "Men and women have an equal right to have a professional career" which has the highest approval from respondents with a mean score of (4.35), followed by the item that states "People in higher position should encourage social interaction with people in lower positions" with a mean score of (4.34), then the item that states "Instructions for operations are important to get the work done" with a mean score of (4.33).

Where the lowest approval of items with a mean score of (2.40) is for the item that states "People in lower positions should not disagree with decisions by people in higher positions", also the item that states "People in higher positions should not delegate important tasks to people in lower positions" has a low mean of (2.84). Hence, the percentage of general satisfaction with the study items is 75%. For a complete list of Mean, standard deviation and percentage of the questionnaire items see (Table 4.1.) in (Appendix-4.).

Pearson correlation is conducted to check the correlation between main constructs. Table 7.2. Below shows that the different components indicating different traits are smaller than 0.90, which indicates discriminant validity between constructs measures.

**Table 7.2. Correlation between main construct measures**

	Collectivism	Power Dis.	Unc. Avo.	Masculi.	Trust	In-group Fav.
Collectivism	1					
Power Dist.	.281	1				
Unce. Avo.	.283	.311	1			
Masculinity	.289	.345	.583	1		
Trust	.289	.280	.434	.443	1	
In-group Fav.	.377	.253	.458	.403	0.476	1

### 7.3.Measure Reliability

The reliability of the questionnaire was checked by calculating Cronbach's alpha for the three measures. It is clear in the below table (Table 7.3.) that the reliability coefficient is high for each construct, so it is considered acceptable for the current study.

**Table 7.3. Reliability statistics of questionnaire's items**

<b>Measure</b>	<b>Cronbach's Alpha</b>
Culture	0.818
Collectivism	0.754
Power Distance	0.613
Uncertainty Avoidance	0.844
Masculinity	0.684
Trust	0.953
In-group Favoritism	0.851

### 7.4.Factor Analysis

#### 7.4.1. Suitability for Factor Analysis

Before doing exploratory factor analysis, all the indicator variables for the Collectivism, Power Distance, Uncertainty Avoidance, Masculinity, Trust and In-group Favoritism constructs were checked to understand whether they were suitable for factor analysis or not. For the indicators of a construct to be suitable for factor analysis, the anti-image matrix of the indicator variables should yield low correlations and the measure of sampling adequacies (MSAs) should be above 0.60 (Hair et al. 1995). All the indicator variables for the constructs conformed to these specifications and were deemed suitable for factor analysis. Moreover, Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was tested too for all indicator variables as demonstrated in (Table 7.4, 7.8 & 7.10. below). After determining the suitability of each construct for factor analysis, exploratory and confirmatory factor analysis of the construct

measures were done. The factor analysis of the Culture, Trust and In-group Favoritism are examined below and results are as the following:

#### **7.4.1.1.Culture Measure**

In order to check whether the culture construct measure is suitable for factor analysis, Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was tested and results showed its 0.825 which close to 1, and Bartlett's Test is significant (see Table 7.4. below).

**Table 7.4. Rotated component matrix of culture measure**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.825
Bartlett's Test of Sphericity	Approx. Chi-Square	1713.504
	Df	210
	Sig.	.000

Then, exploratory factor analysis of the culture measure (21 items; questions 1-21 in the questionnaire) was done using SPSS 19 and yielded four factor solutions ( see Table 7.5. below).

This four factor solution was then tested using SPSS AMOS 21 through confirmatory factor analysis. The results showed relatively good fit of the four-factor model to the data where the model's goodness-of-fit indexes were satisfactory (RMR= 0.04, GFI = 0.71, NFI = 0.74, CFI = 0.81, IFI= 0.80). Therefore these components of the Culture measure could be named as: Masculinity, Collectivism, Uncertainty Avoidance and , Power Distant respectively (see Table 7.6. below).

**Table 7.5. Factor loadings of culture measure**

	Factor 1	Factor 2	Factor 3	Factor 4
Culture_1		0.636		
Culture_2		0.653		
Culture_3		0.75		
Culture_4		0.743		
Culture_5		0.559		
Culture_6		0.575		
Culture_7				0.722
Culture_8				0.783
Culture_9				0.527
Culture_10				0.763
Culture_11				0.689
Culture_12			0.69	
Culture_13			0.714	
Culture_14			0.712	
Culture_15			0.764	
Culture_16			0.792	
Culture_17	0.684			
Culture_18	0.389			
Culture_19	0.255			
Culture_20	0.594			
Culture_21	0.405			

Extraction method: Principal component.

Rotation method: Varimax

**Table 7.6. Confirmatory factor analysis – culture**

	Masculinity	Collectivism	Uncertainty Avoidance	Power Distance
Culture_1		0.717		
Culture_2		0.692		
Culture_3		0.761		
Culture_4		0.747		
Culture_5		0.652		
Culture_6		0.613		
Culture_7				0.747
Culture_8				0.789
Culture_9				0.635
Culture_10				0.788
Culture_11				0.794
Culture_12			0.721	
Culture_13			0.762	
Culture_14			0.749	
Culture_15			0.797	
Culture_16			0.778	
Culture_17	0.698			
Culture_18	0.467			
Culture_19	0.411			
Culture_20	0.662			
Culture_21	0.576			

The Measure of Sampling Adequacy (MSA) is described at middling as it's in the 0.70's, which is appeared in Anti-Image matrix (see Table 1.2. in Appendix-1). Also, according to table of variance, it shows that the first five components explain 56.47% of the total variance in the variables which are included on the components. (See Table 1.4. in Appendix-1).

#### **7.4.1.2.Trust Measure**

In order to check whether the Trust construct measure is suitable for factor analysis, Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was tested and results showed its 0.949 which close to 1, and Bartlett's Test is significant (see Table 7.7. below).

**Table 7.7. Rotated component matrix of trust measure**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.949
Bartlett's Test of Sphericity	Approx. Chi-Square	4079.985
	DF	231
	Sig.	.000

Then, exploratory factor analysis of the trust measure (22 items; questions 22-43 in the questionnaire) yielded three-factor solution (see Table 7.8 below).

**Table 7.8. Factor loadings of trust measure**

	Factor 1	Factor 2	Factor 3
Trust_22	0.796		
Trust_23	0.789		
Trust_24	0.677		
Trust_25	0.537		
Trust_26	0.265		
Trust_27	0.738		
Trust_28	0.733		
Trust_29			0.461
Trust_30			0.575
Trust_31			0.627
Trust_32			0.755
Trust_33			0.763
Trust_34			0.792
Trust_35			0.504
Trust_36			0.524
Trust_37			0.502
Trust_38			0.599
Trust_39		0.781	
Trust_40		0.779	
Trust_41		0.769	
Trust_42		0.655	
Trust_43		0.427	

Extraction method: Principal component

Rotation method: Varimax

This three-factor solution was then tested using SPSS AMOS 21 through confirmatory factor analysis. The results showed relatively good fit of the three-factor model to the data where the model's goodness-of-fit indexes were satisfactory (RMR= 0.74, GFI = 0.69, NFI = 0.78, CFI = 0.79, IFI= 0.77). A second



factor analysis was run to test the fit of the data to a four factor model that incorporates four dimensions of trust. The results of this four factor model showed that a better fit of the three-factor model to the data (RMR= 0.81, GFI = 0.54, NFI = 0.62, CFI = 0.51, IFI= 0.51). Therefore, the ultimate components of the Trust measure could be named as: Competence, Fairness and Benevolence respectively (see Table 7.9. below).

**Table 7.9. Confirmatory factor analysis – trust**

	Competence Trust	Fairness Trust	Benevolence Trust
Trust_22	0.797		
Trust_23	0.791		
Trust_24	0.765		
Trust_25	0.622		
Trust_26	0.411		
Trust_27	0.744		
Trust_28	0.751		
Trust_29			0.572
Trust_30			0.545
Trust_31			0.610
Trust_32			0.719
Trust_33			0.762
Trust_34			0.770
Trust_35			0.795
Trust_36			0.651
Trust_37			0.661
Trust_38			0.690
Trust_39		0.786	
Trust_40		0.788	
Trust_41		0.771	
Trust_42		0.731	
Trust_43		0.604	

The Measure of Sampling Adequacy (MSA) is described as marvelous as it's in the 0.90's, which is appeared in Anti-Image matrix (see Table 2.2. in Appendix-2). Also, according to table of variance, it shows that the first 3 components explain 62.598% of the total variance in the variables which are included on the components. (See Table 2.4. Appendix-2).

#### 7.4.1.3. In-group Favoritism Measure

In order to check whether the in-group Favoritism construct measure is suitable for factor analysis, Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was tested and results showed its 0.796 which close to 1, and Bartlett's Test is significant (see Table 7.10. below).

**Table 7.10. Rotated component matrix of in-group favoritism measure**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.796
Bartlett's Test of Sphericity	Approx. Chi-Square	765.690
	DF	15
	Sig.	.000

Exploratory factor analysis of in-group favoritism measure (6 items; questions 44-49) yielded one component (see Table 7.11. below). Since there was only one component, no further extraction and rotation method was used.

**Table 7.11. Factor loadings of in-group favoritism measure**

	Factor 1
Favoritism_44	0.788
Favoritism_45	0.773
Favoritism_46	0.863
Favoritism_47	0.801
Favoritism_48	0.674
Favoritism_49	0.625

Extraction method: Principal component  
Rotation method: Varimax

The Measure of Sampling Adequacy (MSA) is described at middling as it's in the 0.70's, which is appeared in Anti-Image matrix (see Table 3.2. in Appendix-3). Also, according to table of variance, it shows that the first component explains 57.494 % of the total variance in the variables which are included on the components (see Table 3.3. in Appendix-3).

## 7.5.Hypotheses Testing

In this part firstly, the main effect of collectivism, power distance, uncertainty avoidance, and masculinity on trust is assessed, then the moderator effect of in-group favoritism in the relationship between collectivism and trust is sought. Finally, a further analysis is done to analyze the effect of collectivism, power distance, uncertainty avoidance, and masculinity on the components of Trust (i.e., competence trust, benevolent trust, and fairness trust). Moreover, further analysis was conducted to find out the moderating effect of in-group favoritism in the relationship between the other three dimensions of culture (i.e., power distance, uncertainty avoidance, and masculinity) on Trust.

### 7.5.1. Main Effects

The regression analysis of the relationship between national culture (i.e., collectivism, power distance, uncertainty avoidance, and masculinity) on trust was performed by using Statistical Package for Social Science (SPSS) version 19. Results indicate the following:

The first hypothesis sought a positive relationship between Collectivism and Trust and the expectation was a positive relationship between the two constructs. To test the first hypothesis, regression analysis is used, and results on (Table 7.12.) below show that  $p\text{-value} < 0.05$ , which indicates that there is a positive relationship between collectivism as a cultural value and employees trust in their direct manager at work. Thus H1 is supported.

**Table 7.12. Collectivism - trust ANOVA<sup>b</sup>**

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	5093.350	1	5093.350	24.534	.000 <sup>a</sup>
Residual	56883.559	274	207.604		
Total	61976.909	275			

a. Predictors: (Constant), collectivism

b. Dependent Variable: Trust

Moreover, (Table 7.13.) below shows that R square approximately equals 28%, which indicates that collectivism explains 28% of trust, and there is other dimensions that explain 72% of trust.

**Table 7.13. Collectivism - trust model summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.287 <sup>a</sup>	.282	.279	14.40848

a. Predictors: (Constant), collectivism

(Table 7.15. below) shows the model of this relation, which is:

$$y = 57.903 + 0.9377x$$

$$\text{Trust} = 57.903 + 0.9377 * \text{collectivism}$$

**Table 7.14. Collectivism - trust Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	57.903	4.178		13.857	.000
· collectivism	.937	.189	.287	4.953	.000

Dependent Variable: Trust

The second hypothesis suggests a negative relationship between Power Distance and Trust. To test hypothesis two, regression analysis is used, and results on (Table 7.15.) below show that p-value <0.05, which indicates that there is a significant relationship between power distance as a cultural value and employees trust in their direct manager at work. Also, results on (Table 7.17.) below show that the relationship between power distance and trust is negative. Thus H2 is supported.

**Table 7.15. Power distance – trust ANOVA<sup>b</sup>**

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	4774.946	1	4774.946	22.872	.000 <sup>a</sup>
Residual	57201.964	274	208.766		
Total	61976.909	275			

a. Predictors: (Constant), Power distance

b. Dependent Variable: Trust

Moreover, (Table 7.16.) below shows that R square approximately equal 10%, which indicates that power distance explains 10% of trust, and there is other dimensions that explain 90% of trust.

**Table 7.16. Power Distance – trust model summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.278 <sup>a</sup>	.107	.104	14.44875

a. Predictors: (Constant), Power distance

(Table 7.18) below shows the model of this relation, which is:

$$y = 54.076 - 1.402x$$

$$\text{Trust} = 54.076 - 1.402 * \text{power distance}$$

**Table 7.17. Power distance – trust Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	54.076	5.108		10.587	.000
Power distance	-1.402	.293	-.278	4.782	.000

Dependent Variable: Trust

Hypothesis three suggests a positive relationship between Uncertainty Avoidance and Trust. To test hypothesis three, regression analysis is used, and results on (Table 7.18.) below show that p-value <0.05, which indicates that there is a significant relationship between uncertainty avoidance as a cultural value and employees trust in their direct manager at work. Also, results on (Table 7.20.) below show that the relationship between uncertainty avoidance and trust is positive. Thus H3 is also supported.

**Table 7.18. Uncertainty avoidance – trust ANOVA<sup>b</sup>**

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	11390.540	1	11390.540	61.697	.000 <sup>a</sup>
Residual	50586.369	274	184.622		
Total	61976.909	275			

a. Predictors: (Constant), Uncertainty Avoidance

b. Dependent Variable: Trust

R square approximately equal 18%, which indicates that uncertainty avoidance explains 19% of trust, and there is other dimensions that explain 81% of trust (Table 7.19. below).

**Table 7.19. Uncertainty avoidance – trust model summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.429 <sup>a</sup>	.184	.191	13.58756

a. Predictors: (Constant), Uncertainty Avoidance

Tables below shows the model of this relation, which is:

$$y = 42.055 + 1.726x$$

$$\text{Trust} = 42.055 + 1.726 * \text{uncertainty avoidance}$$

**Table 7.20. Uncertainty avoidance – trust Coefficients**

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	42.055	4.667		9.011	.000
Uncertainty Avoidance	1.726	.220	.429	7.855	.000

Dependent Variable: Trust

Hypothesis four denotes a positive relationship between Masculinity and Trust. To test hypothesis four, regression analysis is used, and results on (Table 7.21.) below show that p-value <0.05, which indicates that there is a significant relationship between Masculinity as a cultural value and employees trust in their direct manager at work. Also, results on (Table 7.23.) below show that the relationship between masculinity and trust is positive. Thus H4 is also supported.

**Table 7.21. Masculinity – trust ANOVA<sup>b</sup>**

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	12105.107	1	12105.107	66.507	.000 <sup>a</sup>
Residual	49871.802	274	182.014		
Total	61976.909	275			

a. Predictors: (Constant), Masculinity

b. Dependent Variable: Trust

Moreover, (Table 7.22.) below shows that R square approximately equal 19%, which indicates that masculinity explains 18% of trust, and there is other dimensions explain 82% of trust

**Table 7.22. Masculinity – trust model summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.442 <sup>a</sup>	.195	.182	13.49125

a. Predictors: (Constant), Masculinity

(Table 7.24.) below shows the model of this relation, which is:

$$y = 40.193 + 2.024x$$

$$\text{Trust} = 40.193 + 2.024 * \text{masculinity}$$

**Table 7.23. Masculinity – trust Coefficients**

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	40.193	4.724		8.507	.000
Masculinity	2.024	.248	.442	8.155	.000

a. Dependent Variable: Trust

### **7.5.2. Moderator Effect**

Finally, hypothesis 1.a. predicted that the in-group favoritism variable moderating the relationship between collectivism and trust by positively affecting this relationship (See figure 7.1. below). To test this hypotheses regression analysis was done using (SPSS) version 19 with taking into consideration in group favoritism as a moderator variable. Results show, by looking at R Square Change, a positive change in R<sup>2</sup> variation explained by the addition of the in-group favoritism as a moderator variable between collectivism and the construct of trust we adopt. Therefore, (H1.a.) is supported (Table 7.25).



**Table 7.24. Model summary, collectivism – trust, in-group favoritism as a moderator**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
	.558 <sup>b</sup>	.311	.304	12.52765

a. Predictors: (Constant), Favoritism, collectivism

b. Predictors: (Constant), In-group Favoritism, collectivism, collectivism \* In-group Favoritism

c. Dependent Variable: Trust

Table (7.26.) below shows the moderated multiple regression equation.

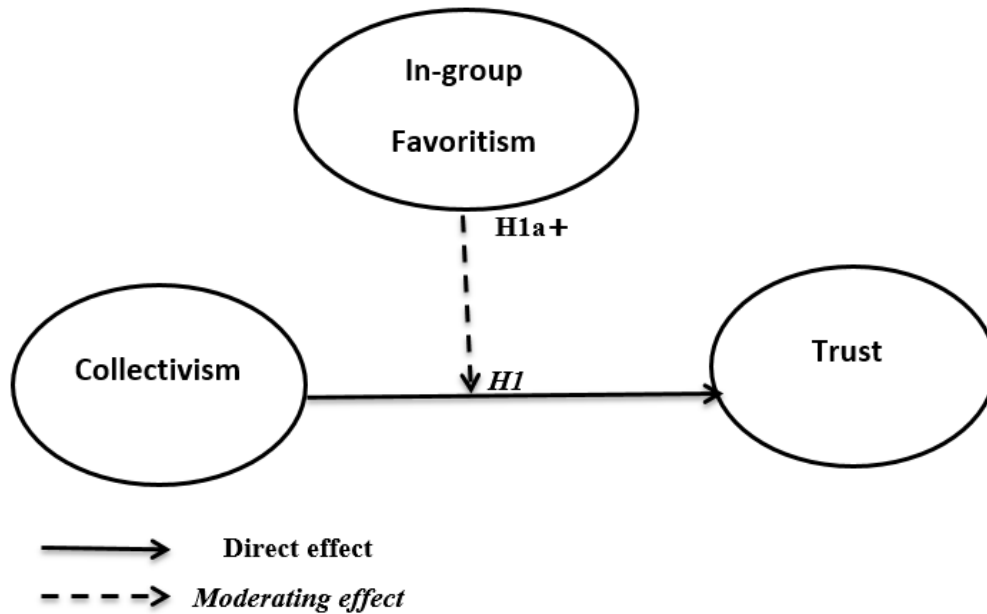
**Table 7.25. Coefficients, Collectivism – trust, in-group favoritism as a moderator**

Model	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	T	Sig.
(Constant)	3.531	15.67		0.225	0.822
Collectivism	0.687	0.795	0.516	2.123	0.035
In-group Favoritism	2.535	0.586	0.848	4.324	0.00
Collectivism * In-group Favoritism	0.052	0.029	0.645	1.798	0.025

a. Dependent Variable Trust

Using the values obtained above, we could report the regression equation as follows:

*Trust = 3.531 + (0.687\* collectivism) + (2.535\* Favoritism) - (0.052\*) collectivism \* Favoritism).*



**Figure 7.1. The in-group favoritism variable moderating the relationship between collectivism and trust by positively affecting this relationship**

### 7.5.3. Further Exploratory Analysis

To analyze the relationship between the four dimensions of culture (i.e., collectivism, power distance, uncertainty avoidance, and femininity) and the three components of trust (i.e., competent trust, benevolent trust and fairness trust), another regression analysis was done with (SPSS) 19.

Results show that benevolent trust has a significant relationship with collectivism ( $t=1.550$ ,  $p\text{-value}=.000$ ), while each of competent trust and fairness trust have no significant relationship with collectivism ( $t=4.005$ ,  $p\text{-value}=.122$ ) and ( $t=3.226$ ,  $p\text{-value}=.061$ ) respectively (Table 7.26). Results also show that competent trust has a significant relationship with power distance ( $t=4.343$ ,  $p\text{-value}=.000$ ), while each of benevolent trust and fairness trust have no significant relationship with power distance ( $t=1.582$ ,  $p\text{-value}=.115$ ) and ( $t=2.271$ ,  $p\text{-value}=.094$ ) respectively (Table 7.27). Moreover, results show that each of the competent trust, benevolent trust and fairness trust have a significant relationship with uncertainty avoidance ( $t=8.197$ ,  $p\text{-value}=.000$ ), ( $t=1.577$ ,  $p\text{-value}=.000$ ) and ( $t=4.279$ ,  $p\text{-value}=.000$ ) respectively (Table 7.28). Finally,

results show that competent trust has a significant relationship with masculinity ( $t=7.033$ ,  $p\text{-value}=.000$ ), while each of benevolent trust and fairness trust have no significant relationship with masculinity ( $t=3.072$ ,  $p\text{-value}=.072$ ) and ( $t=3.880$ ,  $p\text{-value}=.061$ ) respectively (Table 7.29.).

In addition, another regression analysis was done with (SPSS) 19 to analyze the moderating role of in-group favoritism in the relationship between the remaining three dimensions of culture namely: power distance, uncertainty avoidance, and masculinity and trust. Results indicate that the in-group favoritism variable moderates the effect of the negative relationship between power distance and trust (see Table 7.30). However, paths between uncertainty avoidance, masculinity and trust are not mediated through in-group favoritism (see Table 7.31, 7.32 respectively). Thus, we conclude that not all the effects between cultural dimensions and trust are mediated through the in-group favoritism variable.

**Table 7.26. Coefficients - dependent variable: collectivism, independent variables: competent trust, benevolent trust and fairness trust**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.601	.264		81.746	.000
Competent_Trust	-1.060	.065	-.231	4.005	.122
Benevolent_Trust	.410	.065	.189	1.550	.000
Fairness_Trust	.154	.065	.186	3.226	.061

Dependent Variable: collectivism

**Table 7.27. Coefficients - dependent variable: power distance, independent variables: competent trust, benevolent trust and fairness trust**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	7.167	.172		99.994	.000
Competent _Trust	-.347	.072	.251	4.343	.000
Benevolent _Trust	-.272	.012	-.092	1.582	.115
Fairness _Trust	-.391	.005	-.131	2.271	.094

a. Dependent Variable: Power distance

**Table 7.28. Coefficients - dependent variable: uncertainty avoidance, independent variables: competent trust, benevolent trust and fairness trust**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.909	.196		106.599	.000
Competent _Trust	0.311	.009	.242	8.197	.000
Benevolent _Trust	.310	.061	.183	1.577	.000
Fairness _Trust	.841	.015	.226	4.279	.000

a. Dependent Variable: Uncertainty Avoidance

**Table 7.29. Coefficients - dependent variable: masculinity, independent variables: competent trust, benevolent trust and fairness trust**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.754	.176		106.600	.000
Competent_Trust	.240	.017	.378	7.033	.000
Benevolent_Trust	-.541	.055	-.165	3.072	.072
Fairness_Trust	.184	.033	.109	3.880	.061

a. Dependent Variable: Masculinity

**Table 7.30. Tests of between-subjects effects: the moderating effect of in-group favoritism on the relationship between power distance and trust**

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	28434.992 <sup>a</sup>	31	917.258	6.673	.000
Intercept	540.650	1	540.650	3.933	.048
Power Distance	4643.861	14	331.704	2.413	.004
Favoritism	1397.894	1	1397.894	10.169	.002
Power Distance * Favoritism	3650.673	14	260.762	1.897	.027
Error	33541.917	244	137.467		
Total	1747563.000	276			
Corrected Total	61976.909	275			

Dependent Variable: Trust

a. R Squared = .459 (Adjusted R Squared = .390)

**Table 7.31. Tests of between-subjects effects: the moderating effect of in-group favoritism on the relationship between uncertainty avoidance and trust**

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	27680.072 <sup>a</sup>	33	838.790	5.919	.000
Intercept	1745.070	1	1745.070	12.313	.001
Uncertainty Avoidance	3885.878	14	277.563	1.958	.022
Favoritism	33.100	1	33.100	.234	.629
Uncertainty Avoidance * Favoritism	4169.946	14	297.853	2.102	.062
Error	34296.838	242	141.722		
Total	1747563.000	276			
Corrected Total	61976.909	275			

Dependent Variable: Trust

R Squared = .447 (Adjusted R Squared = .371)

**Table 7.32. Tests of between-subjects effects: the moderating effect of in-group favoritism on the relationship between masculinity and trust**

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	27302.544 <sup>a</sup>	35	780.073	5.399	.000
Intercept	2544.136	1	2544.136	17.609	.000
Masculinity	3049.280	14	217.806	1.508	.109
Favoritism	27.126	1	27.126	.188	.665
Masculinity * Favoritism	2511.564	14	179.397	1.242	.246
Error	34674.366	240	144.477		
Total	1747563.000	276			
Corrected Total	61976.909	275			

Dependent Variable: Trust

a. R Squared = .441 (Adjusted R Squared = .359)

The next section provides a brief discussion of the results and the conclusions drawn from the study including limitations of the study and directions for future research.

## CHAPTER 8

### 8. DISCUSSION & CONCLUSIONS

In this study, the relationship between Hofstede's national cultural dimensions and trust were examined. The unit of analysis was the teacher-principal dyadic relationship. The results of this study are decomposed into qualitative and quantitative parts.

The qualitative findings of the study comply with the findings in the literature with respect to the fact that trust is composed of different components (Schoorman et al. 1996; Hoy & Tschannen-Moran 2003; Gillespie 2003; Ovaice 2001). These findings revealed that in the context of schooling in Palestine, specifically in the relationship between teachers and principals at schools, trust between the two parties is composed of three components which conform to those reported in the literature: competence (Schoorman et al. 1996; Ovaice, 2001; Gillespie 2003), benevolence (Schoorman et al. 1996; Ovaice, 2001; Hoy & Tschannen-Moran 2003 & Gillespie 2003), and fairness (Schoorman et al. 1996; Ovaice, 2001; Hoy & Tschannen-Moran 2003; Gillespie 2003).

An interesting finding from our qualitative analysis is that in the context of schooling in Palestine, specifically in the relationship between teachers and principals at schools, the benevolent component of trust subsume the openness component in the analysis. To demonstrate, our qualitative findings revealed that benevolence means two things. First it means that "one's well-being or something one cares about will be protected and not harmed by the trusted party" (e.g., Mayer et. al. 1995; Hoy & Tschannen-Moran 2003; & Wasti et. el., 2007). Second, benevolence also means confidence that the information shared will not be exploited. (Hoy & Tschannen-Moran 2003; Athos & Gabarro, 1978; Hoy & Tschannen-Moran, 1999 etc.). This finding is considered unique and is an important contribution to trust literature.

Another important finding of the qualitative analysis of the teacher-principal dyadic relationship was the in-group favoritism variable which was repeated by qualitative sample respondents as the core of trust building process. Quantitative findings also revealed that the in-group favoritism variable was found as a key variable that moderates the positive relationship between collectivism and trust in a way that the higher an individual in in-group favoritism, the stronger the relationship between collectivism and trust. This gives insights to the major question of what can Palestinian managers do to overcome a cultural tendency to distrust outsiders? One strategy they may use is to try to expand the scope of their in-groups (Chen et al. 2004). This is also reported in the literature by some scholars who argue that certain aspects of collectivists' cultures (i.e. distinction between in-group and out-group) could inhibit trust formation beyond the group boundaries (Yamagishi et al., 1994; Yamagishi, 1998 a, b; Fukuyama, 1995; Huff et al., 2003).

Results from quantitative analysis suggest the following components for the trust measure: competence, benevolence and fairness (see Table 7.8). Quantitative findings also revealed that the highest mean score for trust formation was in the benevolent component of trust followed by the competent component and the fairness component respectively. This finding indicate that in the teacher-principal dyadic relationship in Palestine, employees are placing more emphasis on the benevolent component of trust while rating the relationship. That is benevolent is likely the factor that employees pay attention to the most when determining how much trust they have in their direct managers. So it is beneficial for managers to focus on the benevolent practices in their interaction with their employees. This finding confirms arguments in the literature where researchers argued that in collectivist cultures they observed several incidents where benevolence was primarily in a relationship – a finding in line with Ng et al. (2006) and Wasti et al. (2011).

Besides identifying the components of trust, the current study contributes to the awareness of the importance of cultural dimensions for school managers in terms of teacher-manager interactions. For example, results draw managers' attention into the linkages between culture and trust which might help them to increase the quality of their annual plans in terms of teacher-principal interactions in the context of schools in Palestine. In addition, Quantitative results indicate that 24.5% of the variance in an individual's trust in their direct manager is explained by culture. These cultural effects



appear to derive mainly from collectivism followed by uncertainty avoidance and masculinity respectively, while the effect of power distance was not so overt.

To demonstrate, in the relationship between culture and trust, quantitative analysis provided support for the possible impact of culture on trust. First of all, results from our quantitative analysis find support for H1 which indicates that collectivism cultural dimension is found to be positively affecting interpersonal relationship by increasing trust significantly. This can be explained by the tightly knit social framework between teachers in the context of schools and a willingness to share problems with the ones they trust. This is purely collectivists and done only with the ones they trust. Also, teachers and principals working at secondary schools in Palestine demonstrate a willingness to take care of each other in order to solve problems. This reflects the high degree of interdependence between them and gives the feeling that they are complementing each other. This finding confirms with findings from the previous literature that propose/confirms a positive relationship between collectivism and trust (Doney et al., 1998; Yamagishi et al., 1994; Fukuyama, 1995 & Huff and Kelley, 2003).

Second, our quantitative analysis provided support for the negative impact of power distance on employee-manager trust. A good explanation for this finding is that teachers at secondary schools in Palestine demonstrate a keen awareness of the reality of power distribution at work. As a result, they identify the principal as occupying a higher position in the hierarchical social structure. As a result of this, they described in details the hierarchal steps they take before they can reach to the manager. For example, results from our qualitative analysis show that teachers prefer to control and overcome their work-related problems by themselves. If they fail to do so, they may refer to other employees around them (e.g., colleagues, educational guide etc.). Finally, if the problem is too complex and it is too hard to be solved, they may go to their direct managers by the end! Here, there is an evidence of some hierarchy while solving problems which alludes to power distance. This finding confirm with findings from the previous literature that propose/confirm a negative relationship between Power Distance and trust (Doney et al., 1998; Ji et al., 2015; Islamoğlu et al., 2005). However, findings from our quantitative analysis revealed that the negative impact of power distance is not so strong, it is only a mild impact (not so overt).

Third, results from our quantitative analysis provided support for a positive relationship between uncertainty avoidance and trust. A good explanation for this is that

teachers show that the preferred style for them in dealing with uncertainty and conflict was very much like keeping away from it. This creates a relaxing atmosphere among them, as they believe that uncertainty experiences during school work are harmful and should be minimized. As a result, they emphasize the need to feel secure and to talk freely without fear with the manager they have something confidential with. According to them, the higher the level of uncertainty, the higher the need to share information and trust. This justifies the positive relationship between the uncertainty avoidance dimension of culture and trust found in our quantitative analysis results. This finding also goes with findings from the previous literature that suggest/confirms a positive relationship between uncertainty avoidance and trust in the sense that uncertainty avoidance breeds trust (Doney et al., 1998; e.g., Hwang Yujong, 2009; & Cook et al., 2005).

Fourth, results from our quantitative analysis revealed a positive relationship between masculinity and trust. A good explanation for this result is the high level of masculinity demonstrated by the inequality between females and males. For example, teachers see that gender effects on one's ability to perform their work related tasks well. For example, it is more difficult for female teachers to perform their work related tasks well compared to male teachers because females have a very limited time due to their out of the job responsibilities (e.g., raising children, housework etc.). In addition, female teachers could not impose authority compared to male teachers which effects on their ability to perform as required. As a result of this, males are considered more capable and thereby more trustable compared to females. This justifies the positive relationship between the masculinity dimension of culture and trust found in our quantitative analysis results. This finding also confirms arguments from the previous literature that suggests a positive relationship between masculinity and trust (Doney et al., 1998; Schoorman et al., 2007).

Fifth, results from our quantitative analysis revealed the existence of common cultural norms that Palestinian employees demonstrated preferences to work in groups and consequently more group oriented. For example, in-group favoritism was found to have a moderating effect on the relationship between collectivism and trust in that the higher the in-group favoritism, the better the relationship between collectivism and trust (Westjohn et al., 2021). The increase in variation between collectivism and trust while adding in-group favoritism as a moderator is explained by the interaction effect of in-group favoritism in this relationship. As such, in-group favoritism was

found to have a main effect on trust suggesting that higher levels of in-group favoritism are associated with higher levels of trust. A good explanation for this result is presented in the Leader Member Exchange Theory (LMX) which focuses on the quality of the working relationship between leaders and followers. Based on LMX theory, leaders don't treat all employees in the same way as they create in-group and out-group, and subordinates with in-group status are perceived as trustworthy. To demonstrate, school principals who are perceived as being members of a teacher's in-group will then be more able to foster a trusting relationship with their teachers. Findings from this study also comply with arguments in the literature which indicate that collectivistic cultures rely on group memberships for developing trust as individuals sacrifice self interest for the group where group welfare is more important than individual success (Doney et al., 1998; Hofstede et al., 1984) and that the perception of in-group-out-group biases between individuals influences the formation of trust between them and thereby at the core of trust foundation process (Yamagishi et al., 1994; Yamagishi, 1998a,b; Fukuyama, 1996; Triandis et al. 1988; Yamagishi et al., 1994; Fukuyama, 1995; Huff et al., 2003). Thus, trust is consequently higher for those in-group members as opposed to members of an out-group (Hofstede 1991).

In view of the above discussion, it can be concluded that results from our quantitative analysis of the dyadic relationship between teachers and school principals in the state secondary school in Palestine provide support for the main hypotheses outlined in Chapter Three. Also, findings from this study are in accordance with many of the existing theoretical views on the relationship between national cultural dimensions and trust.

As an exploratory study, we conducted further analysis to understand the effect of each component of trust found in the factor analysis – competence trust, benevolent trust, and fairness trust on Hofstede's (1980) cultural dimensions (i.e., collectivism, power distance, uncertainty avoidance and masculinity) respectively. Results suggest that the different components of trust influence cultural orientations mirroring Hofstede's cultural dimensions differently. For example, further analysis indicate that the benevolent component of trust has a significant effect on collectivism. This finding confirms arguments in the literature that suggests that collectivists place a higher emphasis on the relationship factor that increases the likelihood that employees will engage in benevolent behavior when deciding whether or not to trust (Ng et al., 2006 and Wasti et al., 2011).

Moreover, additional analysis revealed that the competent component of trust has a significant effect on power distance dimension of culture. This means that in high power distance societies, there is a strong reliance on authority, focus on qualifications and a perceived differential gap between experts and non-experts. Also, in high power distance cultures, people expect that inequalities exist between individuals due to their inborn traits and mental abilities (Doney et al, 1998). This perceived competence gap shows that capability is valuable and provides a convincing proof on which trust can be built (Doney et al, 1998).

In addition, additional analysis revealed that the benevolent component of trust has a significant effect on the uncertainty avoidance dimension of culture. First of all, results from our qualitative analysis revealed that teachers mitigate uncertainty by valuing existing relationships. We observe many incidents where teachers seek to mitigate uncertainty, frown on conflict and value compromise, providing further evidence that targets have benevolent intentions. Our findings confirm that of the literature and suggest that high levels of uncertainty avoidance were predicted to encourage members to avoid problem making and a tendency towards more benevolent behavior (Doney et al., 1998; Hwang, 2009; and Pelto, 1968).

Secondly, our quantitative analysis revealed that the competent component of trust is significantly related to the uncertainty avoidance dimension of culture. For example, results from our qualitative analysis revealed that in the context of a school in Palestine, there is a strong reliance on experts and expertise. For example, principals seek to mitigate uncertainty by establishing trust based on evidence of a targets' expertise, ability, or competence. This findings confirm the arguments found in the literature that people with high uncertainty avoidance seek to mitigate uncertainty and be likely to establish trust based on evidence of a target's expertise, ability, or competence (Doney et al., 1998). Thirdly, results from our quantitative analysis revealed that the fairness component of trust has a significant effect on the uncertainty avoidance dimension of culture. A good justification for this finding, based on my eleven years experience as an English teacher, is that school principals in their assessment of their employees at work try to mitigate uncertainty by engaging in a high standardized assessment procedures that is fair enough to avoid the fearful consequences. For example, if an employee expresses his/her dissatisfaction about the assessment process by complaining to an upper authority, an investigation by the area head-officer may

take place. As such, school principals are very cautious in this regard and thereby engage in a fair assessment process for all.

Our quantitative analysis also revealed that the competent component of trust is significantly related to the masculinity dimension of culture. Schoorman et al., (2007) provided some prepositions in the relationship between masculinity and the ability component of trust, and findings from the current study give support to their proposition and thus it makes sense that in masculine cultures, the assessment of an individuals' trust in his direct manager at work is evaluated based on an assessment of the manager's ability (Schoorman et al., 2007; Hallikainen et al., 2018). Tough values in masculine societies (e.g., achievement, capability) suggest more weight to the capability component of trust.

In addition, Doney et al. provided some prepositions in the relationship between masculinity and trust. To demonstrate, they proposed that “In masculine cultures, trust is more likely to form through calculative – ( i.e. based on the cost versus rewards of a target acting in an untrustworthy manner) and capability –( i.e. based on the assessment of the target's ability) processes” (Doney et al., 1998).

Further analysis was also conducted to understand the moderating role of the in-group favoritism variable on the relationship between national cultural dimensions (i.e. power distance, uncertainty avoidance and masculinity) and trust. Results revealed that the in-group favoritism variable moderates the effect of the negative relationship between power distance and trust by lessening the negative impact. However, additional analysis revealed that not all the effects between cultural dimensions and trust are mediated through the in-group favoritism variable. For example, paths between the other two cultural dimensions (i.e., uncertainty avoidance & masculinity) and trust are not mediated through in-group favoritism. As such, Hofstede's cultural dimensions may influence trust through the in-group favoritism variable differently.

### **8.1.Generalizability of the Findings**

The results of the study should be approached cautiously with respect to generalization to other research contexts. The fact that the study was done in a single case study context of a single country, brings about the usual reservations about the generalizability of the findings.

Also, the current study is limited to study the relationships between the variables in a specific regional area: the "Gaza Strip" only. One difficulty that we faced in the current study is manifested in the absence of statehood and the separation between Palestinian territories (e.g., Gaza and West Bank). The limitation is that travelling between Gaza and West Bank is limited due to the recurring denial of access from Gaza to the West Bank and vice versa which is often rejected by Israeli authorities. This geographical separation is a big obstacle in collecting data and affects on the generalization to other research contexts.

## **8.2. Implications for Managers / Practitioners**

This study has important implications for both managers and practitioners in the educational institutions in general and in the contexts of schools in Palestine in particular. Based on qualitative results, trust was found to be related to three distinct components of trust. These are: competence trust, benevolence trust and fairness trust. These findings provide insights for managers into examined attributes that have the power to explain how to foster trust between individuals and employees in the context of schooling in Palestine.

To demonstrate, trust has long been proven as context specific (Kramer, 1999). Therefore, it is the responsibility for managers to initiate and to breed trust between individuals working at organizations. For example, managers need to consider re-assessing the manner in which they forge relationships with their subordinates. First of all, they need to continually develop their own knowledge, skills, and competences and foster that continuous learning and development with their work force exist. Second, manager need to encourage a dialogue within work place around trust issues by simply showing employees that they "care" about their workplace relationships that tend to enhance more opportunities for building trust. Third, managers need to work towards fostering an open culture within their work setting through sharing information, maintaining an open and approachable rapport with all (i.e. peers, managers, and subordinates) which will more likely foster mutual trust. Fourth, managers need to understand that fairness in assessment is key for trust to exist.

Thus, based on all above, we argue that the leadership practices matter for building trust and thereby it is the responsibility of management to foster trust. Moreover, findings from this study give insight to school managers into the

importance of culture in their interaction with employees at work setting. As such, managers should learn the cultural values for progression in the context of a school. In addition, findings from this study help to inform managers about the nature of culture-trust intertwining. In light of these findings, managers are advised to adapt to changes in the society by developing adaptive capacities to follow those cultural values.

Similarly, understanding the linkages between culture and trust in schools is considered important because this will hopefully lead to better communication between employees and managers and will benefit schools in decision-making process. For example, understanding the impact of culture on trust between teachers and principals at schools may help managers in educational institutions to draw conclusions, based on the results of this study, in the linkages between national culture and trust. This may hopefully lead to a high levels of trust to exist between teachers and school principals which may result in a higher quality of education and overall improvements at schools.

Practically speaking, Palestinian managers should be aware of the role that power distance plays in their interaction with their employees. Therefore, to foster employee-manager trust in the context of schooling in Palestine, Palestinian managers should mitigate this power distance cultural gap between them and their employees. This can be done by developing benevolent practices and creating a safe platform for all employees to share their problems, ideas and hidden conflict (Yin et al., 2018). By following those cultural values, they can develop adaptive capacities to act out accordingly. For example, the negative effect of power distance on trust may be mitigated by evaluating, for example, how individual practices mitigate this power via the benevolent practices and the perception of an individual's ability.

This study may also give insights to the major question of what can Palestinian managers do to overcome a cultural tendency to distrust outsiders? One strategy managers may use is to try to expand the scope of their in-groups (Chen et al., 2004).

Finally, the results might be useful for the ministry of education in Palestine to better predict the culture-trust intertwining that may be of help in putting their annual strategies for education in Palestine.

Based on all above, trust is foundational to relationship building and managers who understand the dimensions of trust especially how they relate to culture will then be able to better serve their employees. As such we argue that it is important

for managers to understand the culture of their societies and the nature of the connection between culture and trust. At the same vein, it is important for managers to understand how trust is developed in the mindset of employees with whom they are interacting.

### **8.3. Limitations and Implications for Future Research**

While this study provides important contributions to literature linking National Culture to trust, future research is needed to fully understand different impact of the findings of culture on trust across cultures. The fact that the study was done in a single case study context of a single country, brings about the usual reservations about the generalizability. Further studies should be conducted in other contexts and organizational settings before broad generalizations can be made.

Moreover, given that understanding the effect of individual personality and organizational culture on the formation of trust are not included as part of this current study, further studies are needed to understand the interplay between national culture and these variables and how they influence the formation of trust in organizations (Doney et al., 1998). Further research should also explore the impact of the different components of trust on national culture in other academic disciplines and professions. This is needed for a better interpretive analysis between these variables.

Also, this current study is limited to understand the relationship between culture and trust at the individual level. Scholars are encouraged to conduct further multi-level studies to understand this relationship at other levels of analysis (i.e., group and organizational levels).

Another limitation is that this study is limited to investigate trust between teachers and principals in the context of educational institutions in Palestine. Future researchers are encouraged to include further respondents from the school community (e.g., students, parents, supervisors etc...) in order to understand the different variations of trust in this study context.

Another avenue for future research maybe directing scholars' attention to include more than four of cultural dimensions in one model to understand culture-trust relationship. This research is limited to study the impact of four of Hofstede's cultural



dimensions on trust. Further studies is needed to measure other cultural dimensions in one model to provide a more holistic picture of the phenomena.

Finally, additional analysis from the current study indicate that not all the effects between cultural dimensions and trust are mediated through the in-group favoritism variable. For example, it was found that cultural orientations mirroring Hofstede's (1980) cultural dimensions may influence trust through the in-group favoritism variable differently. Future studies should highlight the mediating role of the in-group favoritism in the relationship between culture and trust and researchers should strive to more thoroughly understand the interplay between these variables.



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## 10. APPENDIXES

### APPENDIX-1. APPENDIX OF CULTURE

**Table 1.1. Descriptive statistics (culture)**

	Mean	Std. Deviation	Analysis N
Culture_1	3.61	1.111	276
Culture_2	3.93	1.087	276
Culture_3	3.71	1.080	276
Culture_4	3.62	1.263	276
Culture_5	3.41	1.139	276
Culture_6	3.32	1.166	276
Culture_7	3.84	1.090	276
Culture_8	3.74	.955	276
Culture_9	4.34	.902	276
Culture_10	2.40	1.194	276
Culture_11	2.84	1.254	276
Culture_12	4.12	1.051	276
Culture_13	4.01	.980	276
Culture_14	4.22	.934	276
Culture_15	4.22	.843	276
Culture_16	4.33	.929	276
Culture_17	4.35	1.070	276
Culture_18	3.61	1.048	276
Culture_19	3.27	.976	276
Culture_20	3.94	1.051	276
Culture_21	3.59	1.195	276

**Table 1.2. Measures of sampling adequacy (MSA)**

		Culture_ 1	Culture_ 2	Culture_ 3	Culture_ 4	Culture_ 5	Culture_ 6	
Anti-image Correlation	Culture_1	.786 <sup>a</sup>	-.254	-.194	-.037	-.063	-.139	
	Culture_2	-.254	.842 <sup>a</sup>	-.173	-.054	-.189	-.084	
	Culture_3	-.194	-.173	.744 <sup>a</sup>	-.347	-.031	.009	
	Culture_4	-.037	-.054	-.347	.784 <sup>a</sup>	-.204	-.254	
	Culture_5	-.063	-.189	-.031	-.204	.846 <sup>a</sup>	-.049	
	Culture_6	-.139	-.084	.009	-.254	-.049	.837 <sup>a</sup>	
	Culture_7	.043	.024	-.025	.001	-.070	-.086	
	Culture_8	-.031	-.049	.041	-.067	-.027	-.004	
	Culture_9	-.102	-.126	.012	-.005	.143	.059	
	Culture_10	.005	-.097	.039	-.039	-.025	-.062	
	Culture_11	-.032	-.007	.051	.068	-.061	-.027	
	Culture_12	.128	-.092	.003	.023	-.018	.010	
	Culture_13	-.052	.064	.102	-.040	-.120	.030	
	Culture_14	-.146	.100	-.107	.036	-.035	-.031	
	Culture_15	-.055	.016	.104	-.035	-.010	-.009	
	Culture_16	.113	-.176	-.012	-.034	.040	-.046	
	Culture_17	.124	-.005	-.013	.030	-.051	-.035	
	Culture_18	.036	.091	-.048	-.038	-.081	-.028	
	Culture_19	-.063	-6.074E-5	-.005	-.020	-.118	.125	
	Culture_20	-.144	-.001	.108	-.010	.070	-.019	
	Culture_21	.011	-.082	-.126	.109	-.055	-.036	

**Table 1.3. Communalities**

	Initial	Extraction
		n
Culture_1	1.000	.449
Culture_2	1.000	.520
Culture_3	1.000	.579
Culture_4	1.000	.571
Culture_5	1.000	.438
Culture_6	1.000	.380
Culture_7	1.000	.576
Culture_8	1.000	.666
Culture_9	1.000	.645
Culture_10	1.000	.635
Culture_11	1.000	.586
Culture_12	1.000	.547
Culture_13	1.000	.527
Culture_14	1.000	.634
Culture_15	1.000	.606
Culture_16	1.000	.677
Culture_17	1.000	.664
Culture_18	1.000	.526
Culture_19	1.000	.540
Culture_20	1.000	.400
Culture_21	1.000	.693

Extraction Method: Principal  
Component Analysis.



**Table 1.4. Total variance explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.255	25.023	25.023	5.255	25.023	25.023	4.327	20.603	20.603
2	2.317	11.035	36.058	2.317	11.035	36.058	2.822	13.440	34.043
3	1.569	7.471	43.529	1.569	7.471	43.529	1.653	7.871	41.914
4	1.414	6.732	50.261	1.414	6.732	50.261	1.588	7.560	49.474
5	1.304	6.208	56.470	1.304	6.208	56.470	1.469	6.996	56.470
6	.964	4.589	61.059						
7	.906	4.313	65.372						
8	.797	3.793	69.165						
9	.764	3.636	72.801						
10	.657	3.127	75.928						
11	.632	3.010	78.938						
12	.606	2.888	81.825						
13	.557	2.654	84.479						
14	.528	2.512	86.992						
15	.491	2.336	89.328						
16	.471	2.245	91.573						
17	.433	2.063	93.636						

18	.40	1.925	95.561						
4									
19	.36	1.730	97.291						
3									
20	.30	1.451	98.742						
5									
21	.26	1.258	100.000						
4									

Extraction Method: Principal Component Analysis.

**Table 1.5. Rotated component matrix**

	Component				
	1	2	3	4	5
Culture_1	.088	.636	.110	-.026	.155
Culture_2	.217	.653	.180	.055	-.107
Culture_3	-.030	.750	-.036	-.121	-.008
Culture_4	.034	.743	.033	-.022	.127
Culture_5	.174	.559	.011	.300	.067
Culture_6	.086	.575	.084	.128	-.134
Culture_7	.135	.086	-.042	.165	.722
Culture_8	.154	.160	.009	-.060	.783
Culture_9	.111	.131	.496	-.303	.527
Culture_10	-.085	.136	-.164	.013	.763
Culture_11	-.007	-.044	.293	.155	.689
Culture_12	.237	.029	.690	-.098	.058
Culture_13	.080	.057	.714	.078	-.023
Culture_14	.030	.215	.712	-.172	.225
Culture_15	-.017	.077	.764	.020	.126
Culture_16	.114	.174	.792	-.060	.057
Culture_17	.684	.095	.012	.042	-.431

Culture_1 8	.389	.155	-.003	.215	.552
Culture_1 9	.255	.114	-.008	.284	.618
Culture_2 0	.594	.017	.171	.133	-.005
Culture_2 1	.405	.173	-.018	.296	-.641

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 12 iterations.

**Table 1.6. Component transformation matrix**

Component	1	2	3	4	5
1	.843	.446	.290	.053	.069
2	-.458	.840	-.030	.276	.086
3	.095	-.270	-.128	.811	.494
4	.148	.010	-.331	.435	-.824
5	-.222	-.152	.888	.271	-.255

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

**Table 1.7. Confirmatory factor analysis – culture**

	Masculinity	Collectivism	Uncertainty Avoidance	Power Distance
Culture_1		0.717		
Culture_2		0.692		
Culture_3		0.761		
Culture_4		0.747		
Culture_5		0.652		
Culture_6		0.613		
Culture_7				0.747
Culture_8				0.789
Culture_9				0.635
Culture_10				0.788
Culture_11				0.794
Culture_12			0.721	
Culture_13			0.762	
Culture_14			0.749	
Culture_15			0.797	
Culture_16			0.778	
Culture_17	0.698			
Culture_18	0.467			
Culture_19	0.411			
Culture_20	0.662			
Culture_21	0.576			

The model's goodness-of-fit indexes were satisfactory (RMR= 0.04, GFI = 0.71, NFI = 0.74, CFI = 0.81, IFI= 0.80)

## APPENDIX-2. APPENDIX OF TRUST

**Table 2.1. Descriptive statistics (trust)**

	Mean	Std. Deviation	Analysis N
Trust_22	3.89	.892	276
Trust_23	3.89	.918	276
Trust_24	3.74	.948	276
Trust_25	3.60	1.013	276
Trust_26	3.88	.961	276
Trust_27	3.89	.968	276
Trust_28	3.81	.985	276
Trust_29	3.48	1.036	276
Trust_30	3.78	1.013	276
Trust_31	3.53	1.000	276
Trust_32	3.39	1.118	276
Trust_33	3.74	.975	276
Trust_34	3.55	1.069	276
Trust_35	3.64	.987	276
Trust_36	3.76	1.002	276
Trust_37	3.83	.943	276
Trust_38	4.09	.962	276
Trust_39	3.79	.961	276
Trust_40	3.67	1.117	276
Trust_41	3.54	1.028	276
Trust_42	3.66	1.051	276
Trust_43	4.08	.965	276

**Table 2.2. Measures of sampling adequacy (MSA)**

		Trust_2 2	Trust_2 3	Trust_2 4	Trust_2 5	Trust_2 6	Trust_2 7	Trust_2 8
Anti-image Correlation	Trust_2 2	.933 <sup>a</sup>	-.396	.007	.009	-.243	-.134	-.071
	Trust_2 3	-.396	.922 <sup>a</sup>	-.352	-.029	-.018	-.026	-.070
	Trust_2 4	.007	-.352	.953 <sup>a</sup>	-.132	-.108	-.161	.041

Trust_2 5	.009	-.029	-.132	.969 <sup>a</sup>	.021	-.005	-.188
Trust_2 6	-.243	-.018	-.108	.021	.966 <sup>a</sup>	-.099	-.111
Trust_2 7	-.134	-.026	-.161	-.005	-.099	.960 <sup>a</sup>	-.392
Trust_2 8	-.071	-.070	.041	-.188	-.111	-.392	.949 <sup>a</sup>
Trust_2 9	.115	-.091	-.212	-.015	.038	-.089	-.028
Trust_3 0	-.062	-.038	-.072	.027	-.103	.079	-.139
Trust_3 1	-.157	.141	-.066	-.010	.105	-.062	-.018
Trust_3 2	.041	-.027	.101	.095	.007	.050	-.141
Trust_3 3	.070	.103	-.066	-.025	-.062	-.043	.035
Trust_3 4	-.093	.053	-.096	-.098	.033	.078	-.015
Trust_3 5	-.063	-.092	.071	-.072	.037	-.080	-.016
Trust_3 6	.036	.105	-.013	.025	-.175	-.076	.085
Trust_3 7	.162	-.227	.034	-.117	.011	-.024	.030
Trust_3 8	-.181	.108	-.001	.006	-.082	-.111	-.135
Trust_3 9	-.045	.016	-.152	.133	-.038	.017	.083
Trust_4 0	-.052	.051	-.005	-.071	.086	-.052	-.031
Trust_4 1	.048	-.046	-.034	-.056	-.016	-.036	.070
Trust_4 2	.025	.050	.025	-.101	-.049	.018	-.119
Trust_4 3	.081	-.185	.095	-.082	-.033	-.164	.095

**Table 2.3. Communalities**

	Initial	Extraction
Trust_22	1.000	.710
Trust_23	1.000	.702
Trust_24	1.000	.666
Trust_25	1.000	.468
Trust_26	1.000	.602
Trust_27	1.000	.757
Trust_28	1.000	.685
Trust_29	1.000	.481
Trust_30	1.000	.568
Trust_31	1.000	.540
Trust_32	1.000	.664
Trust_33	1.000	.643
Trust_34	1.000	.708
Trust_35	1.000	.643
Trust_36	1.000	.537
Trust_37	1.000	.577
Trust_38	1.000	.542
Trust_39	1.000	.765
Trust_40	1.000	.720
Trust_41	1.000	.715
Trust_42	1.000	.675
Trust_43	1.000	.403

Extraction Method: Principal  
Component Analysis.

**Table 2.4. Total variance explained**

Compon ent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Tota l	% of Varian ce	Cumulat ive %	Tota l	% of Varian ce	Cumulat ive %	Tot al	% of Varian ce	Cumulat ive %
1	11.271	51.230	51.230	11.271	51.230	51.230	5.635	25.612	25.612
2	1.446	6.572	57.802	1.446	6.572	57.802	4.868	22.126	47.738

3	1.05	4.796	62.598	1.05	4.796	62.598	3.2	14.86	62.598
5				5			69	0	
4	.956	4.345	66.943						
5	.822	3.737	70.679						
6	.667	3.033	73.713						
7	.649	2.948	76.660						
8	.607	2.761	79.421						
9	.542	2.463	81.884						
10	.465	2.115	83.999						
11	.428	1.946	85.945						
12	.406	1.846	87.791						
13	.372	1.689	89.480						
14	.331	1.503	90.983						
15	.320	1.454	92.437						
16	.316	1.436	93.873						
17	.285	1.296	95.169						
18	.248	1.129	96.298						
19	.239	1.086	97.384						
20	.207	.940	98.324						
21	.197	.896	99.220						
22	.172	.780	100.000						

Extraction Method: Principal Component Analysis.



**Table 2.5. Rotated component Matrix**

	Component		
	1	2	3
Trust_22	.796	.268	.068
Trust_23	.789	.256	.120
Trust_24	.677	.421	.178
Trust_25	.537	.251	.340
Trust_26	.710	.265	.169
Trust_27	.738	.391	.244
Trust_28	.733	.267	.277
Trust_29	.432	.286	.461
Trust_30	.471	.125	.575
Trust_31	.310	.228	.627
Trust_32	.147	.269	.755
Trust_33	.144	.200	.763
Trust_34	.225	.175	.792
Trust_35	.460	.421	.504
Trust_36	.360	.364	.524
Trust_37	.453	.346	.502
Trust_38	.303	.303	.599
Trust_39	.333	.781	.209
Trust_40	.284	.779	.180
Trust_41	.268	.769	.227
Trust_42	.321	.655	.378
Trust_43	.299	.427	.363

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser

Normalization.

a. Rotation converged in 5 iterations.

**Table 2.6. Confirmatory factor analysis – trust**

	Competence Trust	Fairness Trust	Benevolence Trust
Trust_22	0.797		
Trust_23	0.791		
Trust_24	0.765		
Trust_25	0.622		
Trust_26	0.411		
Trust_27	0.744		
Trust_28	0.751		
Trust_29			0.572
Trust_30			0.545
Trust_31			0.610
Trust_32			0.719
Trust_33			0.762
Trust_34			0.770
Trust_35			0.795
Trust_36			0.651
Trust_37			0.661
Trust_38			0.690
Trust_39		0.786	
Trust_40		0.788	
Trust_41		0.771	
Trust_42		0.731	
Trust_43		0.604	

The model's goodness-of-fit indexes were satisfactory (RMR= 0.74, GFI = 0.69, NFI = 0.78, CFI = 0.79, IFI= 0.77)

### APPENDIX-3. APPENDIX OF IN-GROUP FAVORITISM

**Table 3.1. Descriptive statistics**

	Mean	Std. Deviation	Analysis N
Favoritism_44	3.92	1.039	276
Favoritism_45	3.68	1.118	276
Favoritism_46	3.79	1.055	276
Favoritism_47	3.66	1.019	276
Favoritism_48	4.13	.882	276
Favoritism_49	3.90	.948	276

**Table 3.2. Anti-image matrices**

		Favoritism_4 4	Favoritism_4 5	Favoritism_4 6	Favoritism_4 7	Favoritism_4 8
Anti-image Correlation	Favoritism_44	.794 <sup>a</sup>	-.550	-.176	-.007	-.023
	Favoritism_45	-.550	.794 <sup>a</sup>	-.163	-.064	.045
	Favoritism_46	-.176	-.163	.770 <sup>a</sup>	-.624	-.239
	Favoritism_47	-.007	-.064	-.624	.779 <sup>a</sup>	-.074
	Favoritism_48	-.023	.045	-.239	-.074	.841 <sup>a</sup>
	Favoritism_49	-.144	-.069	.000	-.043	-.338

a. Measures of Sampling Adequacy(MSA)

**Table 3.3. Total variance explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.450	57.494	57.494	3.450	57.494	57.494
2	.868	14.460	71.954			
3	.725	12.086	84.040			
4	.463	7.713	91.753			
5	.286	4.761	96.515			
6	.209	3.485	100.000			

Extraction Method: Principal Component Analysis.

**Table 3.4. Component  
Matrix**

	Component
	1
Favoritism_44	.788
Favoritism_45	.773
Favoritism_46	.863
Favoritism_47	.801
Favoritism_48	.674
Favoritism_49	.625

Extraction Method: Principal  
Component Analysis.  
a. 1 components extracted.

#### APPENDIX-4. VALIDITY OF QUESTIONNAIRE ITEMS

**Table 4.1. Means, standard deviation and percentages of questionnaire items**

Item	Mean	Standard Deviation	%
Individuals should sacrifice self-interest for the group.	3.61	1.111	72.2
Individuals should stick with the group even through difficulties.	3.93	1.087	78.6
Group welfare is more important than individual rewards.	3.71	1.08	74.2
Group success is more important than individual success.	3.62	1.263	72.4
Individuals should only pursue their goals after considering the welfare of the group.	3.41	1.139	68.2
Group loyalty should be encouraged even if individual goals suffer.	3.32	1.166	66.4
People in lower positions should participate with people in higher positions in most decisions.	3.84	1.09	76.8
People in lower positions are willing to share work-related problems with people in higher positions too frequently.	3.74	0.955	74.8
People in higher position should encourage social interaction with people in lower positions.	4.34	0.902	86.8
People in lower positions should not disagree with decisions by people in higher positions.	2.40	1.194	48.0
People in higher positions should not delegate important tasks to people in lower positions.	2.84	1.254	56.8
It is important to have instructions spelled out in detail so that I always know what I'm expected to do.	4.12	1.051	82.4
It is important to closely follow instructions and procedures.	4.01	0.98	80.2
Rules and regulations are important because they inform me of what is expected of me.	4.22	0.934	84.4
Standardized work procedures are helpful.	4.22	0.843	84.4
Instructions for operations are important to get the work done.	4.33	0.929	86.6
Men and women have an equal right to have a professional career.	4.35	1.07	87.0

<b>Table 4.1. (continued)</b>			
<b>Item</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>%</b>
Men usually solve problems with logical analysis.	3.61	1.048	72.2
Women usually solve problems with intuition.	3.27	0.976	65.4
Solving difficult problems usually requires an active, forcible approach.	3.94	1.051	78.8
Men and women perform their tasks equally well in professions.	3.59	1.195	71.8
My principal is very capable of performing his/her job.	3.89	0.892	77.8
My principal is known to be successful at the things he/she tries to do.	3.89	0.918	77.8
My principal has specialized capabilities that can increase our performance.	3.74	0.948	74.8
I'm willing to rely on my principal's task – related skills and abilities.	3.60	1.013	72.0
The principal in this school is competent in doing his or her job.	3.88	0.961	77.6
I trust that my principal can help solve important problems in our organization.	3.89	0.968	77.8
I trust that my principal can help our organization succeed in the next decade.	3.81	0.985	76.2
My needs and desires are very important to my principal.	3.48	1.036	69.6
My principal would not knowingly do anything to hurt me.	3.78	1.013	75.6
My principal will go out of his/her way to help me.	3.53	1.000	70.6
I'm willing to share my personal feeling with my principal.	3.39	1.118	67.8
I'm willing to discuss how I honestly feel about my work, even negative feelings and frustrations.	3.74	0.975	74.8
I'm willing to share my personal beliefs with my principal.	3.55	1.069	71.0
The principal in this school typically acts in the best needs of the teachers.	3.64	0.987	72.8
I trust that my principal places our school's interest above his/her own concern.	3.76	1.002	75.2
I trust that my principal expresses his/her true feelings about important issues.	3.83	0.943	76.6
I trust that my principal cares about the future of our school.	4.09	0.962	81.8
My principal has a strong sense of justice.	3.79	0.961	75.8
I trust that my principal treats us equally.	3.67	1.117	73.4
The teachers in this school have faith in the fairness of the principle	3.54	1.028	70.8

<b>Table 4.1. (continued)</b>			
<b>Item</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>%</b>
I'm willing to depend on the fairness of my principal at this school.	3.66	1.051	73.2
I like fairness as principal's value.	4.08	0.965	81.6
I'm willing to trust a good percentage of people around me regardless of their original home town subdivisions (e.g., Badawi, Falah, Madani etc.).	3.92	1.039	78.4
I'm willing to trust a good percentage of people around me regardless of their political affiliations (e.g., Fatah, Hamas, etc.).	3.68	1.118	73.6
I can always trust a good percentage of people around me even if they don't belong to my own family.	3.79	1.055	75.8
I can always trust a good percentage of people around me even if they don't belong to my own close friends' group.	3.66	1.019	73.2
I can provide services to people around me equally regardless of my relationship with them as acquaintance.	4.13	0.882	82.6
Generally speaking, group belongingness is key for trust to exist.	3.90	0.948	78.0

## **APPENDIX-5. INTERVIEW QUESTIONS FOR QUALITATIVE INVESTIGATION**

### **A. Questions About Trust:**

1. How do you rely on others when you want something get done?
2. Would you rely on the competence of your administrator/colleagues when something needs to be done?
3. Would you rely on the goodwill of your administrator/colleagues when you need something get done?
- Do you do favors at work without being directly asked for it?
4. Would you rely on the integrity of your administrator/colleagues when you need something get done?
5. How about relationships out of the work environment? Do you participate in weddings /funerals of your colleagues?
- Would this participation have an impact on your relationships? How?
6. How do you share information with each other?
7. What do you think about delegation of tasks?
8. How about instructions to guide your colleagues?

### **B. Questions about Power Distance:**

1. Could you go directly on your administrator's door to tell about the conflict?
2. How do you share information with each other?
3. Do your take initiatives? How?
4. How about instructions to guide your colleagues?
5. What do you think about delegation of tasks?

### **C. Questions about Collectivism:**

1. Are there things you do together at work?
- For what types of tasks?
2. How about relationships out of the work environment? Do you participate in weddings /funerals of your colleagues?
- Would this participation have an impact on your relationships? How?

### **D. Questions about Uncertainty Avoidance:**

1. How do you embrace change?



2. Do you take risks?
  - Which task is risky for you?
3. How do you share information with each other?
4. Do you take initiatives? How?
5. How about instructions to guide your colleagues?
6. Do you do changes in your practices and routines?
7. What do you think about delegation of tasks?

**E. Questions about Masculinity:**

1. How being a female/a male affects your profession "The way you do things here."?



## APPENDIX-6. LETTERS OF PERMISSION FOR QUANTITATIVE DATA COLLECTION

### 6.1. Ministry of education & higher education -Gaza

**State of Palestine**  
**Ministry of Education & Higher Education**  
**General Directorate of planning & Development**

**دولة فلسطين**  
**وزارة التربية والتعليم العالي**  
**الإدارة العامة للتخطيط والتطوير**

الرقم: وت-ع مذكورة داخلية ( )  
التاريخ: ٢٠٢١/٥/٢٤ م  
الموافق: ١٢ ربيع ثان، ١٤٤٢ هـ

**السادة / مديرو التربية والتعليم المحترمون**  
السلام عليكم ورحمة الله وبركاته،،،

**الموضوع / تسجيل مهمة باحث**

نهديكم أطيب التحيات، ونتمنى لكم موفور الصحة والعافية، وبخصوص الموضوع أعلاه، يرجى تسهيل مهمة الباحثة/ عبير جابر عطية أبو عيادة والتي تجري بحثاً بعنوان :

**"The impact of national cultural dimensions on trust between employees and managers"**

استكمالاً لمتطلبات الحصول على درجة الدكتوراه قسم إدارة والتنظيم بجامعة يلدرم بيازيت في تركيا، في تطبيق أدوات البحث على عينة من معلمي اللغة الإنجليزية للمرحلة الثانوية بمديريتكم الموقرة، وذلك حسب الأصول.

**وتفضلوا بقبول فائق الاحترام،،،**

**أ. رشيد محمد أبو ججوح**  
مدير عام التخطيط والتطوير

**نسخة:**

- المعهد / وأول وزارة التربية والتعليم العالي
- المعهد / وكيل الوزارة المساعد للشؤون التعليمية العالي
- المعهد / مدير الأشراف
- المعهد /

Gaza: (08-2641295 - 2641297) Fax: (08-2641292) (08-2641297 - 2641295) فاكس: (08-2641292)  
Email: info@mohe.ps

## 6.2. Directorate of education-north Gaza

State Of Palestine  
Ministry of Education & Higher Education  
Directorate of Education\ North Gaza

دولة فلسطين  
وزارة التربية والتعليم العالي  
مديرية التربية والتعليم / شمال غزة

قسم التخطيط وتطوير الأداء المؤسسي  
التاريخ: 2021/06/10 م  
الموافق: الخميس، 29 شوال 1442 هـ

السادة / مديرو المدارس الثانوية ومديراتها  
المعترمون...

السلام عليكم ورحمة الله وبركاته...

**الموضوع / تسهيل مهمة باحثة**

نهديكم أطيب التحيات، ونتمنى لكم موفور الصحة والعافية، وبالإشارة إلى الموضوع أعلاه، فإنه لا مانع لدينا من تسهيل مهمة الباحثة: **عبيد جابر عطية أبو عيادة** في إجراء بحث بعنوان:

**"The impact of national cultural dimensions on trust between employees and managers"**

وذلك استكمالاً لمتطلبات الحصول على درجة الدكتوراه من قسم إدارة والتنظيم بجامعة يلدريم بيازيت في تركيا، في تطبيق أدوات الدراسة على عينات من معلمي اللغة الإنجليزية للمرحلة الثانوية، وذلك حسب الأصول.

وتفضلوا بقبول فائق الاحترام...

مدير التربية والتعليم  
أشرف رياض حرز الله

الوزارة للتربية والتعليم العالي  
مديرية التربية والتعليم / شمال غزة  
قسم التخطيط وتطوير الأداء المؤسسي

شمال غزة - هاتف ( 08-2479871 ) فاكس ( 08-2472550 ) ( 08-2472550 ) فاكس

### 6.3. Directorate of education-west Gaza

<b>State of Palestine</b> <b>Ministry of Education &amp; Higher Education</b> <b>Directorate of Education /west Gaza</b>		<b>دولة فلسطين</b> <b>وزارة التربية والتعليم العالي</b> <b>مديرية التربية والتعليم / غرب غزة</b>
<b>قسم التخطيط وتطوير الأداء المؤسسي</b> التاريخ: 2021 / 06 / 7 الموافق: 26 / شوال / 1442 هـ		
<b>السادة/ مديرو المدارس ومديراتها المعنية</b> <b>المعلمة عليكم ورحمة الله وبركاته.</b>		
<b>المحترمون،،،</b>		
<b>الموضوع: تسهيل مهمة</b>		
<p>لهديكم عاطر التحيات، ونتمنى لكم موفور الصحة والعافية، بخصوص الموضوع أعلاه، الرجاء من سياتكم تسهيل مهمة الباحثة/ عيبر جابر عطية أبو عيادة والتي تجري بحثاً بعنوان:</p> <p><b>"The impact of national cultural dimensions on trust between employees and managers"</b></p> <p>وتلك استكمالاً لمتطلبات الحصول على درجة الدكتوراه قسم إدارة والتخطيط بجامعة يلدريم بيازيت في تركيا، في تطبيق أدوات البحث على عينة من معلمي اللغة الإنجليزية للمرحلة الثانوية، وذلك حسب الأصول.</p> <p style="text-align: center;">ولكم منا فاني (الاحترام والتقدير)،،،</p>		
<div style="display: flex; justify-content: space-between; align-items: center;"><div style="text-align: left;"><p><b>مدير التربية والتعليم</b>  <b>د. عبد القادر خالد أبو عني</b></p></div><div style="text-align: right;"></div></div>		
		
<b>د.م. هادي</b>		
<p>West Gaza - Tel : (+ 9708 2865209 - 2829206 ) Fax (+ 9708 2865300 )      (+ 9708 2865300 ) فاكس (+ 9708 2829206 - 2865209 ) <a href="http://WWW.facebook.com/dirwest">WWW.facebook.com/dirwest</a>      Email: dirwest@mohe.ps</p>		

#### 6.4. Directorate of education-east Gaza

State Of Palestine  
Ministry of Education & Higher Education  
Directorate of Education East Gaza

دولة فلسطين  
وزارة التربية والتعليم العالي  
مديرية التربية والتعليم / شرق غزة

قسم التخطيط والتطوير / الأمانة العامة  
الترقيم: ١٢٣٤٥  
الموافق: ٢٠٢١ / ٠٦ / ٠٧ م.

السادة/ مدراء المدارس الثانوية ومديراتها  
الاحترامون،،،  
حيية طيبة وبعد،

**الموضوع : تسهيل مهمة باحثة**

بداية لهديكم أطيب تحياتنا، وندعو لكم بموفق الصحة والعافية، وبالإشارة إلى الموضوع أعلاه، فإنه لا مالع لدينا من تسهيل مهمة الباحثة: عيبر جابر عطية أبو عيادة والتي تجري بحثا بعنوان:

**The impact of national culture dimensions on trust between employees and managers**

وذلك استكمالا لمتطلبات الحصول على درجة الدكتوراه في قسم الإدارة والتنظيم بجامعة يلدريم بيازيت في تركيا. في تطبيق أدوات البحث على عينة من معلمي اللغة الانجليزية للمرحلة الثانوية بمدارسكم. وذلك حسب الأصول.

واقبلوا فائق الاحترام والتقدير،،،

م. أشرف حسني  
رئيس قسم التخطيط والتطوير

أ. مازن سليم نور الدين  
مدير التربية والتعليم



### 6.5. Directorate of education- middle area



## 6.6. Directorate of education- Khan Younis

State of Palestine  
Ministry Of Education & Higher Education  
Directorate of Education Khan -Younis

دولة فلسطين  
وزارة التربية والتعليم العالي  
مديرية التربية والتعليم - خان يونس

قسم التخطيط والتطوير والأداء المؤسسي  
التاريخ 2021 / 6 / 8 م

المحترمون  
السادة/ مدراء المدارس ومديراتها  
السلام عليكم ورحمة الله وبركاته ...

**الموضوع / تسهيل مهمة باحث**

نهيئكم أطيب التحيات، ونتمنى لكم موفور الصحة والعافية، وبخصوص الموضوع أعلاه، يرجى تسهيل مهمة الباحثة/ عبير جابر عطية أبو عيادة والتي تجري بحثاً بعنوان:

**"The impact of national cultural dimensions on trust between "**  
**"employees and managers"**

وذلك استكمالاً لمتطلبات الحصول على درجة المكتوراه قسم إدارة والتنظيم بجامعة بئر الزيت في تركيا  
في تطبيق أدوات البحث على عينة من معلمي اللغة الإنجليزية للمرحلة الثانوية ، وذلك حسب الأصول.

وتفضلوا فائق التقدير والاحترام ...

رئيس قسم التخطيط والتطوير والأداء المؤسسي  
لضال إبراهيم أبو الحصين

مختصر التربية والتعليم  
أ. عبد الرحيم محمد الفراء

وزارة التربية والتعليم العالي  
مديرية التربية والتعليم - خان يونس  
قسم التخطيط والتطوير

T: 2054410/2054494/2054372 Fax: +972-8-2051172 Khan \_Younis  
ت : 2054372/2054494/2054410 فاكس : + 972-8-2051172 خان يونس



## 6.7. Directorate of education- east Khan Younis

State Of Palestine  
Ministry of Education & Higher Education  
Directorate of Education East Khan Younis

دولة فلسطين  
وزارة التربية والتعليم العالي  
مديرية التربية والتعليم / شرق خان يونس

قسم التخطيط والمعلومات  
التاريخ: 2021/6/8  
الموئل: الثلاثاء

السادة / مراء المدارس الثانوية ،،،،، المحترمين

السلام عليكم ورحمة الله وبركاته

الموضوع / تسهيل مهمة بحث

يهدىكم قسم التخطيط والمعلومات اطيب تحياته ويتمنى لكم موفور الصحة والعافية ، بخصوص الموضوع  
أعلاه يرجى تسهيل مهمة الباحثة / عبير جابر عطية أبو عيادة ، والتي تجري بحثا بعنوان :

The impact of national culture dimensions on trust between employees and  
managers

وذلك استكمالا لمتطلبات الحصول على درجة الدكتوراه من قسم إدارة التنظيم بجامعة بئر زيت في  
تركيا، في تطبيق أدوات البحث على عينة من معلمي اللغة الإنجليزية بمدارسكم، وذلك حسب الأصول

وتفضلوا بقبول فائق الاحترام ،،،،،

أ. سعيد عبد الرزاق قديح  
مدير التربية والتعليم

أ. عدلي حماد أبو رضوان  
رئيس قسم التخطيط والمعلومات

قسم التخطيط والمعلومات ( تلفون - 2072744 )  
مديرية التربية والتعليم شرق خان يونس



## 6.8. Directorate of education- Rafah



## APPENDIX-7. LETTER FOR PROFESSIONALS / EXPERTS

Yildirim Beyazit University / Ankara -Turkey  
Graduate School of Social Sciences  
Faculty of Business  
Management and Organization Program



Dear expert Sir / Madam,

Peace, mercy and blessings of Allah be upon you,

The researcher is conducting a study titled:

**"THE IMPACT OF NATIONAL CULTURAL DIMENSIONS ON TRUST  
BETWEEN EMPLOYEES AND MANAGERS"**

The objective of this study is to find out what trust dimensions are relevant in a study of culture and trust in an educational institution in Palestine, then to find out what impact does culture have on employee-manager trust. In addition, the researcher wants to know the moderating role of in-group favoritism in the culture-trust relationship. As such, the researcher developed the attached instrument in order to measure the aforementioned constructs.

Because of the importance of your opinion and suggestions as researchers and expertise, you are kindly requested to look carefully at the items of the questionnaire so as to determine whether these items are valid or not in terms of comprehensibility, interpretability and belongingness to the dimension specified for each. In addition, we welcome your suggestions and comments you find appropriate to achieve the objective of the current study given that the alternatives to answer the questionnaire items are: (strongly disagree - disagree - neither agree nor disagree – agree - strongly agree).

Thank you very much for your kind cooperation and help.

The researcher,

Abeer Jaber AbuIyada

**APPENDIX-8. LIST OF PROFESSIONALS/EXPERTS WHO VALIDATE THE  
QUESTIONNAIRE**

**Table (8.1.)**

<b>No.</b>	<b>Name</b>	<b>Career-Affiliation</b>	<b>Major</b>
1.	Assoc. Prof. Dr. Özge Gökbulut Özdemir.	Associate Professor in Marketing, Yidirim Beyazit University, Ankara, Business School, Department of Management.	Studied Ph.D. in Business Administration, Ankara University, Ankara, Turkey.
2.	Prof. Dr. Ayse Elif Sengün	Associate Professor in Business Administration, Yidirim Beyazit University, Ankara, Business School, Department of International Trade & Business.(Retired)	Studied Ph.D. in Business Administration, Middle East Technical University, Ankara, Turkey.
3.	Prof. Dr. Hulusi Cenk Sözen	Associate Professor in Business Administration, Başkent University, Ankara, Business School, Department of Business Administration.	Studied Ph.D. in Business Administration, Başkent University, Ankara, Turkey.
4.	Dr. Sedeaq T. Nassar	Assistant Professor Of Finance, Islamic University of Gaza, Department of Business Administration.	Studied Ph.D. in Accounting & Finance at Marmara University, Istanbul, Turkey.
5.	Dr. Alaa Ali El Udaini	Education Specialist-English, UNRWA, Education Department.	Studied Ph.D. in E.L.T. (English Language Teaching) at the Islamic University of Gaza, Palestine. Studied Ph.D. in Teaching English as a second language at Humboldt-University, Berlin, Germany.

<b>Table (8.1. continued)</b>			
<b>No.</b>	<b>Name</b>	<b>Career-Affiliation</b>	<b>Major</b>
6.	Dr. Alaa Khaleel Al Ukosh	Assistant Professor of Business Administration, University College of Applied Sciences, Gaza, Department of Business Administration.	Studied Ph.D. in Human Resource Management at Suez Canal University, Ismailia, Egypt.
7.	Ms. Ola Alkhuffash	Researcher Guest, Yildirim Beyazit University, Migration Center.	Ongoing PhD in Statistics, Selcuk University, Konya, Turkey.

## **APPENDIX-9. QUESTIONNAIRE**

Dear Participant,

You are invited to participate in this research study. The study is conducted by Abeer J. AbuIyada, a doctoral student at Yildirim Beyazit University, under the supervision of Associate Prof. Özge Gökbulut Özdemir. The purpose of this study is to explore the relationship between national culture and employee-manager trust. This survey is delivered to you as a web-based survey and should take about 10-15 minutes of time to complete. Your participation will help gain a better understanding of how National Culture dimensions influence trust.

Your participation is entirely voluntary and you may choose to withdraw by clicking on the withdraw button. Any information obtained from this research will remain confidential.

If you have difficulty accessing the survey, or if you have any questions regarding the research, contact me at 0598177060, or at [english42moro@hotmail.com](mailto:english42moro@hotmail.com)

Thank you very much for your participation ...

Abeer Jaber AbuIyada

### Part 1: Questions about culture:

Please indicate your agreement on the following statements by clicking on one answer (1-5) in each line across (1-21):

Scale: 1-strongly disagree.2-disagree. 3-neither agree nor disagree.4-agree. 5-strongly agree

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree			
1	2	3	4	5			
<b>1. Culture:</b> refers to the collective programming of the mind which distinguishes the members of one group from another. Here we investigate the impact that culture have on trust using Hofstede (1980) four dimensions of culture namely: Collectivism vs. Individualism, Power Distance, Uncertainty Avoidance and Masculinity vs. Femininity.							
<b>1.1. Collectivism:</b> refers to the degree of interdependence between individuals. It relates to how people see the others in relation to the self in terms of "I" or "We".							
1.	Individuals should sacrifice self-interest for the group.		1	2	3	4	5

2.	Individuals should stick with the group even through difficulties.	1	2	3	4	5
3.	Group welfare is more important than individual rewards.	1	2	3	4	5
4.	Group success is more important than individual success.	1	2	3	4	5
5.	Individuals should only pursue their goals after considering the welfare of the group.	1	2	3	4	5
6.	Group loyalty should be encouraged even if individual goals suffer.	1	2	3	4	5
<b>1.2. Power Distance:</b> refers to the tendency to accept hierarchy in a relationship.						
7	People in lower positions should participate people in higher positions in most decisions.	1	2	3	4	5
8	People in lower positions are willing to share work-related problems with people in higher positions too frequently.	1	2	3	4	5
9	People in higher position should encourage social interaction with people in lower positions.	1	2	3	4	5

10	People in lower positions should not disagree with decisions by people in higher positions.	1	2	3	4	5
11.	People in higher positions should not delegate important tasks to people in lower positions.	1	2	3	4	5
<b>Uncertainty Avoidance:</b> refers to the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity.						
12.	It is important to have instructions spelled out in detail so that I always know what I'm expected to do.	1	2	3	4	5
13.	It is important to closely follow instructions and procedures.	1	2	3	4	5
14.	Rules and regulations are important because they inform me of what is expected of me.	1	2	3	4	5
15.	Standardized work procedures are helpful.	1	2	3	4	5
16.	Instructions for operations are important to get the work done.	1	2	3	4	5
<b>1.4. Masculinity:</b> masculinity stands for a preference in society for achievement, heroism, assertiveness, and material success.						
17.	Men and women have an equal right to have a professional career.	1	2	3	4	5
18.	Men usually solve problems with logical analysis.	1	2	3	4	5
19.	Women usually solve problem with intuition.	1	2	3	4	5
20.	Solving difficult problems usually requires an active, forcible approach.	1	2	3	4	5
21.	Men and women perform their tasks equally well in professions.	1	2	3	4	5



## Part 2: Questions about trust:

Please indicate your agreement on the following statements by clicking on one answer (1-5) in each line across (22-43):

Scale: 1-strongly disagree.2-disagree. 3-neither agree nor disagree.4-agree. 5-strongly agree.

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree			
	1	2	3	4	5			
2.	<b>Trust</b> refers to one-party's willingness to be vulnerable to another party based on the confidence that the latter party is competent, benevolent and fair.							
2.1.	<b>Competent</b> trust means being capable to perform as expected and according to standards appropriate to the task at hand.							
22.	My principal is very capable of performing his/her job.			1	2	3	4	5
23.	My principal is known to be successful at the things he/she tries to do.			1	2	3	4	5
24.	My principal has specialized capabilities that can increase our performance.			1	2	3	4	5

25.	I'm willing to rely on my principal's task –related skills and abilities.	1	2	3	4	5
26.	The principal in this school is competent in doing his or her job.	1	2	3	4	5
27.	I trust that my principal can help solve important work-related problems.	1	2	3	4	5
28.	I trust that my principal can help our organization succeed in the next decade.	1	2	3	4	5
<p><b>Benevolent</b> trust is the confidence that one's well-being or something one cares about will be protected and not harmed by the trusted party. Benevolent trust <u>also</u> means confidence that the information shared will not be exploited by a specific other.</p>						
29.	My needs and desires are very important to my principal.	1	2	3	4	5
30.	My principal would not knowingly do anything to hurt me.	1	2	3	4	5
31.	My principal will go out of his/her way to help me.	1	2	3	4	5
32.	I'm willing to share my personal feeling with my principal.	1	2	3	4	5
33.	I'm willing to discuss how I honestly feel about my work, even negative feelings and frustrations.	1	2	3	4	5

34.	I'm willing to share my personal beliefs with my principal.	1	2	3	4	5
35.	The principal in this school typically acts in the best needs of the teachers.	1	2	3	4	5
36.	I trust that my principal places our school's interest above his/her own concern.	1	2	3	4	5
37.	I trust that my principal expresses his/her true feelings about important issues.	1	2	3	4	5
38.	I trust that my principal cares about the future of our school.	1	2	3	4	5
<b>Fair</b> trust means trustee is just, objective, and treats everyone in the same way.						
39.	My principal has a strong sense of justice.	1	2	3	4	5
40.	I trust that my principal treats us equally.	1	2	3	4	5
41.	The teachers in this school have faith in the fairness of the principle.	1	2	3	4	5
42.	I'm willing to depend on the fairness of my principal at this school.	1	2	3	4	5
43.	I like fairness as principal's value.	1	2	3	4	5

### Part 3: Questions about in-group favoritism:

The researcher also tries to understand the moderating role of in-group favoritism in the relationship between culture and trust. Please indicate your agreement on the following statements by clicking on one answer (1-5) in each line across (44-49):

Scale: 1-strongly disagree. 2-disagree. 3-neither agree nor disagree. 4-agree. 5-strongly agree.

Strongly disagree		Disagree	Neither agree nor disagree	Agree	Strongly agree			
1		2	3	4	5			
3. In-group favoritism refers to how people view each other's in terms of in-group-out-group members. It measures a general cultural tendency to favor in-groups rather than a bias for specific individual or groups.								
44.	I'm willing to trust a good percentage of people areond me regardless of their original home town subdivisions ( (e.g., Badawi, Falah, Madani etc.).			1	2	3	4	5
45.	I'm willing to trust a good percentage of people areond me regardless of their political affiliations ( e.g., Fatah, Hamas, etc.).			1	2	3	4	5
46.	I can always trust a good percentage of people around me even if they don't belong to my own family.			1	2	3	4	5

47.	I can always trust a good percentage of people around me even if they don't belong to my own close friends' group.	1	2	3	4	5
48.	I can provide services to people around me equally regardless of my relationship with them as acquaintance.	1	2	3	4	5
49.	Generally speaking, group belongingness key for trust to exist.	1	2	3	4	5

#### **Part 4: Demographic Questions (For statistical purposes).**

Kindly circle one answer to the questions below (Q 50-56) to help us get some information for statistical purposes:

50. Are you:

1. Male
2. Female

51. How old are you?

1. Less than 25
2. 25-35
3. 36-45
4. 46-55

52. What is your level of education?

1. Diploma (2 years).
2. Bachelor degree (4 years).
3. Master degree.
4. PhD degree.
5. Other.

53. How many years have you been employed in this educational institution?

1. Less than 1 year.
2. 1 – 4 years.
3. 5 – 9 years.
4. 10 – 19 years.
5. 20 – 29 years.
6. 30 + years.

54. What is the location of your school?

1. North Gaza.
2. East Gaza.
3. West Gaza.
4. Middle Area.
5. Khan Younis.
6. East KhanYounis.
7. Rafah.

55. What is your nationality? \_\_\_\_\_.

56. What was your nationality at birth (if different)? \_\_\_\_\_.

**THE END**

**Thank you very much for your cooperation**





**THE END**

