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Impact of beliefs on trust relationships in traditional neighborhood stores*

Impacto de las creencias en las relaciones de confianza en las tiendas de barrio tradicionales

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Abstract

Neighborhood stores are an economic, cultural, and social phenomenon of relevance in the reality of communities in developed countries, so understanding their dynamics is beneficial. This research aims to determine the incidence of people's beliefs in trust in the purchase relationship in retail establishments or neighborhood stores in Colombia. A cultural model approach is used to understand the phenomenon. The research was developed with the implementation of exploratory-ethnographic approaches, which allowed the proposal of a methodology to evaluate the impact of beliefs on trust relationships in traditional neighborhood stores. In this way, it is concluded that understanding the consumer's nature requires understanding its cultural habitat, so seventeen are established from ethnography. Likewise, there are four factors based on the ethnography of trust: cognitive trust, benevolent trust, reciprocal trust, and value trust.

Keywords: Beliefs, Confidence, Retail Market, Buying Relationship

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Resumen

Las tiendas de barrio son un fenómeno económico, cultural y social de relevancia en la realidad de las comunidades de los países desarrollados, por lo que entender su dinámica resulta beneficioso. El objetivo de esta investigación es determinar la incidencia de las creencias de las personas sobre la confianza en la relación de compra en establecimientos minoristas o tiendas de barrio en Colombia. Para la comprensión del fenómeno se realiza una aproximación desde el modelo cultural. La investigación se desarrolla con la implementación de enfoques exploratorio-etnográficos, que permitieron proponer una metodología para evaluar el impacto de las creencias en las relaciones de confianza en las tiendas tradicionales de barrio. De esta manera, se concluye que la comprensión de la naturaleza del consumidor requiere de su entendimiento en su hábitat cultural, por lo que se establecen diecisiete a partir de la etnografía. Asimismo, en cuanto a la confianza, a partir de la etnografía se establecen cuatro factores: confianza cognitiva, confianza benevolente, confianza recíproca y confianza valorativa.

Palabras clave: Creencias, Confianza, Mercado Minorista, Relación de Compra

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Introduction

Neighborhood stores are an omnipresent phenomenon in the national geography of underdeveloped countries, particularly in Latin American ones. The people's precarious socioeconomic conditions compel large segments of society to purchase small quantities of food and household items daily, typically for immediate consumption, such as eggs, bread, and pasta (Bonnin, 2006; Coen et al., 2008). Therefore, their role as domestic suppliers to low-income households stands out within the economic, social, and spatial framework.

When addressing the beliefs that affect trust relationships in the retail sector, it is necessary to uncover the common characteristics between shopkeepers and consumers of traditional neighborhood stores. Although various methodological approaches (from psychological, sociological, and anthropological perspectives, among others) exist to understanding the impact of beliefs on trust relationships within purchasing, the discovery perspective is feasible (Bergadaá & Amraoui, 2006).

Due to its exploratory-descriptive nature, the discovery perspective is based on reconstructing reality from the relationships that actors (consumers and shopkeepers) have with it. At the same time, the positivist paradigm allows for correlating beliefs and trust relationships. This approach seeks a complementarity between paradigms (Creswell, 2009), aiming not only to uncover the hidden aspects embedded in the beliefs of shopkeepers and consumers in the traditional market but also to measure their impact on the trust relationships developed in traditional neighborhood stores. By obtaining results from both paradigms, a functionalist instrument was developed.

Resolution scheme

1. Research problem

What is the impact of beliefs on trust relationships in traditional neighborhood stores?

2. Methodology

This research followed the structured perspective proposed by Miles & Huberman (2003), involving the following stages: data reduction, organization, conclusion, and verification. The process of designing, constructing, and interpreting the identified categories adhered to the rigor requirements Kerlinger (1985) set forth: comprehensiveness, mutual exclusivity, and classificatory principle. Through the collection and analysis of information (Hunter et al., 2002), a chain of evidence was created, providing empirical support for understanding the role of beliefs in trust within neighborhood stores.

Furthermore, the research followed the principles of grounded theory, which serves as the basis for constructing a contextualized emergent theory (Strauss & Corbin, 1998), and ethnography, which allows researchers to observe consumers in real-life situations (Mariampolski, 1999). Ethnography and grounded theory employ observation techniques, especially participant observation, in-depth interviews, and video or audio recordings to capture people in their natural habitat (Hammersley & Atkinson, 2001). To strengthen the qualitative study, data triangulation, as proposed by Denzin (1989), involves using multiple data sources, diverse evaluators, various perspectives to interpret data, and multiple methods to address the same problem.

The qualitative approaches that provide epistemological support to this research include Goffman's cultural relativism (1961), Levi-Strauss's structural anthropology (1995), Blumer's symbolic interactionism (1969), Garfinkel's ethnomethodology (1967), and Strauss & Corbin's grounded theory (1998).

To uncover the underlying assumptions between beliefs in purchasing and the trust relationship practiced between shopkeepers and consumers in traditional neighborhood stores, participant observation, direct observation, and a structured interview were utilized. The interview was designed based on the variables identified in the state of the art regarding beliefs and trust as outlined in exploratory research. Shopkeepers and consumers from neighborhood stores across all socioeconomic strata in Neiva (Colombia) were used as information units. The exploratory research assessed the constructs of beliefs and trust, with the belief construct theoretically guided by Schein's cultural model (1985).

The studies by Acevedo et al. (2008), Páramo et al. (2007), and Páramo (2009) served as the basis for identifying the beliefs embedded in interviews, observations, portraits, written records, and video recordings of both shopkeepers and consumers. The most significant expressions in the in-depth interviews, direct and participant observations, portraits, written records, and video recordings of consumers and shopkeepers were sought.

To determine the construct of trust between shopkeeper and consumer in the traditional store, the dimensions proposed by Morgan & Hunt (1994), Ganesan (1994), and Vázquez et al. (2001) were used. Trust actions embedded in the interviews, observations, portraits, written records, and video recordings were also considered.

The interviewees were distributed according to each city's socioeconomic stratum. Convenient sampling was used to select participants among consumers and shopkeepers who wished to participate in the research, with the number of interviews determined by theoretical saturation (Strauss & Corbin, 1998).

The selection of shopkeepers and consumers across socioeconomic strata aims to establish social interaction spaces organized homogeneously around a shared experience, culturally validated by individuals. This approach helps to build knowledge about collective aspects affecting them, as described by Bonilla Rodríguez (1997).

The qualitative data collection followed an ethnographic approach using the PRODIN method, proposed and validated by Bergadaá (2006) in various prospective studies. It comprises the following stages:

- **Initial Approach:** Following the guidelines validated by Bergadaá (2006), who suggests that "initial observations are exploratory in nature and allow for a better understanding of the terrain and the actors", fieldwork began with a preliminary tour of neighborhoods in the city involved observing the presence of traditional stores across all socioeconomic strata, noting the variety of commercial formats, and identifying the different types of consumers who frequent them.
- **Store Census:** Due to discrepancies in the information found in consulted sources regarding the number of stores in the city, a group meeting of experts from distributors of fast-moving consumer goods was conducted. This process allowed for an approximate total of 2,900 stores, where the low socioeconomic stratum represents 63.50%, the middle stratum 27.10%, and the high stratum 9.40%.
- **Participant and Non-participant Observation:** To execute this, simultaneous participant and non-participant observations were conducted alongside visible and covert video recording and photographic documentation. These observations involved interacting with shopkeepers and some buyers to capture and understand the various interactions and situations occurring in these spaces.
- **Store Interaction:** The continuous presence of researchers facilitated different perceptions and enriched the understanding of consumer and shopkeeper behavior. It served as a reference for collecting video and photographic material and subsequently constructing the identified categories of analysis.
- **Video and Photographic Recording:** This stage was structured to observe, record, and analyze the different types of consumers visiting stores across all socioeconomic strata at various times. It aimed to capture essential study aspects in their natural environment. Over fifteen days, direct and participant observations were conducted, with approximately ten hours of filming. Once the video recordings were obtained, systematic reading was performed to identify variables related to beliefs and trust in the observed behaviors.
- **Preliminary Interviews:** Six in-depth interviews were conducted, comprising three with shopkeepers and three with consumers, one from each socioeconomic stratum. The consumers were regular buyers at neighborhood stores. The interview questions were supported by structured instruments designed for this purpose.
- **Transcription and Initial Verification:** The six interviews were transcribed, and these transcriptions were presented to the interviewees for initial validation.
- **Development of Portraits:** To continuously contrast the findings with the informants' reality, a rigorous validation of the information provided by the interviewees was

conducted. This involved a dialectical approach with the informants, achieved through the creation of "portraits," which are textual transcriptions of the structured interviews conducted with shopkeepers and consumers.

- **Validation of Portraits:** The portraits were corrected based on the observations made and presented again as many times as necessary until the interviewees entirely accepted them.
- **Group Sessions:** Throughout the fieldwork, various expert group sessions led by researchers were conducted to facilitate reflections aimed at categorizing beliefs and types of trust into corresponding categories.
- **Development of Categories:** To establish the role of beliefs and types of trust, responses from interviews, notes from observations, written records, and analysis of film footage were classified and grouped into cultural manifestations of beliefs and types of trust.
- **Preliminary Results:** Through the transcription, analysis, and interpretation of the conducted interviews, expressions with significant content according to the study's objectives were identified. This process was systematically carried out by grouping responses according to the order of beliefs and types of trust. It allowed for detecting repetitive and emergent elements, using transcribed interviews, informant validations, and recordings as references. Subsequently, a detailed evaluation of matrices was conducted to identify the emergence of initial analytical categories (Hernández et al., 2010). Comparing and integrating these categories facilitated the construction of a content analysis framework.

3. Drafting plan

3.1. Culture and beliefs

To understand the influence of culture on the exchange relationships between consumers and shopkeepers in traditional neighborhood stores, it is essential to study, analyze, and interpret the behaviors and attitudes of consumers and shopkeepers. Their consumption decisions are influenced by a blend of traditions, customs, beliefs, and dominant values in the society to which they belong (Hein, 2022; Kim & Kuo, 2022).

However, it should be clarified that cultural research has concentrated on two dominant paradigms: functionalism and interpretivism (Sánchez, 2010). The former considers culture as an organizational variable, independent or dependent, external or internal (Siehl & Martin, 1990); while the latter understands it as a manifestation of the human unconscious (Geertz, 1973). These two paradigms generate approaches that create multiple frameworks for addressing and understanding the role of culture, as selecting a paradigm involves using different methods of analysis and processing of the phenomenon (Allaire & Firsirotu, 1984).

In this regard, Geertz (1973) noted that the study of culture seeks interpretations, social expressions, and explanations. Therefore, culture is not an experimental science in search of laws but an interpretive science in search of meanings. However, as identified in existing instruments on culture such as the GLOBE (Hanges & Dickson, 2004), Organizational Beliefs Questionnaire (Peter & Waterman, 1982), Organizational Beliefs Questionnaire II (Sahkin, 1984), Organizational Culture Profile (Calwell & O'Reilly, 1990); Organizational Culture Scale (Glaser et al., 1987); values (Calori & Sarnin, 1991) and practices (Hofstede et al., 1997),

they only evaluate culture at the organizational level and not the beliefs surrounding purchases and their impact on trust (Schein, 1985).

Therefore, when delving into the study of how beliefs impact trust relationships in neighborhood stores, it is essential to consider that individual behavior stems from the continuous interaction of people with the socio-cultural environment in which they operate (Venkatesh, 1995). This recognition involves seeing individuals as products of their culture, social groups, and the environment in which they live. Discovering what underlies these long-term relationships has led to proposing a way of thinking about commerce based on ethno-consumption and the cultural dimension of markets, where objects, norms, and parts of the exchange acquire social meaning (Venkatesh, 1995).

The model developed by Schein (1985) helps organize the pieces of the cultural puzzle and its impact on consumption because it divides culture into three levels: behaviors and artifacts, beliefs and values, and underlying assumptions or worlds. These levels are classified by visibility; behaviors and artifacts are easy to observe, while beliefs, values, and underlying assumptions are difficult to comprehend, explain, and measure. Laurent (2009) argues that the first two levels can be modified in corporate culture, but there will be little impact on the underlying assumptions embedded in national culture.

3.2 Trust

On the other hand, trust has become one of the most significant variables when analyzing peer relationships and assessing their continuity within and outside organizations (Guinalíu & Jordán, 2016). Thus, trust is relevant because it enables transactions to exist, contingent upon the consumer believing in the product sold by shopkeepers as reliable (Gefen & Straub, 2004). Conversely, when consumers do not trust the seller, they perceive social complexity, vulnerability, and exaggerated risk (Lu et al., 2016). In general, trust is conceived as a multidimensional construct that integrates aspects such as competence, usefulness, honesty, and benevolence (Vallejo-Bojorque et al., 2021).

This analysis highlights the lack of sociological and anthropological studies that explain the reciprocity between purchasing beliefs and the trust relationship between owners of traditional distribution businesses and their consumers. Based on this gap, this research aims to determine the impact of beliefs on trust in the purchasing relationship within traditional retail establishments or neighborhood stores.

Indeed, the development of this research contributes to the marketing literature, from an ethnographic perspective, to understand the importance of beliefs about trust relationships in a phenomenon little studied in developed countries, such as neighborhood stores. Based on the literature review carried out previously, this study proceeds to present the research hypotheses:

H₁: People's beliefs influence the trust relationship between the consumer and the neighborhood store.

4. Research results

4.1 Ethnographic contributions of beliefs

To identify beliefs in the common exchange relationships between shopkeepers and consumers in traditional neighborhood stores, the following questions were posed to both

shopkeepers and consumers: Why do people go to the store instead of the supermarket? Do you believe neighborhood stores or product distribution centers are integral parts of the community? Why?

The results have been organized by identifying the type of belief along with its respective definition, categorized by the interviewee number (T for shopkeepers, C for consumers), socio-economic strata (1 for low, 2 for middle, 3 for high), and gender (F for female, M for male). Below are the beliefs found:

I can go to the store dressed however I want. Clothing serves as a vehicle for ostentation and personal adornment because it carries social distinction (Spier, 1971). Additionally, it is one of the most relevant aspects of the consumer's perception because society places significant symbolic weight on it regarding status and social roles (Del Valle, 2008). Therefore, this influence does not affect consumer behavior associated with shopping in stores. Shopkeepers noted that when their customers came to the store on weekends, a significant number did so in pajamas, just waking up, shirtless, in shorts, or flip-flops: "They do not mind if someone dresses more comfortably and quickly" (C2, 2, M) (C8, 2, M); "Neighbors sometimes come looking disheveled and buy small quantities of food for their daily needs" (T3, 2, M) (C4, 2, F).

To many consumers, attending a supermarket carries more social connotations than visiting a neighborhood store. In the latter, consumers feel relieved of the social pressures associated with personal presentation, attire, or makeup. However, it was also noted that many shoppers attended these stores well-dressed because they were coming from work or a gathering and took the opportunity to do their shopping.

The shopkeeper knows the tastes of the buyers. When the shopkeeper or their assistants understand the consumption habits of their customers, they facilitate the purchasing process, saving them time and money by not having to explain. In this way, the shopkeeper or their assistants are knowledgeable, that is, they are "experts" in their field (Quiñones, 2006): "they quickly know where the products are located, they know what consumers consume, and they do not let products run out" (C9, 2, M) (C22, 2, F); "they know the tastes and preferences of the buyers" (C16, 2, M) (C21, 2, F).

The shopkeeper is a trustworthy person. Trust is the way of interacting with others in the pursuit of meeting needs and interests, transmitting and socializing to give credibility to social exchange (Laurent, 2009). According to Khadim et al. (2018), trust is a positive expectation related to the idea that people, in this case shopkeepers, will not act opportunistically: "he accepts any suggestion and complaint I make about something that does not seem good to me" (C12, 2, M); "he is fair when he calculates my bill, always gives us the same and besides that he gives credit to me" (C18, 2, F) (C23, 2, M); "I consider a shopkeeper trustworthy when he fulfills what he says and promises" (C14, 2, F) (C17, 2, F).

The shopkeeper does favors refers to assistance or help provided free of charge (Marti et al., 2000; Barbielf, 2000). Another element in the same vein is solidarity, which is essential for doing favors and is characteristic of these types of places: "he lends me money for a taxi when I do not have any and watches over my house when I am away" (C2, 2, M) (C11, 1, F); "he keeps my keys and takes care of my house, other times he has kept helmets and briefcases for me, he has looked after my children several times when I have no one else to leave them with" (C18, 2, F) (C23, 2, F); "he changes a bill for me, receiving a package in return" (C16, 2, M) (C21, 2, F); "asking him to buy us milk" (C21, 2, F) (C14, 2, F); "he goes and buys notebooks for the study of my son" (C5, 2, M); "going to pay a bill" (C13, 3, F).

The shopkeeper knows the signals for purchases. Since language is a medium of symbolic communication (a shout, a word, a sentence, a sign, etc.), there must be a minimal agreement

on their meanings between the shopkeeper and the customer for it to be operational (Ember & Ember, 1997). The relationship between shopkeepers and consumers is so close that, at times, they do not need words to communicate; this is a characteristic factor of high-context cultures (Hall, 1977). Mehrabian (1972) asserts that 93% of human communication is non-verbal. Studies by O'Connor & Seymour (1995) indicate that in a presentation, 55% of the message's impact comes from posture, gestures, and eye contact; 38% from tone of voice, and 7% from the presentation's content. In this regard, here are the opinions of shopkeepers and consumers regarding signals: "hand to mouth means a cigarette and hand to ear means lending me the phone to make a call, that is it" (C1, 3, F) (T9, 2, F) (T13, 2, F); "some clap or whistle softly to get my attention" (T15, 2, M) (T20, 2, F); "tapping on the showcase because sometimes the shopkeeper is not there, to get their attention; another signal I often use is pointing to indicate that I want to buy that product which I cannot reach" (C10, 3, M) (C12, 2, M).

In the store, it is easy to make complaints. To complain is to protest against something, to ask for or demand something as a right (Casanova, 2006). In the relationship between shopkeeper and consumer, the following forms of protest were found: "when I did not like something or something turned out bad, I tell her the next day and she thanks me because these are suggestions she takes into account" (C13, 3, F) (C9, 2, M); "when there are damaged products, I tell her to exchange them and she brings me new products" (C15, 2, M) (C14, 2, F). When a complaint arises from consumers, shopkeepers respond in the following ways: "I try to avoid complaints from them, as I immediately exchange things if they happen to be damaged so that I do not get a bad reputation" (T17, 2, F); "they see me as someone who resolves their complaints immediately, like when they take a product that was not what they expected and want to exchange it" (T12, 2, M).

In the store, customers vent. Venting is giving free rein to a feeling, complaint, or confession to relieve oneself (Rodríguez, 2011): "when I am bored, I go to the store, have a few beers, and talk about everything a bit, soccer, women, studies" (C10, 3, M); "they discuss their problems and intimate matters" (T11, 2, M).

In the store, the "kids" get cravings. A craving is a whimsical and fleeting desire for something (Perget, 2006). Children, as store consumers, can be approached from two perspectives. The first is by running errands, where they are subjects of the teachings transmitted by their parents. The second is an influential factor in the decision-making of contemporary parents. This aspect was recorded during observation and filming sessions where children drive the sale of products.

Attitudes of great familiarity and camaraderie were observed between young people from the neighborhood and the children of the shopkeepers because they are freer from culturally learned and transmitted predispositions (especially those associated with socioeconomic differences in high-class neighborhoods). As a result, they act with greater spontaneity and naturalness in their interactions during store encounters.

In the store, the service is quick. The expression "quick service" refers to the speed with which a person performs one or more actions without problems (Chávez, 2010): "What makes me go to the store is that it is convenient and quick" (C1, 3, F) (C6, 2, M) (C20, 3, F); "satisfaction and quick attention to my needs" (C9, 2, M) (C12, 3, M) (C21, 2, F) (T7, 2, F).

In the store, they give "ñapa". Giving ñapa is considered an act of showing attentiveness to a person, such as by giving a free product (Mobarec, 2003): "They give me ñapa whenever they can" (C7, 3, F) (C21, 2, F); "they give me extra when I buy bread" (C6, 2, M) (C13, 3, F).

In the store, they sell everything, which refers to the most complete possible arrangement of various products (D'Andrea et al., 2003). In neighborhood stores, you can find everything

from cleaning products to toys. This characteristic is considered one of the important factors for the success and choice of going to a store: "The store is well-stocked with the most in-demand products" (C6, 2, M) (C15, 2, M) (T10, 2, M) (T19, 2, F); "you almost always find what you need, even things you would not expect to be there" (C14, 2, F) (C17, 2, F) (T12, 2, M) (T15, 2, M).

In the store, they sell small quantities. Selling small quantities means offering a product in reduced proportions (Sanclemente, 2012): "These places are the only ones that sell in small quantities" (C7, 3, F) (T3, 2, M) (C23, 2, M); "there I get things in small quantities, just as I need them" (C3, 2, F) (C10, 3, M) (C22, 2, F).

In the store, basic products are sold. Basic products are essential items for the daily life of a family (Urdiola, 2006; Giner, 2006): "I do not have to walk much or spend money on transportation to get rice, bread, eggs, etc." (C9, 2, M) (C16, 2, M); "they sell essential products for the household that meet the needs of the customers" (T5, 2, F) (T7, 2, F) (C4, 2, F) (C6, 2, M).

In the store, people talk with friends and neighbors. Talking involves expressing favorable or unfavorable opinions about someone or something (Bouza, 2006; Giner, 2006): "the neighbors watch soap operas with me, and we talk about them" (T12, 2, F); "when I am bored, I invite some friends to talk about anecdotes, studies, plans, boyfriends and ex-boyfriends" (C18, 2, F); "neighbors and friends meet and talk about the neighborhood and many other things" (T4, 1, M) (T11, 2, M).

The store is a place of information. It is the place where people get informed about something (Ramonet, 1995): "one gets to know more about the people around, exchanging information on aspects for the benefit of the neighborhood families, and the children, for example, security issues" (C8, 2, M) (C19, 2, F); "information and knowledge are shared, and it is also a source of collaboration for the organization of activities or cultural events in the neighborhood" (T15, 2, M) (T18, 4, F); "all kinds of information is given to people, such as news about family or friends or lost documents" (C23, 2, F) (T2, 3, M).

The store is close to homes. This belief refers to the spatial and temporal proximity of something (D'Andrea et al., 2003). The proximity of neighborhood stores to customers' homes is a competitive advantage over supermarkets and an element of convenience because: "the proximity to the house, since the supermarket is far away and the store provides good service" (C18, 2, F) (C23, 2, F); "how close it is to where I work and the good prices of their products" (C12, 2, M) (C15, 2, M); "it is close, and to go to the supermarket you have to buy, for example, a dozen eggs, but in the store, I can buy just one egg" (C21, 2, F) (C22, 2, F).

The store has reasonable hours refers to the value judgment that something is beneficial for the person, in this case, the importance of time (Iranzo, 2006; Giner, 2006): "I open the store at 5:30 a.m. and close it at 10 p.m. because I understand the needs of moms to prepare their children's lunchboxes" (T10, 2, M) (T16, 2, F); "I open the store on holidays from 6 a.m. to 6 p.m." (C9, 2, F) (T15, 2, F).

The store has reasonable prices. It refers to the value judgment that considers something beneficial for the person, in this case, the possibility of accessing the product recognizing the economic limitation of the buyer (Iranzo, 2006): "it has the best prices for my budget" (C18, 2, F) (C23, 2, F) (T3, 2, M) (T14, 2, F); "I think it is fair, I compare the prices and yes, where she is, things are not very expensive" (C13, 3, F) (C17, 2, F) (T8, 3, M) (T16, 2, F); "I get products per unit and at a good price" (C20, 3, F) (C22, 2, F) (T18, 4, F) (T19, 2, F).

4.2 Ethnographic contributions on trust

Morgan & Hunt (1994). Ganesan (1994) and Vázquez et al. (2001) argue that there are two types of trust: cognitive and benevolent. Cognitive trust is the belief that the partner is reliable and honest, and has the experience and ability to perform their functions. Cognitive trust is also expressed through the following actions reported by shopkeepers and consumers: "because of the track record they have, since they know the business perfectly" (T6, 2, F) (C7, 3, F); "as a shopkeeper, you learn to understand the business with each passing day due to the needs of the buyers themselves, because as people demand, one keeps stocking and making the business more prosperous" (T3, 2, M) (C6, 2, M).

During ethnographic sessions, in the filmed recordings, the following trust-building actions were observed from shopkeepers and consumers: they give confidence, greet by name, know the products customers need, are familiar with the store layout, and the prices of each item. Cognitive trust between shopkeepers and consumers in neighborhood stores is expressed through the shopkeepers' experience: knowing prices, tastes, and preferences of consumers, the location of products, addressing inquiries, and being courteous.

The actions of cognitive trust developed by shopkeepers in traditional neighborhood stores are similar to those formulated by Morgan-Hunt (1994), Moorman et al. (1992), Anderson-Narus (1990), Grönroos (1989), Sánchez et al. (1999), and Delgado & Munuera (2002). They argue that trust is of great importance in the success of relationships and occurs when it is perceived that the person with whom one does business is reliable and honest, has the experience and ability to perform their functions effectively.

In addition, Ganesan (1994), Geyskens et al. (1998), and Doney & Cannon (1997) propose that benevolent trust (understanding and tolerance) is the belief in the goodwill of partners who are motivated by the pursuit of mutual interests in the relationship. They care about their partner's well-being, accept mistakes, and refrain from taking unforeseen actions that could affect their work. Benevolent trust is expressed through the following actions reported by shopkeepers and consumers: "helping them as much as possible, doing them favors" (C9, 2, M) (T19, 2, F); "accompanying them in a difficult situation" (T12, 2, M) (T15, 2, M); "sharing intimate things with them" (C21, 2, F) (T2, 3, M); "being prudent, confidential, and respectful" (T3, 2, M) (C15, 2, M); "being a trustworthy person" (T2, 3, M) (C22, 2, F).

Benevolent trust between shopkeepers and consumers in neighborhood stores is expressed through listening to problems, giving advice, supporting them in difficult situations, and not taking advantage. The acts of benevolent trust developed by shopkeepers in traditional neighborhood stores are similar to the actions proposed by Morgan-Hunt (1994), Sánchez et al. (1999), Delgado & Munuera (2002), and Berenguer et al. (2007). They argue that the existence of benevolent trust in a retail relationship brings psychological benefits (reduced anxiety and perception of lower transactional risk), social benefits (establishment of personal bonds between customers and employees, leading to camaraderie, personal recognition, and/or friendship between the customer and staff), and special treatment (discounts, time savings, and additional services).

In-depth interviews, ethnographic sessions, and film recordings in the relationships between shopkeepers and consumers revealed two new types of trust.

Reciprocal trust. It can be associated with the phrase "today for you, tomorrow for me," implying doing for the other what the other has done for oneself; a set of exchange relationships between individuals (Abello & Madariaga, 1999). Actions that constitute reciprocal trust

include favors that consumers would do for the shopkeeper to maintain the relationship: "keeping keys, providing reasons, babysitting, storing items, checking on the house" (C7, 3, F) (C9, 2, M); "lifting heavy baskets home, listening when they have a problem, giving them a ride downtown, taking them to town, helping in times of calamity" (C21, 2, F) (C19, 2, F); "praying in church for the shopkeeper" (C8, 2, M) (C20, 2, F).

Value-based trust. It is the belief of one party in fully trusting the other (Mayer et al., 1995) and is evidenced by the following actions of shopkeepers and consumers: "I leave him the keys to give to my wife when she arrives" (C1, 3, F) (C4, 2, F); "during vacations, he keeps an eye on my house, has lent me money for a taxi, has exchanged bills for me" (T6, 2, F) (C7, 3, F).

Conclusions

The ethnography served to identify the beliefs and types of trust inherent in the exchange relationship between shopkeepers and consumers in the traditional neighborhood store, implying that the shopkeeper has internalized the beliefs held by consumers about the neighborhood store and, based on them, has developed marketing strategies that align with those beliefs. To be effective, cultivating the following types of trust is required: cognitive, benevolent, reciprocal, and value-based indicates that shopkeepers have not been defeated to date by supermarket chains because they have fostered social trust (reciprocal and value-based) that addresses the fulfillment of a social function that has been overlooked by these chains, whose primary interest has been economic rather than social.

Thus, beliefs and types of trust in traditional neighborhood stores are based on cultural considerations, which have been established and maintained through ongoing interaction among participating members—consumers, friends, and family—with the shopkeepers who engage with them. It is found that the value of these bonds is profound because they have been appropriated over time through ceremonies and rituals, where implicit values, beliefs, and mental representations of the participants are embedded. Therefore, this study diverges from the assertion that "social ties" are merely a social and cultural façade covering commercial motivations that vitalize the relationship between buyers and sellers.

The social function of the neighborhood store has been a palliative that supports the fragile situation of society's poorest people. The nearly 500,000 stores recorded in Colombia as of 2021 supply about 48% of the urban population and over 62% of the rural population, primarily serving as the final link in the household basket's food and essential products supply chain. Therefore, it was found that the impact becomes stronger as trust in a retail relationship brings psychological, social, and special treatment benefits that favor the purchasing relationship.

An example that meets consumers' needs and further reinforces their beliefs regarding their relationship with the store is the ease of owing small sums of money at the time of purchase, which can be settled during a subsequent purchase. Such actions reaffirm the shopkeeper's belief in demonstrating trust towards the consumer, strengthening their commercial and human relationship.

When contrasting the relational marketing actions promoted by neighborhood shopkeepers to consumers, it emphasizes that they promote the creation and maintenance of lasting relationships through trust, commitment, satisfaction, and loyalty. These scholars indicate that relationships between parties are complex, with personal implications, a long-term horizon prevails, and the identity of the parties is crucial, where customer satisfaction is the cornerstone of the relationship. Therefore, beliefs play a decisive role in trust as they provide assessments of willingness regarding the interaction between the purchase situation, the environment, and

the server's attitude. In this way, for example, cordiality allows store consumers to maintain more relaxed interpersonal relationships with neighbors, the shopkeeper, or their family or assistants, thereby improving their quality of life by reducing tensions in their daily lives.

Based on the results of current research on the impact of beliefs on trust in relational marketing relationships between shopkeepers and consumers in traditional neighborhood stores, it is recommended that the study be replicated using the same constructs in economically impactful activities that are often overlooked in traditional research fields.

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