

A Philosophy-of-Culture Model of Diversity Support: Value Priorities and Intercultural Competence Explaining Multicultural Ideology

Jawad A. Alsuliman

College of Engineering, University of Business and Technology, Jeddah 21448,
Kingdom of Saudi Arabia

Maryana Faour

Faculty of Graduate Studies, Engineering Management Master Program, An-Najah
National University, Nablus, Palestine

Yahya Saleh

Department of Industrial and Mechanical Engineering, Faculty of Engineering, An-
Najah National University, Nablus, Palestine

Ramiz Assaf*

Department of Industrial and Mechanical Engineering, Faculty of Engineering, An-
Najah National University, Nablus, Palestine

Abdalmuttaleb Al-Sartawi

Accounting, Finance and Banking Department, Ahlia University, Bahrain

Mohammad Kanan*

Industrial Engineering Department, Jeddah College of Engineering, University of
Business and Technology, Jeddah 21448, Kingdom of Saudi Arabia
m.kanan@ubt.edu.sa

Abstract: This study aims to investigate how cultural humility, cultural intelligence, moral concern, and self-direction relate to support for multicultural collaboration among 239 construction professionals in Palestine. Moreover, the study further investigates whether the broader norm climate (i.e., cultural tightness) changes the direction or strength of these links. Using a survey question approach for the purpose of data collection the study checks the measurement model quality in terms of reliability and validity and confirms that the model is valid on such statistical grounds. Moreover, through PLS-SEM approach, the study found that cultural humility was the strongest positive predictor of support for multiculturalism; cultural intelligence and cultural tightness also showed clear positive effects, and moral concern added a smaller but reliable boost. However, it is important to note that the self-direction values have no significant relationship with the multiculture ideology. Regarding the moderation analysis, there is a significant moderating effect of Cultural Tightness on the relationship between Cultural Humility and Multicultural Ideology, and between Self-Direction Values and Multicultural Ideology. However, the moderating role of

Cultural Tightness between Cultural Intelligence and Multicultural Ideology, and between Moral Foundations and Multicultural Ideology, is statistically insignificant. These results suggest practical steps for firms and project owners: set simple, shared rules; offer short, hands-on training that builds humility (listening, asking before assuming, acknowledging limits); strengthen everyday intercultural skills; and provide structured autonomy so independent problem-solving supports fair, rule-guided teamwork.

Keywords: Cultural Humility, Cultural Intelligence, Cultural Tightness, Moral Foundations, Multicultural Ideology, Self-Direction Values

1. INTRODUCTION

As the literature suggests, cultural humility is not a novel and brand-new idea. Back in 1998, (Tervalon & Murray-Garcia, 1998) compared it with the usual “multicultural counseling competencies” used in health care. Those competencies focus on learning facts about different cultures under different situations. Cultural humility, instead, asks practitioners to keep reflecting on themselves to be lifelong learners who question their own assumptions (Hook et al., 2013). In the same vein, (Sue, 1998) has urged the fact that therapists need to be “scientifically minded”: form hypotheses about a client from a different background rather than jumping to quick conclusions. Cultural humility sits alongside cultural competence as an open, receptive stance toward working with diverse clients (Sue & Sue, 1999). If cultural competence is a “way of doing,” cultural humility is a “way of being.” It asks art therapists to use a deliberate lens that keeps attention on steady self-reflection and self-critique, staying a lifelong learner and a reflective practitioner (Stepney, 2022). Building on this, (Jackson, 2020) argues that the principles of cultural humility help art therapists form worldviews grounded in integrity and respect for both self and client. Such a stance can restore dignity to those who have felt diminished and empower people whose voices have not been heard. A core ingredient is the capacity to reflect. In this context, “response art” which is being created by therapists to hold, explore, and express clinical experience and can serve as a tool for noticing and working through discomfort around cultural differences, including race, ethnicity, and culture, that may exist between therapist and client (Jackson, 2020). The concept of cultural intelligence is also not novel in the literature and studies provide several arguments related to it. For example, (Van Dyne et al., 2010) were the first to put a clear stake in the ground: cultural intelligence. They claim that it is the ability to work effectively when cultural differences are in play. Others followed with variations. (Thomas et al., 2008), for example, reviewed eight definitions and described cultural intelligence (CUT) as a connected system

of knowledge which is held together by cultural metacognition and that helps people adapt to, choose, and even shape the cultural features of their surroundings. The wording differs, but they all chase the same idea that why do some people handle culturally specific situations better than others?. Moreover, CUT is not the same as emotional intelligence or social intelligence. Those help in general interpersonal settings; the idea of cultural intelligence is tuned for cross-cultural moments and helps people step outside their own cultural lens. It is also not just a personality trait. Additionally, CUT behaves more like a competence where something changeable and trainable, though it can be influenced by deeper, more stable traits. Cultural tightness describes societies with strong norms and tough penalties for breaking them (Jackson et al., 2021). People socialized in these contexts show heightened neural sensitivity to norm cues, suggesting a brain attuned to notice and follow rules (Jackson et al., 2019). In everyday life, this means a premium on order, regulation, and clear standards, with enforcement often running through power hierarchies that set expectations and punish violations (Ronay et al., 2012). Endorsing steep power differences tends to go along with justifying existing structures and social order (Vargas-Salfate et al., 2018). In periods of uncertainty or threat, dominant, forceful leaders are more likely to be favored and to emerge an alignment that fits the dynamics of tight cultures (Laustsen & Petersen, 2017). As a result, dominance contests can be common in these settings and often serve as a pathway to hierarchy formation. Moral Foundations Theory treats morality as several basic intuitions which typically care/harm, fairness/cheating, loyalty/betrayal, authority/subversion, and purity/degradation for which people and cultures prioritize to different degrees (Haidt & Graham, 2007). Moreover, the earlier studies argued that moral judgment is plural rather than one-dimensional, with political and cultural groups elevating different concerns. To capture these concerns, the Moral Foundations Questionnaire (MFQ) was developed and validated with the help of statistical analysis. It shows some reliable patterns in how strongly people endorse each foundation (Graham et al., 2013). A robust finding is that liberals lean more on care and fairness, while conservatives distribute their moral emphasis more evenly across all five foundations (Graham et al., 2009). Apart from the above stated constructs, the idea of multicultural ideology holds the fact that a society should recognize, value, and sustain distinct cultural identities while guaranteeing equal participation in a common civic sphere as well (Berry, 2005; Berry & Kalin, 1995). In contrast to colour-blind approaches that minimize group differences, multiculturalism treats cultural heritage as an asset for institutions and everyday interaction (Devaki et al., 2025). It means that when framed

inclusively, it can build belonging and improve intergroup attitudes, though poorly framed messages may prompt feelings of exclusion among majority members. At the policy level, it aligns with protecting minority rights and supporting heritage-culture continuity within a shared national framework, a stance linked to greater tolerance across groups (Verkuyten et al., 2019). As an attitude, it is commonly assessed with the Multicultural Ideology scale, which gauges endorsement of recognizing and accommodating cultural diversity in public life. It is inferred that the research on multicultural ideology has leaned heavily on cultural intelligence, while cultural humility has received far less attention as a direct explanation of support for multicultural collaboration. Studies rarely place Cultural humility and cultural Intelligence in the same model to see which one matters more, or whether they work in different ways for multicultural ideology. It also remains unclear whether Self-Direction actually relates to Multicultural Ideology in settings that demand close coordination. Most importantly, prior studies seldom consider how cultural tightness as a moderator might change any of these links. Therefore, the study has provided multiple contributions in the literature till date. Firstly, it explores the role of the Cultural Humility, cultural intelligence, moral foundations, and self-direction values towards the multicultural Ideology, specifically from the context of construction industry in Palestine. Additionally, the study also investigates how the CUT plays its moderating role in the relationship between given variables. The study framework has been provided using the Figure 1 below.

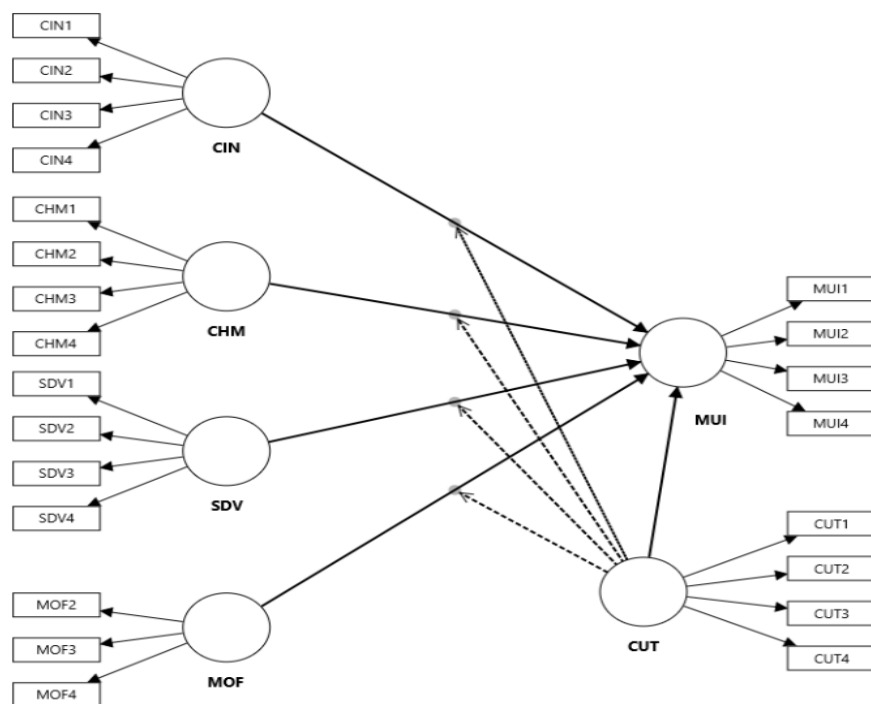


Figure 1: Framework of the Study

2. METHODS AND MATERIAL

The study considers the measurement of the variables by using the past studies as shown in Table 1. However, as per the requirement of the construction industry, the selected items were modified and considered accordingly (Column 2). This study focused on people in the Palestinian construction field who worked across organizational and cultural lines every day exactly the kind of roles that could speak meaningfully about intercultural know-how, humility, personal values, and views on diversity. For this purpose, the study has focused on the project managers, site engineers, supervision/consultant engineers, quantity surveyors, QA/QC and HSE officers, and contracts or procurement staff for the survey questionnaire.

They worked for main contractors, subcontractors, consulting firms, client agencies, and, where relevant, donor or INGO project offices in the main West Bank hubs (Ramallah, Bethlehem, Hebron, Nablus). To be included, respondents needed at least a year of industry experience (or six months on their current project), along with the criteria for some active involvement in cross-team coordination with the individuals like subcontractors, suppliers, client reps, or international partners.

This was the right group because their day-to-day involved interface meetings, tough technical negotiations, and compliance with different standards moments that naturally brought out cultural intelligence and humility, revealed value priorities like self-direction and care/fairness, and shaped how they felt about multicultural collaboration. Moreover, the study also considers the demographic factors like age, gender, qualification, discipline, job function, and year of industry experience. The sample comprised 239 construction professionals. Most were 35–44 years (45.2%) followed by 25–34 (27.6%).

Educational distribution was also found as heterogeneous: Master's 54.0%, bachelor's 28.5%, PhD/DBA 9.2%, and Diploma 8.4%. By discipline, Civil (27.2%) and HSE (27.2%) were largest, with Architecture (18.8%) and Project Management (15.1%) next. Job roles were spread, led by QA/QC (17.6%), Consultant/Supervision (17.2%), Site Engineer (15.9%), and Quantity Surveyor (12.1%). Experience clustered at 2–5 years (34.7%), with substantial tenure at 11–15 years (21.3%) and a senior tail of 21+ years (12.1%) (Table 2).

Table 1(a): Variables, Description Items and Scale

Variable	Items (4–5 Adapted Statements)	Source (APA)
Cultural Intelligence (CQS)	<ul style="list-style-type: none"> • Before meetings with clients, consultants, or site crews from other backgrounds, I reflect on my own assumptions about how work should be done. • When coordinating with international donors, suppliers, or consultants, I update my understanding of their norms and expectations. • I am motivated to engage with team members from different regions, nationalities, or trades on Palestinian projects. • I adjust my language, tone, and nonverbal behavior to fit the cultural expectations of partners and site crews. 	(Ang et al., 2007)
Cultural Humility (CH)	<ul style="list-style-type: none"> • I treat colleagues, subcontractors, and clients from different cultural backgrounds with genuine respect in planning and on site. • I stay curious about others' practices (e.g., prayer times, holidays, communication styles) and ask to learn more when needed. • I avoid acting superior about "our way" of building and remain open to alternative work practices grounded in others' cultures. • When I misunderstand someone's cultural expectations on a project, I invite correction and adjust my approach. 	(Hook et al., 2013)
Self-Direction values (PVQ-RR subscales: Thought/Action)	<ul style="list-style-type: none"> • It is important to me to propose original solutions to site and design challenges in Palestinian projects. • I prefer to form my own professional judgment rather than follow past routines when better options exist. • I actively learn new tools and methods to strengthen my construction expertise. • I value deciding for myself how to organize tasks while still meeting project requirements. 	(Schwartz et al., 2012)
Moral Foundations – Individualizing (Care/Fairness)	<ul style="list-style-type: none"> • Preventing harm to workers, neighbors, and nearby communities is a core concern in my project decisions. • Compassion for colleagues and local 	(Graham et al., 2011)

Table 1(b): Variables, Description Items and Scale

Variable	Items (4–5 Adapted Statements)	Source (APA)
Multicultural Ideology (DV)	<ul style="list-style-type: none"> communities affected by our projects is essential to me. Treating workers, subcontractors, and clients fairly is a central rule I follow. Transparent and just decisions (e.g., fair allocation of resources) should guide what is right and wrong on projects. 	(Berry & Kalin, 1995)
	<ul style="list-style-type: none"> The Palestinian construction sector is strengthened by teams that include diverse cultural and regional backgrounds. 	
	<ul style="list-style-type: none"> Client agencies and firms should recognize and support minority cultural needs (e.g., language support, religious observances) where feasible on projects. 	
	<ul style="list-style-type: none"> Cultural diversity in project teams is a shared asset that improves coordination and outcomes. 	
	<ul style="list-style-type: none"> People from different cultural groups should interact as equals on our worksites and in project meetings. 	
Cultural Tightness–Looseness (Moderator)	<ul style="list-style-type: none"> On many of our sites, strong social norms and unwritten rules guide how people are expected to behave. 	(Gelfand et al., 2011)
	<ul style="list-style-type: none"> There is limited tolerance for breaking established social and work norms during projects. 	
	<ul style="list-style-type: none"> Team members generally feel pressure to conform to prevailing customs and practices in the workplace. 	
	<ul style="list-style-type: none"> People have considerable freedom to behave in unconventional ways on site (R). 	

Table 2(a): Demographics of the Respondents

Category	Option	Total	%	Category	Option	Total	%
Age	18–24	28	11.72	Job Function	Project Manager	19	7.95
	25–34	66	27.62		Site Engineer	38	15.9
	35–44	108	45.19		Consultant / Supervision Engineer	41	17.15
	45–54	25	10.46		Quantity Surveyor	29	12.13
	55+	12	5.02		Contracts / Procurement	15	6.28

Table 2(b): Demographics of the Respondents

Category	Option	Total	%	Category	Option	Total	%
Gender	Male	217	90.79		QA/QC	42	17.57
	Female	22	9.21		HSE	18	7.53
Education	Diploma	20	8.37	Industry experience (years)	Client Representative	21	8.79
	Bachelor's	68	28.45		Other	16	6.69
	Master's	129	53.97		≤1	22	9.21
	PhD/DBA	22	9.21		2–5	83	34.73
	Civil	65	27.2		6–10	38	15.9
Discipline	Architecture	45	18.83		11–15	51	21.34
	Project Management	36	15.06		16–20	16	6.69
	HSE	65	27.2		21+	29	12.13
	Other	28	11.72		Total (Each Main Category)	239	100



Figure 2: Demographic Distributions

For empirical estimation, the study applies two step approach by using the Smart PLS software. The stated software is widely used in the modern literature specifically in the primary data analysis which deals with both normal and non-normal distribution of the data. Moreover, Smart PLS provides robust findings by applying the bootstrapping technique. The study applies the two-step technique where the initial step encompasses the

testing of the constructs' reliability, composite reliability, and convergent validity, respectively. Subsequently, the study applies the testing of the direct and moderating relationships between the variables for which the following paths have been considered.

- Cultural Intelligence (CQS) → Multicultural Ideology (DV): Expected Outcome: Positive effect-greater cross-cultural efficacy predicts stronger endorsement of multiculturalism.
- Cultural Humility (CH) → Multicultural Ideology (DV): Expected Outcome: Positive effect-other-oriented respect and non-superiority increase support for cultural diversity.
- Self-Direction (PVQ-RR) → Multicultural Ideology (DV): Expected Outcome Positive effect-valuing autonomy/original thinking aligns with pluralism and pro-diversity attitudes.
- Moral Foundations-Individualizing (Care/Fairness) → Multicultural Ideology (DV): Expected Outcome Positive effect-emphasis on care and fairness boosts pro-equality, pro-diversity views.
- Cultural Tightness-Looseness (Moderator): Expected Outcome, significantly moderates the relationships between all IVs and DV.

3. RESULTS AND DISCUSSION

3.1 Testing Reliability and Validity

The model testing has been started using the measurement model, followed by the structural model. The measurement model through Table 3 shows satisfactory reliability and convergent validity across all constructs. For example, it is observed that the Internal consistency is acceptable to excellent, with Cronbach's α ranging from 0.725 (Cultural Humility, CHM) to 0.893 (Multicultural Ideology, MUI) and 0.889 (Self-Direction Values, SDV). Additionally, the values of composite reliability are consistently above the recommended 0.70 threshold for both ρ_c (0.736–0.898) and ρ_a (0.824–0.947). This indicates that there is a stable factor score precision for CHM, Cultural Intelligence (CIN), Cultural Tightness (CUT), Moral Foundations (MOF), MUI, and SDV. Convergent validity is also supported by the findings in the Table 3, as AVE exceeds 0.50 for all constructs which range from 0.543 (Gouthier & Schmid, 2003) and 0.658 (CIN) to 0.748 (CUT), 0.715 (MOF), 0.758 (MUI), and 0.900 (SDV). Overall, these indices indicate a well-fitting reflective measurement model; as a next step, discriminant validity should be confirmed (e.g., HTMT < .85) alongside inspection of indicator loadings and cross-loadings.

Table 3: Reliability and Validity Output

	Cronbach's Alpha	Composite Reliability (rho_a)	Composite Reliability (rho_c)	Average Variance Extracted (AVE)
CHM	0.725	0.761	0.824	0.543
CIN	0.738	0.736	0.852	0.658
CUT	0.834	0.862	0.899	0.748
MOF	0.799	0.799	0.882	0.715
MUI	0.893	0.898	0.926	0.758
SDV	0.889	0.890	0.947	0.900

CHM; Cultural Humility, CIN; Cultural Intelligence, CUT; Cultural Tightness, MOF; Moral Foundations, MUI; Multicultural Ideology, SDV; Self-Direction Values.

All HTMT ratios are below .85 (highest = 0.673 for CHM–SDV; 0.660 for CHM–MUI), indicating discriminant validity is satisfied among the constructs. Therefore, the study has provided enough evidence for the presence of discrimination between the selected variables. The findings are well covered in Table 4. The second measure of discriminant validity is known as Fornell-Larcker for which the results are reported in Table 5. The Fornell-Larcker criterion is satisfied: for every construct, the square root of AVE on the diagonal (e.g., CHM = 0.737; MUI = 0.870; SDV = 0.949) exceeds all corresponding inter-construct correlations in its row/column. This indicates adequate discriminant validity among CHM, CIN, CUT, MOF, MUI, and SDV.

Table 4: HTMT

	CHM	CIN	CUT	MOF	MUI	SDV
CHM						
CIN	0.510					
CUT	0.221	0.121				
MOF	0.351	0.383	0.087			
MUI	0.660	0.573	0.389	0.318		
SDV	0.673	0.185	0.093	0.124	0.334	

CHM; Cultural Humility, CIN; Cultural Intelligence, CUT; Cultural Tightness, MOF; Moral Foundations, MUI; Multicultural Ideology, SDV; •Self-Direction Values.

Table 5: Fornell Larcker

	CHM	CIN	CUT	MOF	MUI	SDV
CHM	0.737					
CIN	0.393	0.811				
CUT	0.203	0.089	0.865			
MOF	0.298	0.298	0.032	0.846		
MUI	0.552	0.470	0.348	0.273	0.870	
SDV	0.461	0.150	0.077	0.106	0.298	0.949

CHM; Cultural Humility, CIN; Cultural Intelligence, CUT; Cultural Tightness, MOF; Moral Foundations, MUI; Multicultural Ideology, SDV; Self-Direction Values.

Figure 3 is showing the output in terms of factor loadings for the items being considered. However, few items like CNI4, SDV3 and SDV4, MOF1, and CUT4 were deleted due to lower value of the loadings.

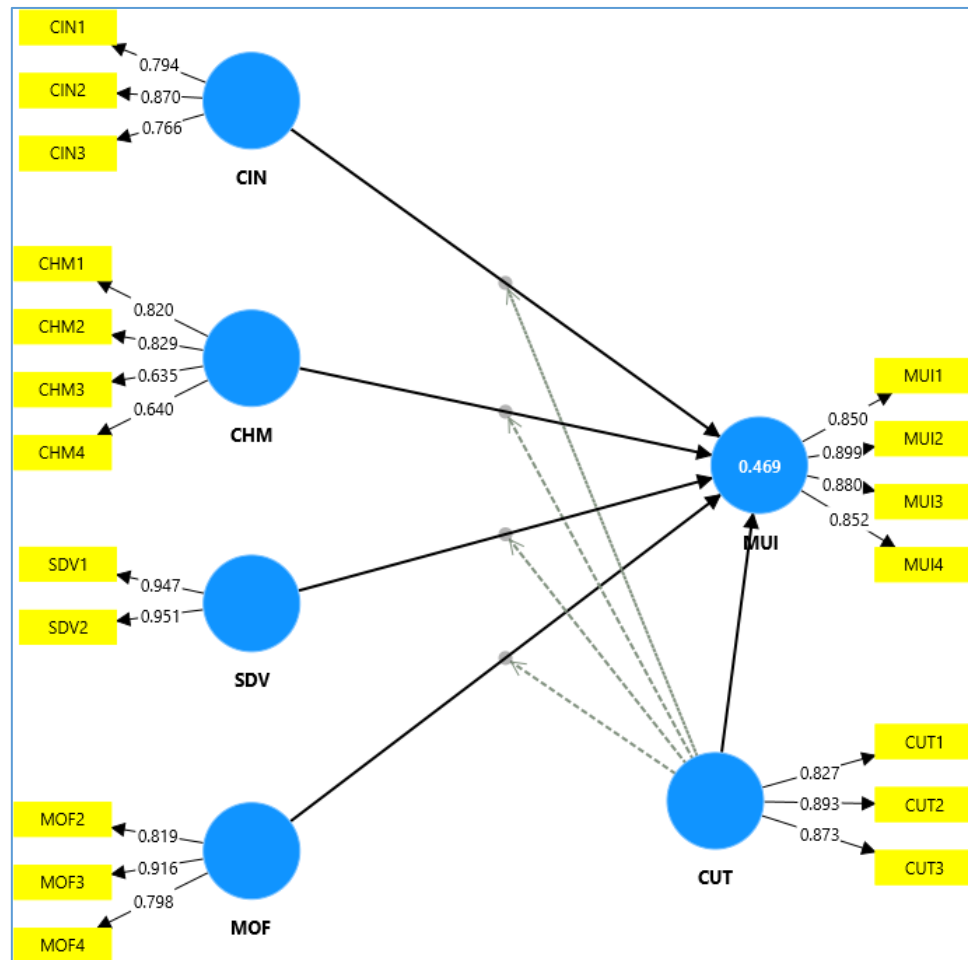


Figure 3: Measurement Model with Factor Loadings
CHM; Cultural Humility, CIN; Cultural Intelligence, CUT; Cultural Tightness, MOF;
Moral Foundations, MUI; Multicultural Ideology, SDV; Self-Direction Values.

3.2 Direct and Moderation Paths

3.2.1 Impact of CHM on MUI

In Table 6, the factor of Cultural humility shows the clearest link with multicultural ideology as the coefficient is positive. It means that people who approach others with respect, curiosity, and a willingness to be corrected report stronger support for multicultural principles. In day-to-day work specifically in the construction industry that looks like asking before assuming, listening carefully in meetings, and adjusting when misunderstandings arise. Those habits seem to translate into a broader concept that diverse groups should be treated as equals (beta coef = 0.337, $p < .001$).

3.2.2 Impact of CIN on MUI

The coefficient for the impact of CIN on MUI has also been found as positively significant. It shows that cultural intelligence also matters in a practical way. Therefore, respondents who can read social cues, switch communication styles, and stay motivated in unfamiliar cultural settings tend to endorse multiculturalism more. More specifically, the given findings show that that overall, a one percent change in the value of the CIN tends to change MUI by 0.238, which is significant at 1% under full sample consideration.

3.2.3 Impact of CUT on MUI

Cultural tightness shows a positive association with multicultural ideology ($\beta = 0.241$, $p < .001$). In contexts where social norms are clear and widely shared, intercultural engagement appears to be framed as “many groups, same rules,” which can reduce uncertainty and support orderly cooperation across groups. This pattern suggests that predictable normative environments may facilitate endorsement of multicultural principles rather than suppress them. Conceptually, norm clarity can make cross-group interaction feel safer and more legitimate, thereby elevating support for equal standing among cultural groups.

3.2.4 Impact of MOF on MUI

In the structural model, the path from MOF to MUI is positive and statistically significant ($\beta = 0.077$). Bootstrapping produced a mean estimate of 0.080 with a bootstrapped standard deviation of 0.035 which further provides t as 2.178 and p of 0.029 which is significant at 5%. These results indicate that, controlling for other paths, MOF exerts a small but reliable positive influence on MUI. Although the magnitude is modest, the effect meets the conventional 5% significance threshold and supports the relationships between the both.

3.2.5 Impact of SDV on MUI

As the findings in the table below, it is found that although the impact of SDV on Mui is positive for which the coefficient is 0.048, however, this impact is not acceptable on statistical ground as the p -value is $>0.05\%$ level of significance. Therefore, it is claimed that there is no significant relationship between SDV and MUI when tested through direct association between the both.

3.3 Moderation Analysis

The moderation results show that the norm climate which is captured under present study as cultural tightness tends to shape how certain dispositions translate into support for multiculturalism. Most notably, the positive effect of cultural humility on multicultural ideology is stronger when tightness is higher ($\beta = 0.156^{***}$, $p = .002$). In contexts where social rules are clearer and more widely shared, humility-related behaviours such as asking before assuming, acknowledging limits of the one's knowledge, and adjusting respectfully to others tend to appear to carry greater weight. Clear norms likely reduce uncertainty about "how to behave," so respectful, other-oriented conduct is more readily recognized and rewarded, and it aligns with a view that different groups can participate on equal terms. Moreover, as per the findings, a second pattern concerns self-direction values. Although self-direction has no direct effect, it becomes positively related to multicultural ideology under tighter norms ($\beta = 0.096$, $p = .031$). A simple interpretation is that autonomy can pull in different directions: without shared rules it may express as insistence on one's own way, but within a stable rule frame it can channel into constructive engagement across differences. In contrast, cultural tightness does not alter the effects of cultural intelligence (β coefficient = 0.047, p value = .389 > 0.05) or moral foundations (β = -0.019, p value = .643 > 0.05). Skill in reading cues and adapting, and a concern for care and fairness, seem to support multicultural views in a broadly similar manner regardless of how strict or loose the environment is. Taken together, the moderation evidence indicates that tightening of norms amplifies the benefits of humility and reveals a positive role for autonomy, while leaving intercultural skill and moral concern relatively stable in their associations. Regarding the moderation analysis, overall it is indicated that there is a significant moderating effect of CUT on the relationship between CHM and MUI and between SDV and MUI. However, the moderating role of CUT between CIN and MUI and between MOF and MUI has been observed as insignificant on statistical grounds. The overall model output using the Smart PLS for both the direct and moderation analysis has been provided using the Figure 4 and 5.

Table 6(a): Direct and Moderation Analysis

Direct Analysis					
Paths	Original Sample (O)	Sample Mean (M)	(STDEV)	T Statistics	P Values
CHM -> MUI	0.337***	0.334	0.060	5.629	0.000
CIN -> MUI	0.238***	0.239	0.053	4.481	0.000
CUT -> MUI	0.241***	0.244	0.048	5.020	0.000

Table 6(b): Direct and Moderation Analysis

Direct Analysis					
Paths	Original Sample (O)	Sample Mean (M)	(STDEV)	T Statistics	P Values
MOF -> MUI	0.077**	0.080	0.035	2.178	0.029
SDV -> MUI	0.048	0.050	0.042	1.143	0.253
Moderation Analysis					
CUT x CHM - > MUI	0.156***	0.156	0.051	3.057	0.002
CUT x SDV - > MUI	0.096**	0.093	0.044	2.155	0.031
CUT x CIN - > MUI	0.047	0.046	0.054	0.862	0.389
CUT x MOF - > MUI	-0.019	-0.021	0.042	0.463	0.643

CHM; Cultural Humility, CIN; Cultural Intelligence, CUT; Cultural Tightness, MOF; Moral Foundations, MUI; Multicultural Ideology, SDV; Self-Direction Values.

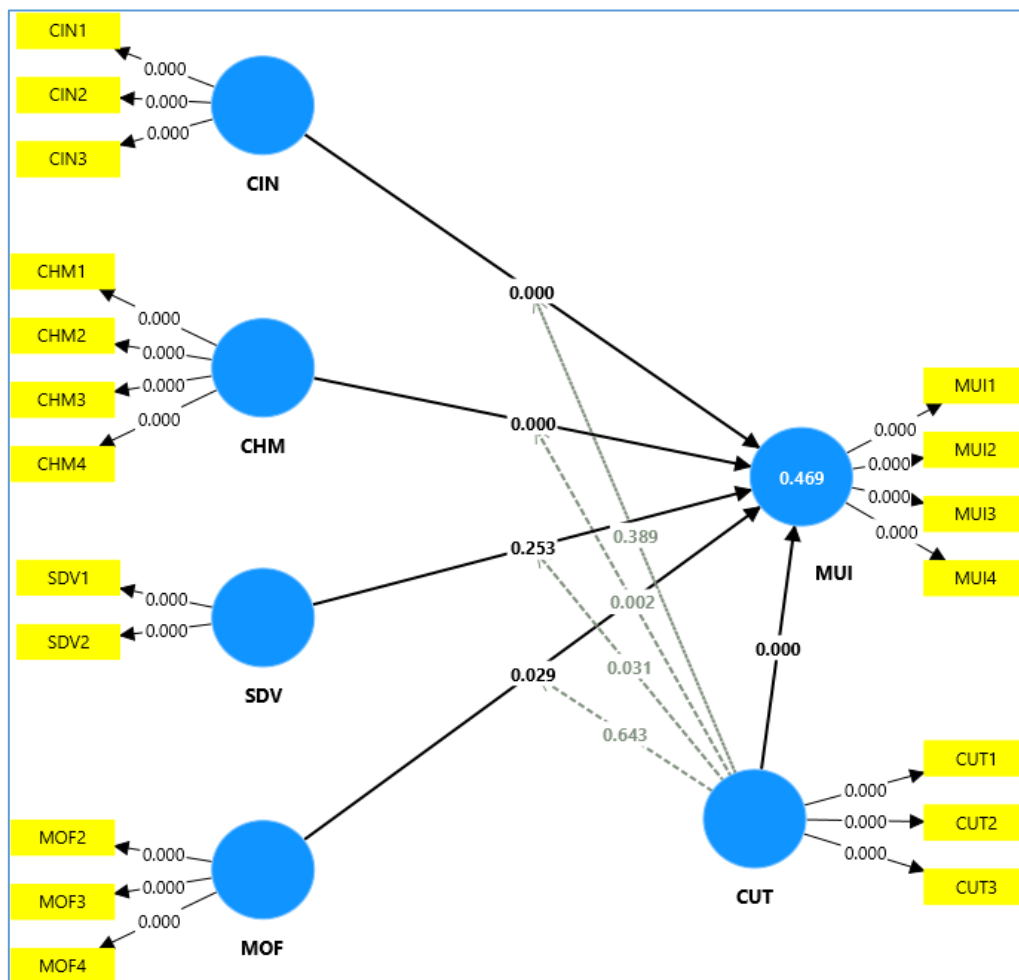


Figure 4: SEM Output

CHM; Cultural Humility, CIN; Cultural Intelligence, CUT; Cultural Tightness, MOF; Moral Foundations, MUI; Multicultural Ideology, SDV; Self-Direction Values.

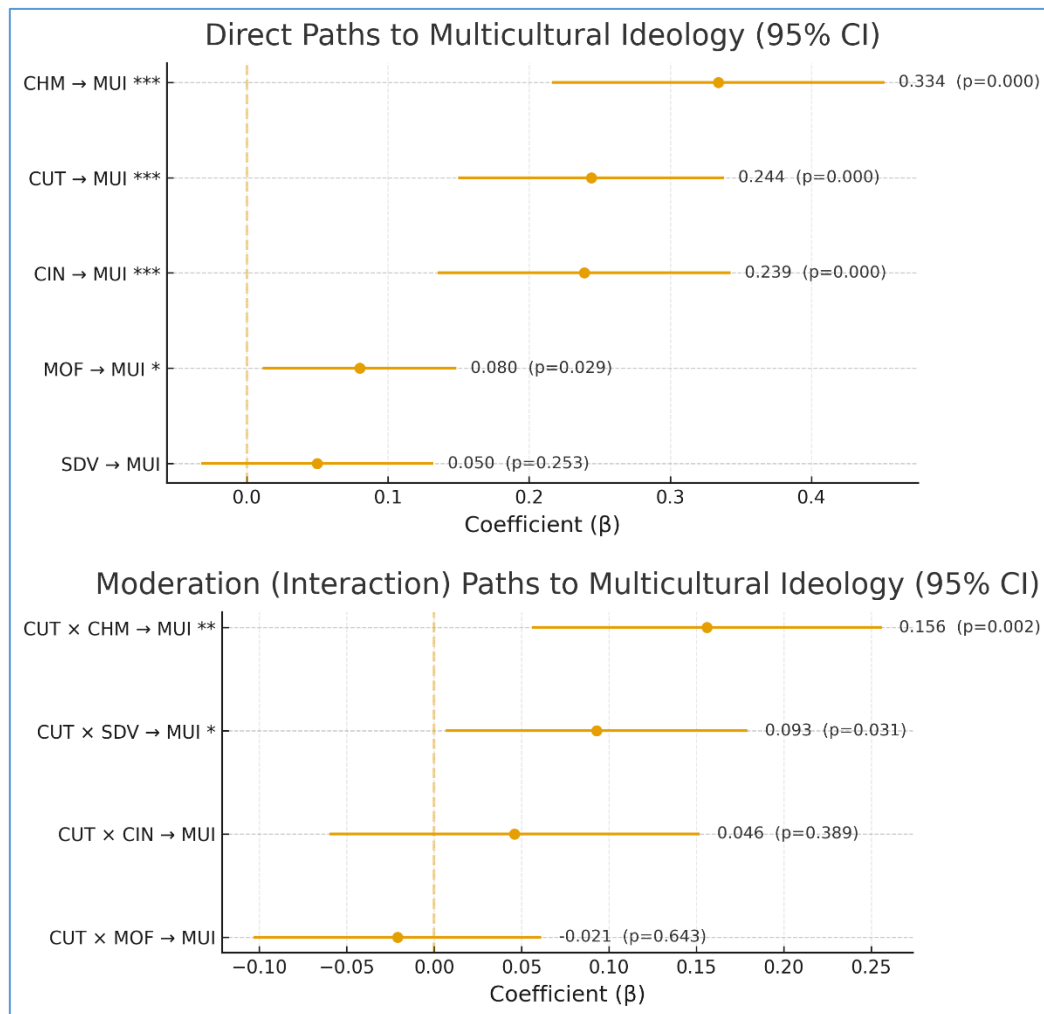


Figure 5: Direct and Moderation Paths to MUI

4. CONCLUSION AND POLICY IMPLICATIONS

The study has been conducted in the construction industry of Palestine and infers that the attitudes in favor of multicultural collaboration in the Palestinian construction sector are shaped most strongly by cultural humility, with cultural intelligence and cultural tightness also playing clear positive roles as well. More specifically, a justice-oriented moral outlook (care and fairness) adds a smaller, but reliable, contribution towards the cultural humility, while self-direction values are reflecting that they do not have a direct effect on the CHM. Additionally, the study findings further explain that norm climate matters: in contexts with clearer and widely shared rules, the positive link between humility and support for multicultural collaboration becomes stronger, and self-direction begins to relate positively to multicultural views. Regarding the moderation analysis, overall it is indicated that there is a significant moderating effect of CUT

on the relationship between CHM and MUI and between SDV and MUI. However, the moderating role of CUT between CIN and MUI and between MOF and MUI has been observed as insignificant on statistical grounds. Based on the results given, the policy suggestions are as follows.

First and the foremost, the study suggests that management of construction industry needs to create a short, plain-language code of conduct for multicultural teamwork which aims to cover the respectful forms of address, meeting etiquette, language use, prayer and break times, and how to escalate disputes between different stakeholders. Moreover, building these norms into site inductions, toolbox talks, and subcontractor onboarding so everyone hears the same message from the start. Besides, it is also suggested that there is a need for development of clear rules along with lower uncertainty on site and, as the findings show, make humility more effective and help self-direction show up in constructive ways.

In addition, the management of construction industry needs to introduce brief, practice-focused modules on listening, asking before assuming, acknowledging limits, and correcting mistakes without blaming among the teammates. For this reason, there must a clear use role-plays from real site scenarios (client-contractor meetings, donor audits, supplier negotiations) along with recognizing the humility behaviors in performance reviews and supervisor feedback. The study also suggests providing micro-training on reading social cues, adjusting communication, and planning for mixed-language interactions (Arabic/English; technical vocabulary) among the different members who are directly or indirectly linked with the construction industry and related projects. Moreover, the usage of checklists for pre-meeting cultural preparation, buddy systems for new hires, and short after-action reviews to capture what helped or hindered cross-cultural coordination would also be of great support towards creating a mental harmony among the members. At the end, it is inferred that this study is limited by its cross-sectional, self-reported design, which constrains causal claims and may include social desirability bias. The Palestinian construction sample (non-probability) restricts generalizability to other sectors or regions. Important context factors (e.g., intercultural contact frequency, project complexity, firm policies) and nesting overtime were not modeled in the current study. Therefore, based on the provided limitations, the future work should use multi-source data, refine the scales, and test the model across settings to achieve some better results.

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