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Teachers' moral values and their interpersonal relationships with students and cultural competence

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This study explored whether and how teachers' beliefs about moral values are reflected in the student-teacher relationships (i.e. levels of control and affiliation in teachers' and students' perceptions of this relationship), and in teachers' cultural competence. A positive association was found between teachers' paternalist beliefs and their own perceptions of control. A negative association was found between teachers liberal beliefs and students' perceptions of affiliation. Positive associations were found between teachers' liberal beliefs and the metacognitive and motivational components of cultural competence. We discuss the implications for preparation of teachers to reflect on the manifestations of their beliefs in practice.

Introduction

In recent years an increase in attention for the moral dimension of education and teaching has been noted internationally (Cooper, 2010; Hansen, 2001; Jackson, Boostrom, & Hansen, 1993; Veugelers & Vedder, 2003). In the European context a number of frameworks defining teacher competence emphasise that in addition to knowledge and skills, teacher competence profiles need to include attitudes and values (Gonzales & Wagenaar, 2003; Pantić & Wubbels, 2010; Willemse, Lunenberg, & Korthagen, 2008). Yet, in contrast to teacher beliefs about their knowledge and skills (Fives & Buehl, 2008) beliefs about values are often left out of the efforts to articulate teacher expertise because of conceptual ambiguity and the complex question of justifiability of inculcating certain values as educationally worthwhile (Carr, 1993b; 2003; Campbell, 2004; Halstead & Taylor, 1996; Oser, 1986; Veugelers & Vedder, 2003).

Veugelers and Vedder (2003) argue that all values are essentially moral values since they involve a notion of what is good and what is bad. However, they get a real meaning in contexts. Thus for example, political or cultural values can be seen as contextualised moral values. There is a strong consensus in the educational literature that values are inherent to teaching as a moral activity (Arthur, Davison & Lewis, 2005; Bergem, 1990; Carr, 1993b; Enrich et al., 2010, Hansen, 2001; Sanger, 2008). Teaching is described as essentially a moral undertaking because educational goals cannot be disentangled from wider considerations and ideals pertaining to personal moral development (Carr, 1993b). Moral values can be expressed in any action teachers undertake, for example by the way they address pupils and each other, the way they dress, the language they use, what curricular content they focus on, who they pay attention to, where they stand while talking with students, with or without teachers being aware of such expressions (Carr, 1993b; Colnerud, 2006; Hansen, 2001).

At the same time in many countries it has been reported that teachers are not adequately prepared for this aspect of their job (Chang, 1994; Pantić, 2008; Penn, 1990; Sanger, 2008; Willemse et al. 2005; Zgaga, 2006). Teachers are found to develop and hold implicit theories (Bergem, 1990; Fives and Buehl, 2008) but struggling to make their values explicit (Willemse et al., 2008). Researchers argued that teachers' lack of awareness of the implicit moral dimensions of teaching can be risky since modelling the values might be more important in shaping attitudes and behaviour than the content of their messages (Campbell, 2004; Veugelers & Vedder, 2003; Willemse et al., 2008).

Campbell (2004) argued that if teachers are to model certain attitudes and behaviour in classrooms they need to live by the same principles that they want pupils to embrace.

Considering the increased attention for the central importance of moral values in teaching, empirical studies exploring relationships between teachers' moral values and other aspects of their competence are strikingly absent. Such studies could serve to justify certain values as more appropriate for teachers than others, and could inform the design of relevant components in teacher education (Cummings et al., 2007, Willemse, et al., 2008). The question of how values can be justified can be seen as a question for education philosophers or policy makers rather than for the practitioners, but the fruition of any values in teaching practices ultimately rests with teachers' capacity to reflect on and internalise such values in their practices (Veugelers & Vedder, 2003). Carr (1993a, p. 20-21) suggested a need to explore the relationship between the practical, and the ethical or moral in our thinking about the nature of teachers' professional knowledge and conduct. Colnerud (2006, p. 384-385) suggested that teachers' moral roles need to be investigated in relation to their responsibility for offering students' cognitive challenges that are of value to them.

Research is conclusive about the relevance of teacher-student interpersonal relationships for both cognitive and affective student outcomes (e.g. Cornelius-White, 2007, Brekelmans, 1989; den Brok et al., 2004; Hattie, 2003). Therefore it makes sense to explore whether and how teachers' moral values are associated with teacher-student interpersonal relationships. Den Brok et al. (2010) found that the teacher-student interpersonal relationship is even more important for student outcomes of students with minority ethnic backgrounds. For this reason it is also worthwhile exploring the relationships between teachers' beliefs about moral values and interpersonal relationships with their cultural competence (Ang et al., 2007) described later. Thus, in this study we explore whether teachers' values manifest in a) their relationships with students and b) their cultural competence.

Values and relationships with students

Some authors suggest that one of the most powerful ways teacher moral values manifest in their practices is through the ways in which they relate to their students, which might be of greater moral potency than the occasional explicit moral lessons that they might offer (Campbell, 2004; Enrich et al., 2010; Willemse et al., 2008). From the moral perspective we can look at whether a teacher shows respect for differing opinions (Wubbels et al., 2006) or for example how values such as care reflect in teacher-student interactions (Campbell, 2004). The moral stances of care, commitment and empathy are identified as basic elements in teachers' professional morality, and seen to dominate the teaching context in which interactions with students define the activity of teachers (Cooper, 2010; Enrich et al., 2010; Tirri & Husu, 2002). Building caring and empathic relationships is defended as integral part of teachers' moral roles as it is instrumental to learning and moral development of students (Cooper, 2010; Kohlberg, 1984; Noddings, 1984; Vygotsky, 1978). In the study presented in this paper we look at how teachers own' beliefs about their moral roles relate to their relationships with students.

Literature offers some indications that teachers' beliefs about moral values might be associated with their relationship strategies. Tirri & Husu (2002) showed that teachers' ethical dilemmas are very relational and deal with competing interpretations of 'the best interest of the child' and with 'taking the perspectives of the involved parties'. Similar notions of 'seeing the classroom through their students' eyes' as a link between teachers' moral roles and building empathic and caring relationships is stressed by Cooper (2010) who draws on the debates about moral values in education (e.g. Pring, 1997) and the research of effective teaching (e.g. Kyriacou, 1986). Cooper (2010, p. 86) outlines some of the characteristics of teacher practices conducive to building empathic relationships: showing non-judgmental, accepting and open attitudes; paying attention to students' feelings; listening carefully; showing signs of interest and attention; and sustaining positive communication. The most beneficial moral modelling is found to be associated with a form of 'profound empathy' developed overtime

through frequent interaction, resulting in deeper understanding and closer relationships in which teachers demonstrate personal care and support emotional as well academic development, believing that they are related (Cooper, 2010, p. 87). Moran and Libman's (2011) preliminary research findings suggest a relation between teachers' beliefs or 'mindsets' and caring relationships. For example, a mindset of valuing students' wellbeing above their achievement is found to be positively related to personalized approaches to students and demonstration of educational and personal care. Other researchers define building relationships as 'valuing the voice of learner' (Lynn & Berry, 2011) or describe related concepts that are operationalised to describe relationships. For example, cooperativeness referring to meeting others' concerns and maintaining relationships is juxtaposed to assertiveness referring to the degree to which one seeks to satisfy own concerns (Mahon, 2009). In this study we explore association between teachers' beliefs about their moral roles and a similar pair of dimensions of relationships – affiliation and control. In addition to investigating relationships by teachers' self reports like most previous studies, we also use students' perceptions of student-teacher relationships. Affiliation and control (Wubbels, et al. 2006) have been used in a number of studies to map student-teacher relationships. These two notions for example were used to study associations between student teacher relationships and student achievement and subject related attitudes, learning environment, including cultural aspects of learning classroom environments (den Brok et al., 2010; den Brok & Levy, 2005; Fisher, et al., 2005; Wubbels & Brekelmans, 2005). Teacher-student relationships that are appropriate for high outcomes are characterized by a rather high degree of teacher control and affiliation towards students (Wubbels & Brekelmans, 2005) described later.

Values and cultural competence

Teachers' ability to consider moral values and concern for relationships is found to be even more important for teachers working in schools that operate within culturally diverse societies (den Brok et al., 2010; Cummings et al., 2007; Fisher et al. 2005; Hofstede, 1986). Teachers' awareness of their own values and of those of their students is identified as part of teachers' dispositions for culturally responsive teaching (Gay, 2002; Stooksberry et al., 2009; Villegas & Lucas, 2002) which in turn can affect student achievement (Gay, 2002). Birmingham (2003) maps the relationship between moral values and culturally responsive teaching mediated through teacher reflection which she conceives as an essentially moral virtue in itself. For example, she suggests that a teacher who cultivates values of impartiality and tolerance would be more inclined to reflect about fairness and care for students from all cultural backgrounds. On the other hand, teachers' concern for transmitting through education whatever is rooted in a tradition is likely to be associated with preferential treatment of students whose values are closest to theirs (Hofstede, 1986). These authors seem to suggest that teachers who recognize a possibility of multiple perspectives of reality and believe that moral values are culturally-bound are more likely to consider the diversity of their students' backgrounds as opposed to assuming homogeneity. A similar suggestion is made by researchers who investigated implicit theories of morality (Chiu et al., 1997) and propose that individuals' moral beliefs are linked to their implicit theories about the 'malleability' of social-moral reality. According to this theory, when individuals believe in a fixed reality (entity theory), they tend to hold moral beliefs in which duties are seen as fundamental within the given system. When individuals believe in a malleable reality that can be shaped by individuals (incremental theory), they hold moral beliefs that focus on moral principles, such as human rights, around which that reality should be organised. Arguably, teachers with incremental implicit theories of morality would be more likely to consider the rights of students of different backgrounds, and thus more motivated to develop their cultural competence. Whether or not such motivation can also lead to the actual increase in cultural competence is less certain, since values are described as motivational, and only contingently behavioural (Carr, 1993b, p. 202) as will be discussed later.

In the present study we explore the relations between teachers' beliefs about moral values and different aspects of their cultural competence, as well as between teacher-student relationships and cultural competence. For the latter there are strong indications in the literature that higher levels of cooperativeness are a predictor of teachers' intercultural sensitivity demonstrated through high levels of trust and confidence and reduced intercultural bias resulting from increased contact with students of diverse backgrounds (Mahon, 2009), or through students' positive perceptions of cultural aspects of classroom environment (Fisher et al., 2005). Similarly, Triandis (1994) noted that a concern and ability for building relationship is necessary for individuals to be competent cross-culturally and he observed that cooperation was negatively associated with cultural prejudice. From the literature it is then reasonable to expect teacher-student affiliation to be positively associated with cultural competence.

Objectives

The overall aim of the study reported in this paper was after developing an instrument for exploration of teachers' beliefs about moral values to explore the association of such beliefs with teacher-student interpersonal relationships and teachers' cultural competence. The study thus had the following objectives. Firstly, we set out to construct reliable scales assessing teachers' beliefs about their moral roles that could be used in teacher education and development or in social scientific research with larger numbers of teachers. Next, we used such scales to explore whether teachers' beliefs about their moral values and roles in inculcating them are associated with their interpersonal relationships and cultural competence, and if so, what the nature of this association is.

Concepts

Beliefs about moral values: Paternalism and Liberalism

One of the difficulties reported by researchers attempting to study teachers' moral values is the lack of a clear theoretical framework on teacher moral values (Willemse, et al., 2008). There are a number of perspectives on the justifiability and appropriateness of approaches to teaching values (Halstead & Taylor, 1996; Campbell, 2004; Oser, 1986) and a number of different terms such as moral education, values education, character education, civic education and so on (Veugelers & Vedder, 2003; Willemse, et al., 2008). According to Willemse et al. (2005) a great deal of confusion about teachers' moral values in the literature is due to the intertwining in the discussion of different questions of whether teachers have a moral role at all; how to define their moral task; and how moral education should be carried out. For the purpose of this study we adopt David Carr's (1993b) broad definitions of two major philosophical strands on the question of justifiability of teachers' moral roles: paternalism and liberalism, which can also be related to some of the worldviews presented above.

According to Carr (1993b) paternalism is understood as a view that it is the right or responsibility of some, in virtue of their superior, insight, wisdom or knowledge, to decide what is good for others, in their alleged best interest. Since in this view values are seen as objectively true or false, education is primarily a matter of transmitting the true, right, or good values. Moral development of children and the young is one of the main aims of education, and teachers may be justified in opposing the values of parents or of local social consensus in the name of some higher moral authority (Carr, 2003). Since values are inherent in character and conduct, appropriate values can be transmitted effectively only by those who possess and exemplify them (Carr, 1993b). Paternalist beliefs about moral values described by Carr resonate with the entity theory of fixed social realities presented above (Chiu et al., 1997) and

a tendency of inculcation of the given moral values as objective reality, with little recognition of cultural relativity of values (Halstead, 1996a; Hofstede, 1986).

Carr's (1993b) broad definition of liberalism is that it represents a view that individuals have an inalienable moral right, short of unacceptable intrusion in the affairs of others, to freely choose their conduct, attitudes and values. In this view inculcation of moral values would be seen as primarily the responsibility of home, while teachers should be primarily concerned with children's literacy and numeracy or achievements in the subject areas they teach. According to Carr, in this conception, teachers, as everyone else, are entitled to privately hold whatever views they prefer as long as they do not violate basic standards of professional ethics. Nevertheless, Carr himself (2003) and others (see e.g. Halstead, 1996a) importantly remind us that liberals as well subscribe to some fundamental liberal values such as equality, respect of difference, parallel concerns for individual liberties and social justice, and consistent rationality. The liberal beliefs about moral values can be related to the focus on principals in the incremental theory presented above (Chiu et al., 1997).

Carr's paternalist and liberal conceptions of teachers' moral roles have recently been operationalised using the data about ethical dilemmas in school practices discussed in focus groups with teachers (Pantić & Wubbels, forthcoming). In this study we use the items generated from those discussions to construct paternalist and liberal scales of a questionnaire about teachers' beliefs about values (see *Instrument* section below).

Dimensions of interpersonal relationships: Control and Affiliation

The perceptions of teacher-student interpersonal relationships in this study are conceptualised in terms of teachers' levels of control (i.e. authority and influence) and affiliation (e.g., warmth and care) (Wubbels et al, 2006). The terms control and affiliation are used as labels for the two dimensions underlying the Model for Interpersonal Teacher Behaviour based on Timothy Leary's research on the interpersonal diagnosis of personality (1957) applied to teaching (Wubbels, Créton & Hooymayers, 1985). Control and affiliation, are equivalent to previously used terms for Dominance-Submission (Influence) and Cooperation-Opposition (Proximity) (Wubbels et al., 2006) and represent the cross-culturally generalisable factors interpersonal theory assumes to be primary to all social interaction (Fiske, Cuddy, & Glick, 2007; Judd et al., 2005).

The two dimensions represented as two axes (Figure 1) are operationalised through eight types of teacher interpersonal relationships: steering, friendly, understanding, accommodating, uncertain, dissatisfied, reprimanding, and enforcing represented as eight sectors of the circle (Figure 1). For example, the sectors 'steering' and 'friendly' are both characterized by control and affiliation. In the 'steering' sector, control prevails over affiliation and includes perceptions of a teacher's enthusiasm, motivating strategies, and the like. The adjacent 'friendly' sector includes more affiliation and less control perceptions in which the teacher might be seen as helpful, friendly and considerate (den Brok et al. 2006; Wubbels et al, 2006).

Thus, teachers who are perceived to have high levels of control demonstrate strong leadership and seek attention and high standards, and those who are perceived to promote affiliation are described as listening to students, asking students what they want, encouraging students, being generally responsive, and showing personal interest (Mainhard et al., 2011) – practices similar to those characteristic of building caring and empathic relationships discussed above.
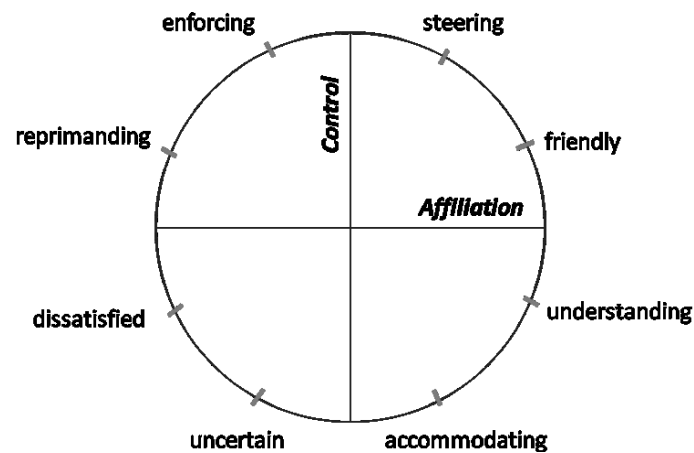
Figure 1. The Model of Interpersonal Teacher Behaviour (adapted from den Brok et al. 2006).

An important distinction is made between teachers' and students' perceptions of interpersonal relationships (Wubbels et al., 2006). Knowledge on teachers' perceptions of the student teacher relationship for example can be important for designing teacher development and counselling programmes, or to explain the differences in relationships across classes. Students' perceptions are taken to be more relevant for understanding pragmatic effects of relationships as students who perceive more teacher control and affiliation tend to show greater cognitive achievement, engagement and positive subject-related attitudes (Brekelmans et al., 2000; den Brok et al. 2006; Wubbels et al., 2006). Also, teachers' practices are closer to students than are their beliefs. A comparison of the measurement of different perspectives shows that students' and external observers' perspectives are more predictive of student outcomes than teachers' views of themselves (Cornelius-White, 2007; Ellis et al., 2007). In the part of our study exploring the association between relationships and moral values we looked both at how teachers' beliefs about their moral roles are related to teachers' and students' perceived student-teachers relationships.

Teachers' and students' perceptions of interpersonal relationships are studied using the Questionnaire on Teacher Interaction – QTI described in the *Instrument* section.

Cultural competence

Earley and Ang (2003) conceptualised capabilities to grasp, reason and behave effectively in situations characterised by cultural diversity as a specific form of intelligence comprising metacognitive, cognitive, motivational and behavioural dimensions with specific relevance to functioning in culturally diverse settings. Ang et al. (2007) describe each of the four dimensions of cultural intelligence as follows:

Metacognitive cultural intelligence reflects mental processes that individuals use to acquire and understand cultural knowledge, including knowledge of and control over individual thought processes (Flavell, 1979) relating to culture.

Cognitive cultural intelligence reflects knowledge of the norms, practices and conventions in different cultures acquired from education and personal experiences. This includes knowledge of the economic, legal and social systems of different cultures and subcultures (Triandis, 1994) and knowledge of basic frameworks of cultural values (e.g., Hofstede, 2001).

Motivational cultural intelligence reflects a person's capability to direct attention and energy toward learning about and functioning in situations characterised by cultural differences based on

intrinsic interest (Deci & Ryan, 1985) and confidence in their cross-cultural effectiveness (Bandura, 2002).

Behavioural cultural intelligence reflects the capability to exhibit appropriate verbal and nonverbal actions when interacting with people from different cultures, such as exhibiting culturally appropriate words, tone, gestures and facial expressions (Gudykunst et al., 1988).

Metacognitive and cognitive intelligence have been found to be positively related to the effectiveness of cultural judgment and decision making. Motivational and behavioural intelligence appeared to be positively related to cultural adjustment and wellbeing, while metacognitive and behavioural intelligence predicted task performance (Ang et al., 2007). In our study we looked at whether and how teachers' beliefs about their moral roles affected each of these components of their cultural competence.

We use the four scales of cultural intelligence scale (CQS) developed by Ang et al (2007) to measure the metacognitive, cognitive, motivational and behavioural components of cultural competence described in the *Instrument* section.

Research questions and expectations

Research questions

The study reported in this paper addressed the following research questions:

1) Are the scales developed for assessing teachers' liberal and paternalist attitudes to their moral roles reliable?
2) Can different groups of teachers be distinguished on the basis of their beliefs about moral values and their roles in inculcating them? If so, do these groups differ in the levels of control and affiliation in teachers' interpersonal relationships as perceived by teachers and their students, and in their metacognitive, cognitive, motivational and behavioural components of teachers' cultural competence?
3) How are teachers' beliefs about their moral values associated with the levels of control and affiliation in teachers' interpersonal relationships as perceived by teachers and their students? Which aspects of students' and teachers' perceptions of student teacher relationships can be predicted by teachers' beliefs about their moral roles?
4) How are teachers' beliefs about their moral values associated with metacognitive, cognitive, motivational and behavioural components of teachers' cultural competence? Which components of teachers' cultural competence can be predicted by teachers' beliefs about their moral roles?

Expectations: moral values and relationships

Following the indications found in the literature, we expected to find some links between teachers' moral values and teacher-student relationships, and that the paternalism and liberalism would show different patterns of relations with control and affiliation.

We expected that the paternalist scale could show a positive relationship with control based on studies discussing concepts that are close to that of paternalism such as authoritative teacher behaviour described as 'well-structured' and 'task-oriented' (Wubbels et al., 2006). Also Bergem (1990) reported that student teachers' scoring high on a task-oriented traditionalist index were also supportive of the view that they should act as role models, reflected in the items of the paternalist scale. We did not expect liberalism to be associated with control.

As for the relationships with the affiliation dimension it was harder to formulate any clear-cut expectations. While one could speculate that in line with a belief in their up-bringing roles teachers with paternalist attitudes would also tend to demonstrate higher levels of affiliation in relationships with their students, some researchers reported that teachers with authoritarian attitudes (which could be regarded as an extreme end of the paternalist conception of teachers' moral roles) were also less open to 'emancipated teacher-student relationships' involving for example discussion with students in solving conflicts (Hachfeld et al., 2011).

Similarly, the literature offered grounds for conflicting expectations about an association of liberal attitudes with the affiliation dimension of teacher-student interpersonal relationships. On the one hand, liberalism was described as akin to the tendencies towards professional regulation inclined to value neutral teacher-pupil relationships (Carr, 2003). On the other hand, even some of the most radical liberal educationalists inclined to a position that moral values are personal matters, maintained at the same time that teachers should be seen as 'on the side of the child' (Carr, 2003, p. 228). Some studies suggest that this may vary between the primary and secondary teachers (Bergem, 1990; Veugelers & Vedder, 2003).

Expectations: moral values and cultural competence

Following suggestions in the literature that paternalism is characteristic of culturally homogenous, collectivist societies (Carr, 1993b; Hofstede, 1986) while liberalism would be more appropriate in the circumstances of cultural heterogeneity (Halstead, 1996a; Hofstede, 1986) we expected that this might be reflected in some components of teachers' cultural competence. We expected teachers' paternalist and liberal beliefs about their moral roles to show different patterns of relations with the components of cultural competence. Since paternalist beliefs may be grounded in an objectivist view of moral values, we expected paternalism to be negatively related to the metacognitive component of cultural competence. On the other hand, we expected that liberal attitudes based on values such as respect of difference and social justice would be positively associated at least with the motivational and metacognitive components, and possibly also with the cognitive component of cultural competence. We were less certain about the association of the liberal attitudes with the behavioural component of cultural competence since there are a number of influences that can codetermine behaviour, such as personal motivation and character (Rest, Thoma & Edwards 1997), or institutional structures and cultures, professional ethics, legal issues and policies (Cooper, 2010; Elm & Weber, 1994; Enrich et al., 2010; Veugelers & Vedder, 2003).

We also expected to find positive association between affiliation dimension of interpersonal relationships and cultural competence following the indications from the literature about the links between teachers' cooperativeness and cross-cultural effectiveness (see references to Fisher et al., 2005; Mahon, 2009; and Triandis, 1994 at the end of section *Values and cultural competence* above).

Methods

Instrument

The data for this study was collected through a questionnaire for teachers consisting of three parts about 1) teachers' beliefs about moral values, 2) perceptions of their relationships with students, and 3) cultural competence; and a questionnaire for students with items about perceptions of the teacher-student relationships as in the second part of the teachers' questionnaire, reformulated for students (see examples below). The questionnaire for teachers also collected socio-demographic data about the place and type of school, country, gender, age, education, teaching experience, religiosity, belonging to a minority, and living abroad.

Beliefs about moral values

The part of the teachers' questionnaire assessing their beliefs about the moral values and their roles in inculcating those values included items grouped in two scales reflecting Carr's paternalist and liberal conceptions of teachers' moral roles. The two scales have been developed from the items generated using data collected in discussions with teachers to ensure ecological validity (Pantić & Wubbels, submitted). In the process of selecting the items to be included in the questionnaire we observed the criteria suggested by Babbie (1990, p. 123) first listing possible sub-dimensions of the concepts, such as free choice in matters of values in education, and the question of a need for teachers to personally exemplify values, then specifying the end points of such sub-dimensions that describe each of the conceptions, and excluding the items falling outside these end points.

Initially, 87 items were used to develop a pilot questionnaire asking teachers to express their agreement with each item from 1 to 5, as well as to comment on the clarity of any of the item formulations. As a first step a convenience sample of 37 teachers was drawn from schools in the Balkan region (mostly from Serbia (18) and Bosnia & Herzegovina (13)) and asked to fill out the pilot questionnaire in English.

Principal component analysis was run to check the homogeneity of the intended scales. In the final selection of items for scale construction we observed the criteria of factor loadings above +/-0.30. Further, we inspected the patterns of correlations between the items to identify the items that contribute most to the internal consistency of each group of items expressed in Cronbach's Alpha coefficients. We also had two independent researchers allocate the items to the two conceptions. We compared the allocation between the two researchers and kept in the final selection of items used in the present study, only those items on which they agreed in allocating.

The reliabilities for each scale have been tested after the data has been collected on the sample of this study. Two reliable scales could be constructed consisting of the items reflecting paternalist and liberal conceptions. The paternalist scale (Cr. Alpha .70) included 7 items such as 'Teachers should exemplify proper models of behaviour at all times' or 'Teachers should wear decent dress'. The liberal scale (Cr. Alpha .71) included 12 items such as 'Values are a matter of personal choice', 'Teachers should be free to choose their conduct' (See the Appendix B for the full list of items). The items were answered on a five-point Likert scale ranging from 'Strongly disagree' to 'Strongly agree'. A correlation of medium strength (r=.36, n=81, p<.05) was established between the two scales.

Perceptions of teacher student relationships

The 64-item English language version of the Questionnaire on Teacher Interaction (QTI) (Wubbels & Levy, 1991) was used to measure the perceptions of teachers and students of teacher-student relationships. To map student-teacher interpersonal relationships, the QTI was designed according to the two-dimensional model and the eight sectors described in section *Dimensions of interpersonal relationships: Control and Affiliation* (Wubbels et al.,1985; 2006). The items such as 'This teacher is strict'(in students' version) or 'I trust my pupils' (in teachers' version) were answered on a five-point Likert scale ranging from 'Never' to 'Always'. The scores for two uncorrelated dimensions of control and affiliation (r=.09) were used to measure student-teacher interpersonal relationships. Control and affiliation scores are calculated by linearly transforming the eight scale scores from the QTI on the basis of their position on the interpersonal circle[1].

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1 To this end the eight scores are represented as vectors in a two-dimensional space, each dividing a section of the model of interpersonal behavior in two and with a length corresponding to the height of the scale score. We then compute the two coordinates of the resultant of these eight vectors. Dimension scores are computed as follows: Control = 0.92DC + 0.38CD − 0.38CS − 0.92SC −0.92SO − 0.38OS + 0.38OD + 0.92DO; Affiliation = 0.38DC + 0.92CD + 0.92CS + 0.38SC − 0.38SO− 0.92OS − 0.92OD − 0.38DO.

Several studies have been conducted on the reliability and validity of the QTI including the Wubbels & Levy (1991) version and a cross-national validity study (den Brok et al., 2003) all yielding satisfying reliability and validity (Wubbels et al., 2006). The reliabilities check on the present sample yielded the following Cronbach's Alpha coefficients for the two dimensions based on students' perceptions (averaged over the class): control .86, affiliation .96, and based on teachers' perceptions: control .79, affiliation .80.

Cultural competence

The part of teachers' questionnaire assessing their cultural competence used 20 items of the cultural intelligence scale (CQS) developed and cross-validated by Ang et al. (2007) providing strong support for the validity and reliability of the CQS across samples, time and countries. The items are groupued into metacognitive ('I am conscious of the cultural knowledge I apply to cross-cultural interactions'), cognitive ('I know the legal and economic systems of other cultures'), motivational (I enjoy interacting with people from different cultures') and behavioural (I change my non-verbal behavior when a cross-cultural situation requires it') scales. The reliabilities check on the present sample yielded the following Cronbach's Alpha coefficients for the four scales: metacognitive .72, cognitive .86, motivational .79 and behavioural .77.

Sample and procedures

An invitation to teachers to participate in the research was sent through various networks of English teachers in the western Balkan countries and in the Netherlands. Teachers were asked to fill out the questionnaire for teachers and to administer the QTI questionnaire for students in a higher secondary class in which they have an average level of satisfaction with the classroom relationships.

93 teachers in total responded positively and send back the questionnaires mostly from Bosnia & Herzegovina (31), Croatia (19), Serbia (19) and the Netherlands (19). The majority of these teachers were secondary English teachers (86). The sample included 10 male teachers, 49 described themselves as religious, 41 as non-religious, and only 3 as belonging to an ethnic minority in the place where they worked. The age range was from 21 to 60 years with 1 to 35 years of teaching experience.

Not all of the teachers who have participated in the study have been included in all of the analysis. This is because some have not answered all the questions or have not provided all relevant data asked in the questionnaire. When presenting the results we give the number of teachers that were counted in each of the analysis.

Analysis

Preliminary analysis was performed to check for any violation of the assumptions of normality, linearity, and homoscedasticity. The distribution of scores on the paternalist scale was found to violate the assumption of normality. Because of the negatively skewed distributions on this scale, the means were transformed as recommended by Tabachnick and Fidell (2007)[2] resulting in a normal distribution upon the new normality check.

Pearson correlations were used to initially explore associations between the paternalist and liberal attitudes and socio-demographic variables deemed potentially significant based on previous studies involving similar constructs, including type of school, place of work, teachers' education, religiosity and age (see e.g. Gibbs et al., 2007; Hachfeld et al., 2011; Mahon, 2009). Since a high positive correlation had been established between the age and years of teaching experience (r=.87, n=92,

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[2] Transformed scores on the paternalist scale equal 1/(K- score paternalist scale) where K represents a constant (in this case 6) from which each score is subtracted so that the smallest score is one.

p<.05) only age was included in the analysis. Since small positive but significant correlations were found for paternalism with age (r=.28; n=84; p<.05); and religiosity (r=.29; n=83; p<.05), partial correlation coefficients were used to explore the relationships between the paternalist and liberal attitudes with the dimensions of teacher-student relationship and cultural competence, with age and religiosity as control variables.

In order to explore whether teachers clustered into any particular groups according to their scores on paternalist and liberal scales (second research question) we ran a hierarchical cluster analysis. Using Ward method and squared Euclidean distance measure, two groups of teachers could be identified. The two groups were then compared, first on their scores on the paternalist and liberal scales using independent-samples T-tests, and then using the multivariate and univariate analysis of covariance to explore how the two groups' levels of control and affiliation and the components of cultural competence differ when age and religiosity are used as covariates.

To answer the third and forth research question partial correlations were calculated for the paternalist and liberal attitudes with the levels of control and affiliation perceived by teachers themselves and by their students, and with the four components of cultural competence (metacognitive, cognitive, motivational and behavioural), as well as between control and affiliation and the components of cultural competence. In order to establish the predictive power of the paternalist and liberal scales for the teacher-student relationships and cultural competence we conducted for every dependent variable one hierarchical multiple regression analysis controlling for the possible effect of age and religiosity. After the age and religiosity set of variables, the paternalist (transformed) and liberal variables were simultaneously entered into the model to test how much variance they explained in the dependent variables of control and of affiliation, as well as cultural variables where significant correlations had been found (metacognitive and motivational cultural scales). No violation of the assumptions of independence of residuals, and no multicollinearity or singularity were found.

Results

Two groups of teachers could be identified by means of cluster analysis. Their most distinct difference was on the liberal scale: one group had lower (N= 42) and one much higher (N=39) scores on the liberal scale. The comparison of the two groups of teachers showed that the two groups differed significantly in their scores on both the paternalist and liberal scales (see Table 6.1). The mean score of the group with the lower scores on the liberal scale was 3.81 (SD 0.43) on the paternalist scale, and 3.14 (SD 0.27) on the liberal scale. The mean score of the group with the higher scores on the liberal scale was 4.18 (SD 0.47) on the paternalist scale, and 3.86 (SD 0.30) on the liberal scale.

Table 6.1. Comparison of two groups of teachers by T-tests (N1=low liberal; N2=high liberal)

	t	N1	N2	df	Sig. (2-tailed)	Mean Difference	SE Difference	effect size
Paternalist	-3.66	42	39	79	.000	-0.36	0.10	0.15
Liberal	-11.24	42	39	79	.000	-0.71	0.10	0.62

When we compared the two groups' levels of control and affiliation and the components of cultural competence using age and religiosity as covariates in the multivariate analysis no significant interaction effects were found between the variables, while main effects were found of the cluster

variable. We could thus safely interpret the effects of each of the three variables (cluster, age, and religiosity) on the scores on the control and affiliation and the four cultural scales used as dependent variables. The results of the univariate analysis of covariance showed that teachers belonging to one of the two clusters had significantly different scores on the metacognitive and motivational cultural scales (effects of moderate strength). Teachers scoring higher on the liberal scale also scored higher on the metacognitive and motivational cultural scales (see Table 6.2). No significant differences were found between the two groups' scoring on control and affiliation dimensions of student-teacher relationships.

Table 6.2. Results of analyses of covariance for two clusters of teachers on metacognitive and motivational cultural scales

	metacognitive cultural			motivational cultural		
Df	1			1		
F	5.78			4.56		
Sig.	0.02			0.00		
Partial Eta Squared	0.07			0.13		
	Mean	Std. Deviation	N	Mean	Std. Deviation	N
low liberal cluster	3.72	0.63	42	3.64	0.69	41
high liberal cluster	4.09	0.63	38	4.21	0.64	35

With regard to the third and fourth research questions, when controlling for age and religiosity, small negative partial correlations were found between teachers' perceived level of control and (transformed) scores on the paternalist scale (r=-.25, n=67, p<.05) and between students' perceived level of affiliation and the liberal scale (r=-.25, n=78, p<.05). Small positive partial correlations were also found for the liberal scale with the metacognitive (r=.25, n=84, p<.05) and motivational (r=.29, n=80, p<.05) cultural scales (see Table 6.3).

Table 6.3 Partial correlations for scores on the paternalist (transformed) and liberal scales with dimensions of relationships and cultural competence (when controlling for age and religiosity)

	control (teachers)	affiliation (teachers)	control (students)	affiliation (students)	metacogn. cultural	cogn. cultural	motivat. cultural	behav. cultural
Paternalist	-0.249*	-0.215	-0.029	0.023	-0.216	0.023	-0.134	-0.152
Liberal	-0.001	0.035	-0.166	-0.246*	0.242*	0.059	0.260*	0.077

According to Tabachnick and Fidell (2007) the scale transformations need to be considered in the interpretation of results for the transformed scales. Thus, the small negative correlation found between teachers' perceived level of control and paternalism needs to be interpreted as a small positive correlation since the reflected square root was used to transform the paternalist scale.

A positive correlation of medium strength was found between teachers' perceptions of affiliation and the metacognitive (r=.32; n=74; p<.05) and motivational (r=.34; n=70; p<.05) components and of smaller strength (r=.29; n=71; p<.05) with the cognitive component of cultural competence. A small negative correlation was found between students' perceptions of affiliation and the motivational cultural scale (r=-.23, n=84, p<.05).

The results of the regression analysis show that the model including the (transformed) paternalist and liberal scales could explain only a small percent of variance in the relationships dimensions and

components of cultural competence after controlling for age and religiosity, which added only a negligent percent of the explained variance. The level of control in the teachers' perceptions was explained for 6.9% by the paternalist scale (Standardised Beta Coefficient -.30 (SE 0.98), p<0.05). The level of affiliation in the students' perceptions was explained for 6.3% by the liberal scale (St. Beta -.27 (SE 0.45), p<0.05). Metacognitive cultural competence was explained for 7.8% by the combined paternalist (St. Beta -.16 (SE 0.49), p<0.05) and liberal scales (St. Beta .19 (SE 0.17), p<0.05). Motivational cultural competence was explained for 6.5% by the liberal scale (St. Beta .23 (SE 0.18), p<0.05).

Although cross-cultural variability of teachers' beliefs about their moral roles was not a topic of this study, it is interesting to note a coincidental finding that there was no difference in the way the teachers from the three post-Yugoslav countries and the Netherlands clustered in the groups with lower and higher scores on the liberal scale.

Discussion

Teachers' beliefs about values, interpersonal relationships and cultural competence

The more teachers agreed with the paternalist views of their moral roles the more they perceived themselves to have higher levels of control in their classroom relationships. This finding is in line with our expectations, but it is important to note that this relationship is not found when looking at the perception of the students of these teachers. This difference related to teachers' and students' perceptions confirms the suggestion that espoused beliefs might be at odds with the theories that guide a person's actions (Argyris & Schön, 1978). Stated and practiced values differ since people and institutions can transmit messages that are different from those they articulate (Ormell, 1993).

In contrast, the more teachers tended to agree with the liberal views of their moral roles, the less affiliation students perceived in the teacher-student relationships. This small negative association is in line with other research that identified teachers' taking the moral stance of care in ethical dilemmas, but finding it more difficult to accomplish the responsible professional action (Tirri & Husu, 2002). This finding can also be related to the views of liberalism as linked to the tendencies towards professional regulation inclined to value neutral teacher-student relationships (Carr, 2003) with the teachers' role as that of a 'neutral chair' rather than someone who should engage in personal care (Bergem, 1990). Such views have been criticised on the grounds that they threaten to impose an inappropriate pattern of professional-client association on teacher-student relationship (Carr, 2003; Colnerud, 2006). Critics argued that the teaching profession cannot maintain the same social distance as other professions. A teacher must be able to get close to students in order to understand them and be able to help them learn and develop. Keeping the distance could prevent a teacher from having a supportive relationship with pupils (Colnerud, 2006). As discussed earlier, care for pupils has been strongly defended as integral to teachers' roles as it effects learning and self images (Enrich, et al., 2010; Noddings, 1984). The importance of affiliation and knowing the students is particularly stressed for teaching students of diverse backgrounds effectively (den Brok, et al., 2010; Villegas & Lucas, 2002).

As expected, small positive relationships were found between teachers' liberal beliefs about their moral roles with the metacognitive and motivational components of cultural competence suggesting that the more teachers have liberal attitudes the higher their levels of awareness of the cultural differences and motivation to respond to those differences. However, no relations were found between such liberal attitudes and cognitive and behavioural components of cultural competence conceived respectively as knowing the norms and practices of different cultures, and adjusting one's behaviour in cross-cultural interactions. This could again indicate a difference in espoused and practiced beliefs,

but further research would be needed to explore students' perceptions of teachers' cultural competence.

As expected a positive association of medium strength was found between teachers' perceptions of affiliation and metacognitive and motivational components and of smaller strength with the cognitive component of cultural competence. This corroborates the finding of previous research of a positive association between affiliation or cooperation defined as concern for relationships, and cultural competence or perceptions of cultural aspects of the learning environment (Fisher et al. 2005; Mahon, 2009; Triandis, 1994). Unexpectedly, students' perceptions of affiliation related negatively to the teachers' motivational component of cultural competence, the relation being a small one and with no probable explanation found in the literature or otherwise.

A difference between teachers' beliefs in the post-Yugoslav countries and the Netherlands might have been expected following the suggestion that paternalism is less plausible in the circumstances of cultural pluralism (Carr, 1993b), and different patterns of cultural values in these countries as defined by Hofstede (1986, 2001), with the higher levels of individualism in the Netherlands and higher levels of power distance and uncertainty avoidance in the former Yugoslavia. Carr (1993b, p. 206) hypothesised that there might exist 'a significant measure of common and cross-cultural agreement concerning the general qualities of mind and character in terms of which we access people as morally better or worse'. Kolbergh theorized that moral justifications and values define a distinct domain in any culture (Gibbs et al. 2007). Veugelers and Vedder (2003) observed that values such as care, respect, justice and solidarity are proclaimed educational goals in many systems. Future research about manifestation of moral values in teaching could explore whether teachers' espoused beliefs about moral values might have common elements across cultures. Of course, it might be one thing for those from different cultures to agree about the desirable values, for example of justice, but quite another to agree what justice actually means (Carr, 2003) or what it means for different students in different circumstances (Campbell, 2004). What seems important for teachers internationally is that they need to be able to articulate their values and try to adjust those they practice to those that they and the systems in which they work profess.

It is important to note that the study only includes secondary teachers of English. An English version of the questionnaire was administered to the teachers in the non-English speaking countries limiting the sample to the English language teachers who, however, may be stronger on cultural competence than other teachers (Bennett, 1989). For the same reason most teachers were higher secondary teachers with a view of ensuring their students could comprehend a questionnaire in English, but precluding comparison with primary teachers.

Conclusions and implications for teacher education

This study offered some initial insights into the relation between teachers' beliefs about moral values and some of their manifestations in teacher practices that might be further explored. It showed that teachers' beliefs aligned to paternalist and liberal conceptions of their moral roles relate differently to teachers' perceived relationships with their students and the perceptions of their students that are taken as a more relevant indicator of the practiced student-teacher relationships.

Although two distinct groups of teachers could be identified, one with less, and one with more liberal views of their moral roles, it is not clear on the basis of this study that one or the others should be preferred on the basis of their relation to the interpersonal relationships and with the view to the small percents of variance that the beliefs about values could explain in both relationships and cultural competence. While this means that teachers from both groups could have good or poor relationships with students, there is an indication that those with more liberal attitudes also have higher levels of cultural consciousness and motivation, desired for culturally responsive teaching (Villegas & Lucas, 2002). Studies on bigger samples would be needed to further investigate these findings.

Some of the difficulties inherent in the attempts to conceptualise and measure beliefs about values relate to the issue of consistency with which individuals might have rated the items in the two value scales. The scale reliabilities of the Cronbach's alpha of .70 for paternalist and .71 for liberal scales are adequate, but not outstanding levels of the scales' internal consistency. On the other hand, some researchers argued that using the traditional methods of estimating reliabilities by the internal consistency might be misleading for this type of scales. For example Linds (1995) rejected consistency estimates as inappropriate measure of reliability for study of moral judgment, since the variability in the consistency with which individuals rate the sets of items for stages of moral development was precisely the thing he wanted to study. However, neither he nor other researchers who recognised an additional problem of distinguishing between the participants' real variability in consistency and random filling out of the questionnaire (Rest, Thoma & Edwards, 1997) offered any innovation for computing a more appropriate reliability estimate.

Nevertheless, the instrument developed in this study can be useful for helping teachers to articulate their own values and to understand their effect on students, or the lack of it, in order to defend their decisions and professional ethics (Enrich et al., 2010; Colnerud, 2006; Cummings et al., 2007; Stooksberry et al., 2009). This kind of enquiry seems appropriate for teacher education and development referenced earlier in this paper as lacking in systematic, planned focus on moral reasoning. Researchers agree that reflective teachers are more desirable than thoughtless teachers ruled by authority, tradition and circumstances (Birmingham, 2003; Schön, 1983; Villegas & Lucas 2002; Zeichner & Tabachnik; 1991). There is evidence that deliberate interventions to develop moral reasoning, such as direct instruction in moral development theory and discussions of ethical dilemmas could give effect (Cummings et al 2007; Penn, 1990). There is also some evidence that teachers can be helped to develop more adequate relationships (Wubbels et al., 2006), as well as that values, worldviews and cultural sensitivity can develop and change (and even change radically over time) through formal or informal experiences and reflective learning in a cultural perspective (DeJaeghere & Cao, 2009). Further research could look into the various factors that effect such change and development in various contexts of teachers' preparation, work and development. Complementary qualitative methods will be necessary to further attempts to understand how teachers' beliefs about their moral roles effect and are effected by their practices in different contexts of education and schooling.

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