

THE CATEGORY OF „A HEALTHY RELATION“ AS THE STARTING POINT FOR THE CULTIVATION OF PUPILS' MUTUAL RELATIONS

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Abstract: *The study concentrates on the conception of „a healthy relation“ in teachers in the context of cultivation and development of healthy relations between pupils given by the Skeleton educational programme for primary schools (2000). The present paper is based on two sources of investigation: 1) a questionnaire directed at the interpretation of the concept of a healthy relation (in connection with the conditions affecting the process of its formation) and its basic attributes (N=350), 2) an analysis of essays on „a healthy relation“ written by practising teachers.*

Key words: *interaction, social climate, healthy relation, the attributes of a healthy relation, mental representation, perceptive paradigm, cognitive map, meaning and sense*

Introduction

Nearly all reflections on „*healthy relations*“ are one way or another based on the fact that interactions form the personality's social features as well as attitudes to oneself and other people. „*Healthy relations*“ are therefore expected to be *a means* or at least one of *the influences* that facilitate and support the maintenance or resuming of one's mental and physical health.

It is therefore important, from both the theoretical and practical viewpoint, to seek the content of the concept of *a healthy relation*. I have already suggested the main features of the given problem.¹

¹ ŘEZÁČ, J. Zdravý vztah – hledisko sociálněpsychologické. In ŘEHULKA, E. (ed.) *School and health 21. Škola a zdraví 21. Vvol.1.* Brno: Paido, 2006, p.p. 311–320.

The following introductory theoretical reflections are directed towards the use of the gained knowledge in the planned conception of the so-called *interactive exercises* which should help future teachers to form healthy relations as a part of their psychological professional competence.

Generally speaking, the given problem can for now be viewed from the following *points of view*, all of them facilitating a structured insight into mutual relations in the context of an individual's or the society's health:

The axiological (value) point of view – the relation as a subjective and objective value. It is the very axiological perception of interaction that gives it its importance. The awareness of *the meaning and sense* of the relation is unreplacable for a cultivated individual self-development. The interpersonal relation is a process of *the exchange of values*. The distinctive and specific character of individual hierarchies of values is an opportunity for the optimization and restructuring of the individuals' systems of values. Comparing mutual relations with the social and cultural systems of values, it is possible to assess how *valuable*², *advanced* and *mature*³ the relations are.

The formative point of view – the relation as a (positive) socializing factor. *A mutual relation*, as well as *a common activity*, is a field where the individual's inner makings are changed into his or her social *qualities*. At the same time it generates, optimizes and stabilizes such attributes of the relation that are usually expressed in the concept of *the character (form) of the relation*.

The emotional point of view – the relation as an experience. A relation, relations and all the other inner transformations that are realized as a consequence of relativity are intensively experienced. The new definition of health reflects this fact, in contrast with the previous one (health as the absence of illness) by emphasizing the experience sphere (the state of well-being). This point of view thus includes two levels: health as *the state of well-being* and health as *experiencing relativity* to another person in its ethical, aesthetic and moral dimensions. The higher emotions also bring the feelings of *relaxation, support, safety, anchorage, peace of mind* etc and lead to the cultivation of social and intellectual emotions.

The health point of view – interpersonal relations as a factor that stabilizes or induces health (a healthy lifestyle); this point of view is practically a synthesis and integration of the preceding viewpoints.

The relation – the interaction

Interaction is mostly understood as *transaction* (ie the exchange of values, data, experiences, meanings etc), *gratification* (ie the exchange of various ways of rewards and satisfaction), or as *mutual managing* (ie directing, influencing) and so on. All the

² Ie in the relation to the assessing criteria of the relative social and cultural system.

³ Ie in the relation to individual hierarchies of values and the overall moral aspect of the personality.

conceptions agree with each other on the fact that the contact is reciprocal, mutual and interconnected, changing the objects that take part in it.

The sociological viewpoint rather takes the concept of *social interaction* as a process, „*topical process*“, while taking *social relations* as „*stabilized* and *regulating structural elements*, repeated in reproduction.“⁴⁴ This is an interesting idea, relating *interaction* to a group's action, and *relations* more to a social formation, to the group's structure. Thus „*the action*“, *the form of the contact* differs from the specific influence of *the field of force* of other contacts where the relations take place.

J. Janoušek's idea is also stimulating in this connection: „... *the interaction is always characterized by the fact that it involves an individual in a wider or narrower social structure which is above the individual.*“ The character of interactions and the normative system regulating their progress are always determined by the specificities of a concrete situation and at the same time enable the individual or small groups to penetrate into the macroenvironment.

As I have mentioned before, my starting point is the conception which takes interaction as a mutual contact of certain elements (objects) within a relatively exactly defined sociocultural system; this contact is realized as *common activities and mutual relations*. Consequently, the (interpersonal) relation appears to be a narrower, more specific and less general concept than the concept of interaction.

Practice interactions are usually based on the fact that quality interpersonal relations accelerate and facilitate common activities and raise their effectiveness. These interactions do not sufficiently avail themselves of the fact that also the character of common activities (*coexistence, coordination, cooperation*), to a high degree unfolding from the structure of the model problem situation, initiates and consolidates desirable interpersonal relations.

The experience from the realized interactive exercises ⁵ shows that a well-thought-out construction of group activities (games, model problem situations etc) or a worked-out behavioural aspect of the activities including a perfect feedback⁶ lead to a more productive social learning than direct creation of atmosphere that is quite often based on the facilitator's prestige or social attractiveness or on the attractiveness of the topic.

The relation – the climate (atmosphere)

The concept of *healthy relations* is very often (especially in some popular sources) taken as a synonym of a *good, desirable* or *adequate* „healthy“ climate.

⁴ MAŘÍKOVÁ, H.; PETRUSEK, M.; VODÁKOVÁ, A. (kol.). Velký sociologický slovník. Praha: Univerzita Karlova. Karolinum, 1996, p.440.

⁵ ŘEZÁČ, J. Možnosti kultivace interakčních dovedností v přípravě učitelů ZŠ. In MAREŠ, J.; SVATOŠ, T. *Novinky v pedagogické a školní psychologii 1995–2005*. Hradec Králové: ESF, IPPP ČR a AŠP SR a ČR, 2005. ISBN 80-86856-11-9.

⁶ SVATOŠ, T. *Malá didaktika v teorii a praxi pro seminární výuku obecné didaktiky*. Hradec Králové: Gaudeamus, 2006. ISBN 80-7041-715-3; SVATOŠ, T. *Pedagogická cvičení ze sociální a pedagogické komunikace*. Hradec Králové: Gaudeamus, 1995.

However, one also has a relation towards oneself, establishes mutual relations with people in the closest social environment and takes up (evaluating) relations to people and objects without any intimate psychological bonds. After all, a person with a healthy relation to himself or herself is able to get on well and for a long time even with people in groups where the social climate is undesirable.

I respect the following definition according to which the social climate is „a sociological and sociopsychological concept expressing the quality of *interpersonal relations* and *cooperation* of people within a concrete social group.“ (Cf Maříková, H., Petrušek, M., Vodáková, A. 1996: 490).

The experience level is emphasized by T. Kollárik's delimitation (thus supplementing the preceding definition), according to which the concept of social climate expresses „a relatively stable and *emotional atmosphere* which connects people's moods, their mental experience, their relations to each other, to work, to the surrounding events ...“ (Kollárik, T. 1990: 501).

But is it possible to speak about climate as an experience related not to an individual but to a group? To speak about group experience in the same way as about *group thinking* (I. Janis) or *group intelligence* (R. Sternberg and W. Williams)? Is climate a mere „*common mood*“ and „*common experience*“, an independent state connected with the group? Or is it possible to say that these concepts express the situation more than anything else? And can social climate be taken as a mere transaction of feelings?

When D. Goleman speaks about „*the degree of emotional connection* that we feel in meeting another person“ (1997: 116), he seems to be near the characteristics of the group climate as a certain „*synchronization of experience*“. Quoting this author, I'd also like to mention here his idea that „*the coordination of moods makes the essence of a harmonic relation*“ (cf p. 117).

It seems to follow from what has been said that an individual, for a relatively short time (topical atmosphere) or for a long time (climate), sensitively perceives and co-experiences certain circumstances (conditions) together with the others. What happens here is in fact *the reciprocity of experience* and at the same time a specific *experience of reciprocity*. „*We experience* it in this way“ (in addition to „*I experience* it in this way“) is an expression and materialization of the group climate. This specific experience becomes an independent factor that influences the performance of the group as well as of the individual and the quality of the newly formed relations in the group.

According to J. Mareš, whose works give a synthetic survey of the conceptions and attitudes concerning the subject of social climate, the term climate (as far as its content is concerned) also includes „stable processes of perception, experience, evaluation and response of all the participants (ie the teacher, all the pupils in the class, various groups of the pupils in the class, the pupils as individuals) to what happened, is happening or shall happen in the class“⁷.

Thus it seems that it will be necessary to draw a clearer distinction between the inner and the outer *conditions* on the one hand and the interactive atmosphere itself, caused by these circumstances, on the other.

⁷ Cf, eg:

For example, the concept of „*the atmosphere of frankness*“ especially expresses the fact that the relations in a group develop from certain conditions. One of such conditions is, eg, the fact that the leader of the group never misuses opinions and experiences expressed openly and that his or her style of management initiates and supports open exchange of ideas. The open atmosphere then does not only mean „that the leader and all the members are open“, it means above all that a certain manner (style) of activities and relations in the given group gains **meaning and sense**, that it is experienced as a common (group) value, that it is regarded highly, perceived and positively experienced as a facilitating effect.

Whether we discuss *the atmosphere of cooperation*, *the atmosphere of trust or the atmosphere of demanding requirements* etc, there always exists a common denominator: *the creation of conditions* for a group atmosphere that will be perceived and experienced by the members of the group as *favourable* (because *supporting*) and *meaningful* (because facilitating the attainment of a goal in the context of values professed individually).

The support does not only relate to activities (the organization of work), but also to the personality (including the acceptance of the personality regardless of his or her performance). In brief, as long as an individual's dominant feeling is the meaningfulness of the common activities and mutual relations, as long as he or she feels support from the leader of the group and all its members, this experience strengthens not only their individual activity but also their readiness to transfer reciprocally their positive feelings.

If the teacher's and the pupils' common discoveries are accompanied by experiences given above, then it is highly probable that this experience will „*be transferred*“ to the group's actions as such, and that it will bring something hardly identifiable, called „*a meaningful and pleasant atmosphere of the group*“. Some teachers make a mistake if they mix up the creation of the atmosphere with „*producing moods*“. It is the learning that should be amusing, not the teacher.

Moreover, neither the climate nor the atmosphere are concepts that can be covered by the paradigm *delightful – undelightful* or *supporting – inhibiting*. A certain climate can, eg, induce creativity, such as creative leading. The interpersonal relation is also a product of creativity and of the various ways in which people „realize“ their contacts: they can be creative, inventive, interesting, or, on the other hand, boring and stereotyped.

The group climate is thus important not only as a facilitator of the events in the group, but also as a means of education. An adequate atmosphere of the school class causes that the pupil not only „*learns better*“, but also „*learns to be better*“ (that is, eg, to be more stable, self-confident, communicative, moral, considerate, quick-witted, assertive, creative etc).

The group climate expresses what space the members of the group have for their self-realizing intentions.

It is therefore possible to distinguish ***the conditions*** that create a certain climate, ***the style*** (manner) of the personal ***interactions*** and a common ***emotional tuning***, ie the feeling of reciprocity in the group.

A favourable (healthy) social climate is characterized by ***freedom of speech***,

support for self-assertion, freedom in mutual relations, **acceptance of individuality**, emotional **resonance and empathy, trust** and **absence of hostility**.

The acceptance of a pupil (but also his or her „pupil’s behaviour“) is discussed in a stimulating way by T. Gordon in his T.E.T. (Teacher Effectiveness Training). From the humanistic point of view he rejects the myth saying that it is possible to accept the pupils’ personalities without accepting their maturities and their current behaviour and acting determined by the situation and status.⁸ It is because the very „social behaviour“ (ie activities and relations) is the materialization or „objectivization“ of relations.

A healthy climate thus *takes for granted*, but also, on the other hand, stabilizes healthy relations, though each of these two concepts reflects different characteristics of the group life.

If the social climate is above all considered to be *the product of the management style* in the group, then a good social climate appears to be *a means* of the cultivation of interpersonal relations, not primarily *a consequence* of (healthy) relations, although their mutual conditionality is indisputable.

The attributes of a healthy relation

The concept of **a healthy relation** is, as has been mentioned before, a relatively frequent topic nowadays, in the pedagogical field undoubtedly thanks to its existence in the skeleton educational programme. It lacks a fairly exact definition, however.

The Czech literature on the problems of health in interpersonal relations has its doyen in J. Křivohlavý, whose book *Já a ty /You and me/* (1977) is subtitled „*On healthy relations among people*“. The title of M. Soudková’s book from 2006 is similar: „*O zdravých vztazích mezi lidmi – Přátelství a manželství*“ /On healthy relations among people – Friendship and matrimony/.

M. Soudková in principle identifies the concepts *good relation* and *healthy relation*, but as one of few specifies the concept of a healthy relation closer; although her book is rather meant for lay readers than for scholars, her conception and interpretation of relevant concepts as well as the information she gives are very elaborate. The author sees the basic attribute of a good, healthy relation in the fact that „*it stimulates our growth and development*“.⁹ She also says there: „*in the often unfriendly and sometimes even frightening environment of the present world, a healthy relation provides us with a place where we can be ourselves. There we can freely express our feelings and ideas, criticize or make mistakes and in spite of this keep affection for each other. A healthy relation also sometimes „pushes“ us to a more positive way of life.*“ This introductory idea in principle suggests the basic attributes of a healthy relation, ie autonomy, authenticity, social support, emotional anchorage.

Due to the fact that one of the main sources for my conception of interactive exercises (which is the goal of all my reflections on healthy relations) is humanistic psychology, I find this conception close to mine even from the point of view of the effort

⁸ GORDON, T. *Teacher Effectiveness Training. The Program Proven to Help Teachers Bring Out the Best in Students of All Aens*. Three Rivers Press, 2003, 368 s. ISBN 978-0-609-80932-7 (0-609-80932-6).

⁹ Ibid, p. 12.

to find suitable techniques that would prepare teachers for the cultivation of relations between pupils and even teachers.

A. Giddens emphasizes that a *good (pure)* relation is characterized by *openness* as a condition of intimacy and *equality*. In this connection he uses the more and more frequently quoted concept of *emotional democracy*.¹⁰

In seeking the attributes of a healthy relation, we can find a guideline in the conception of the personal therapeutic relation in humanistic psychology, because this conception in a way expresses the ideas of an ideal personal relation (as a means of therapy). Similarly to the relation between the therapist and the client, a healthy interpersonal relation should offer „*a certain directing outer arrangement and at the same time also freedom for the personality development*.“¹¹

T. Gordon lays stress on active listening as a form of acceptance through communication.¹² It is a sort of combination of empathy and feedback, but the result should not be *advice* or *instruction*. The teacher's response is only „*checking whether he or she has correctly understood the child's manifestations, behaviour and communication*“. The corrective role is played here not by what the teacher really says but by an independent „*communication*“: „*you are worth my listening to you carefully and my checking that I understand you ...*“. The synonyms of active listening are practically empathetic listening or *reflective* listening.

The relation as the encounter should not be a mere opinion harmony, a meeting of similar life stories or facilitation of reaching near goals; above all it should be a chance for further psychosocial growth of autonomous personalities, whose dissimilarity and originality should not be a source of conflicts but a stimulating momentum giving rise to individual maturation.

An inspiration for a structural view of mutual interpersonal ties can be found in the work of the Ukrainian author T. S. Jacenko, who in the long term works on a variant of training interactions designed for teachers and called ASPO.¹³

She partly supplements the preceding conception based on humanistic psychotherapy with an elaborate system emphasizing the behavioural component of training. Diagnosing the parameters of mutual relations in the training group, she differentiates between *the climate* (cold or warm interpersonal relations), *the atmosphere* (danger or safety), *the character of the relation* (fight, play), the degree of influence¹⁴, *communication* (the style of communication) and *a check* (a sort of feedback).¹⁵ This scheme of the interpretation of relations (worked out for the practical needs of training) is, in my view, very inspiring for establishing the attributes of a (healthy) relation.

P. Řičan points out that a mature, quality relation „*above all presupposes the ability to relate oneself to another person and to oneself as independent beings and to*

¹⁰ GIDDENS, A. *Unikající svět*. Praha: Sociologické nakladatelství, 2000. ISBN 80-85850-91-5.

¹¹ MRKVIČKA, J. <http://www.portal.cz/psycho>

¹² See the work quoted above.

¹³ ЯЦЕНКО, Т. С. *Активная социально-психологическая подготовка учителя к общению с учащимися*. Киев: ОСБИТА 1993. ISBN 5-330-00648-1

¹⁴ (Conceived rather as the symmetry or asymmetry of the positions.)

¹⁵ *Ibid*, p. 180.

*integrate various components (aspects) of the images of oneself and the others, especially the positive and the negative components.*¹⁶

In this sense the relation *falls outside the scope* of the individuals, their relation is „the third one“ on their way through life. The third one it is in the sense of something common, relatively autonomous, which needs care and understanding and which also has to be developed permanently.

Consequently, on the one hand it is *the awareness of the value of the relation*, and on the other *the specific social skills* that are necessary for initiating, maintaining and developing (healthy) relations.

After all, the human society is nothing *but a system of mutual relations*¹⁷; the nature of the relations reflected in *the culture* of the given society makes the basis on which specifically individual characteristics of personalities are created in the process of humanization.

In spite of differences, caused by different paradigms of schools, trends and personalities, it is possible to sum up certain basic attributes of a healthy relation, with respect to the purely practical applications in interactive exercises, as follows:

The characteristics predominantly concerning individuals:

Acceptance (unconditioned acceptance; respect to dissimilarity)

Authenticity (originality)

Autonomy (independence)

Empathy (feeling oneself into somebody else's personal experience, situation or history)

Tolerance (respecting dissimilarities in other people's qualities, their viewing and solving various life situations)

Responsibility (towards the partner, for the consequences of one's own acting etc)

Support (social support; emotional support; mutual help)

Sharing (transaction of feelings; harmony in opinions and evaluations)

Anchorage in social relations (in a wider social context)

The characteristics concerning the relation itself, not the qualities of the individuals connected by the relation:

The degree of interconnection with the surrounding social world – a healthy relation is open to challenges of the social environment

The degree and nature of influenceability (how much the relation can change its form) – a healthy relation means mutual inspiration and excludes the pathic forms of influencing (eg manipulation or aggression)

The degree of stimulation – a healthy relation is a source of incentives stimulating an adequate social development and psychosocial maturation (in this sense it is the opposite pole to sociocultural deprivation); the relation to oneself and to others is a factor determining the effectiveness of self-development

¹⁶ ŘÍČAN, P. Psychologie rodiny - obor ve stavu zrodu. Čs. psychologie, 1991, 1, p. p.38–47.

¹⁷ GIDDENS, 2005: 32

The degree of intimacy – a healthy relation makes it possible to comply with the need of intimacy without cloister oneself away¹⁸

Valence – the valuableness (value), meaningfulness, the degree of maturity of the goals, values and norms

Structure (symmetry – asymmetry, submission – dominance in the position) – a healthy relation is characterized by equality of rights and equality of chances; therefore it rules out forced subordination or superiority in the status

Style and balance of transactions – a healthy relation is based on cooperation and reciprocity

Climate – a healthy relation is characterized by a facilitating atmosphere of reciprocal transactions of experiences, opinions, behavioural patterns and ways of communication

Stability – a healthy relation is characterized by a certain independence on current changes in time and social space and is relatively resistant to the changes due to the consistency given by clarified and shared values as well as social and emotive ties

The investigation results

The aim of the research conceived as a tentative probe was to find out what attributes were ascribed by teachers to the concept of „*a healthy relation*“ as a desired pedagogical and psychological category.

The examined sample consisted of 350 primary and secondary school teachers (73 men and 277 women). Available were the results of the previous phase of the investigation, realized on the same sample; these results express the respondents' views on the conditions and circumstances that affect the creation and cultivation of healthy relations.¹⁹ The qualitative analysis of the answers was directed to the subjective conception of the category of „a healthy relation“ with the use of the following indicators:

– **the differentiation of perception** indicator: the quantity of individual attributes ascribed to the category of „a healthy relation“ and their correlation²⁰, as well as the degree of their structurization;

– **the perception of „a healthy relation“** indicator: a healthy relation understood wholly or predominantly as *interaction*, or more or less clearly as *expectation* towards the relation partner/partners, or with the accent on *the conditions* (circumstances) in which the respondent perceives the relation as a „healthy“ one.

¹⁸ HEWESTONE, M.; STROEBE, W. *Sociální psychologie*. Moderní učebnice sociální psychologie. Praha: Portál, s.r.o., 2006, p.p.442 ISBN 80-7367-092-5.

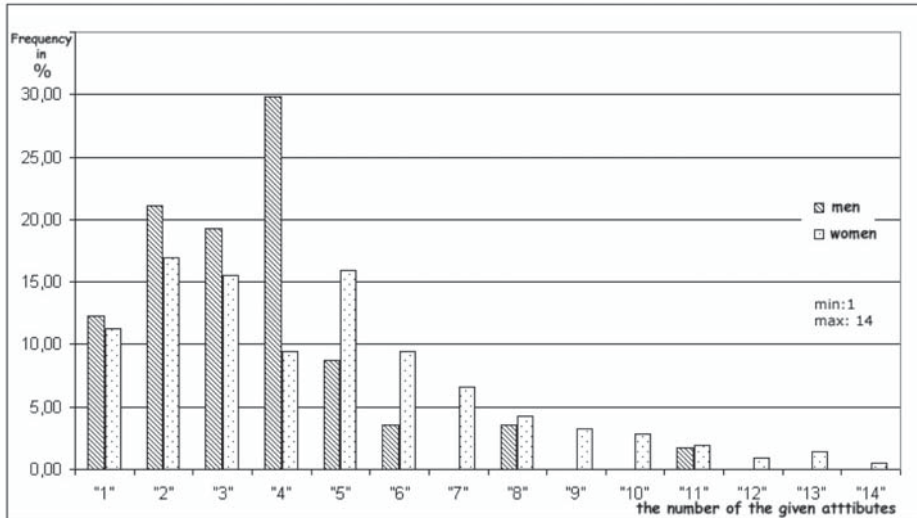
¹⁹ ŘEZÁČ, J. K některým problémům utváření zdravých vztahů ve škole z pohledu učitelů ZŠ. In. ŘEHULKA, E. et al. *School and health 21* (2). Brno: Paido, 2007, p.p. 171–181. ISBN 978-80-7315-138-06.

²⁰ ie to what degree the given attributes express the explicit theory of personality characteristics and whether the attribute clusters show some features of structurization and a unifying paradigm (ie whether they make a meaningful, interconnected unit).

The differentiation of perception

The number of attributes ascribed to „a healthy relation“ ranged from one to fourteen. Most frequently was „a healthy relation“ characterized by two to five attributes. The qualitative analysis of „the cluster of qualities“ suggested that the grouping of features ascribed to „a healthy relation“ by the respondents was not based on a relatively structured paradigm. Further deeper insight would be needed to verify how the paradigm²¹ of perception and evaluation (interpretation) of the category of „a healthy relation“ is structured. Hypothetically, on the basis of the results obtained so far, we could speak about the paradigm „*expectation*“: the view is structured according to the topical expectation of individuals and is obviously connected with their life experience. There are either attributes that the individual appreciates at the moment since they facilitate his or her social life or make it more effective, or, on the contrary, the individuals miss them, and their choice of attributes is affected by „*the hunger*“ for them. The second paradigm that is indicated in the respondents’ answers can be called „the paradigm of *evaluation*“. The grouping here is probably based on features that primarily reflect a certain hierarchy of values – a professional or personality philosophy. The third paradigm expresses rather accidental, *freely associated* qualities (one or two „*main features*“) that are ascribed to „a healthy relation“ more or less because the respondent wanted to satisfy the questioner.

Chart 1: The frequency of the „HR“ attributes as given by men and women



²¹ The concept of paradigm is used here in a conception similar to, eg, S.R. Covey’s (2006: 24) in connection with the training techniques.

The conception of the category of „a healthy relation“

I had supposed that the respondents' answers would predominantly include attributes ascribed to the relation that appear in the theoretical introduction here, and at the same time that the conception of the category of „a healthy relation“, the organization of the concept, would be more based on their immediate experience without any respect to a relevant theory or scientific discipline (pedagogy, psychology).

The first fifty places in the list of attributes ascribed to a healthy relation were mostly occupied by qualities and features related to the partner (tolerance, openness, friendliness, the ability to cooperate, the ability or readiness to listen, sympathy for another person, unselfishness etc). Considerably less frequent were attributes related to interaction (equality, contentment, safety, harmony etc):

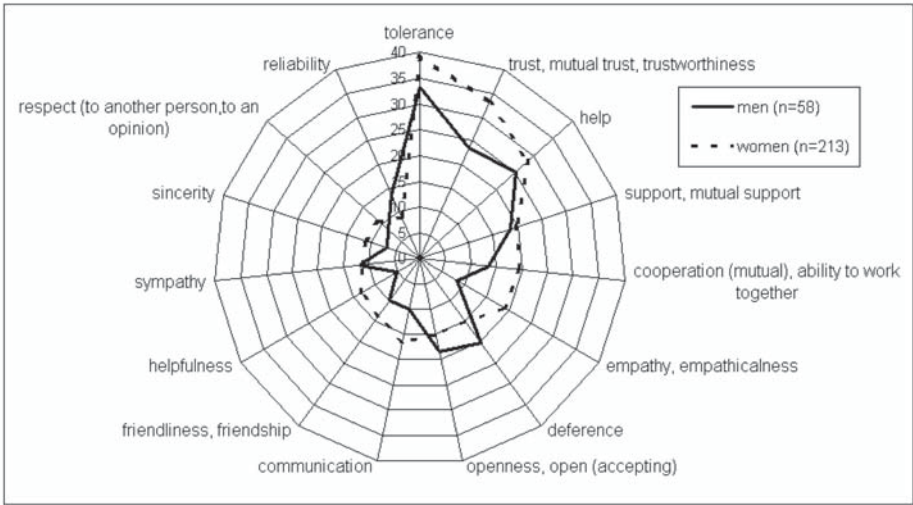
Tolerance 38.18 per cent respondents; trust, mutual trust, trustworthy 32.1 %; help 27.27 %; support, mutual support 19.28 %; cooperation (mutual cooperation), the ability to cooperate 17.82 %; empathy 16.36 %, the ability of empathy 16.35 %; deference 16.0 %; openness, open (accepting) 15.64 %; communication 15.64 %; friendliness, friendship 12.73 %; helpfulness 12.1 %; sympathy 11,27 %; sincerity 10,56 %; respect (to another person, to an opinion) 10.18 %; reliability 9.82 %; considerateness 9.09 %; listening (the ability to listen) 8.36 %; equivalence 7.28 %; fellowship 5.82 %; love, loving 5.09 %. Then between five and almost three per cent: justice; competitiveness; responsibility; sense of humour; creativity; resourcefulness; assertiveness, healthy enforcement, unwillingness to be manipulated; safety; willingness to listen; motivation, motivatedness; decency; patience; solution of conflicts, positive solution of conflicts; understanding; equality, equal; consistency; observance of rules; compromise; partnership; understanding another person's peculiarities; healthy self-confidence; harmonic, harmony; mutual motivating; no boasting; unselfishness; stimulating effect; well-being, good atmosphere; diligence; self-assurance; independence; solution of problems (together).

Differences between men and women of the examined sample were obvious in some of the above attributes only. Women in comparison with men prefer more distinctly *empathy, trust, helpfulness, communicativeness* and *tolerance*; men prefer *deference, reliability and openness*.

It further follows from the obtained data that tolerance as an attribute of a healthy relation is most often preferred by teachers who evaluate their own personal relations as „not corresponding to the label 'healthy'“ (45.3 % of this subsection of respondents), but also teachers who show positive anticipation of their pedagogical career (43.8 %).

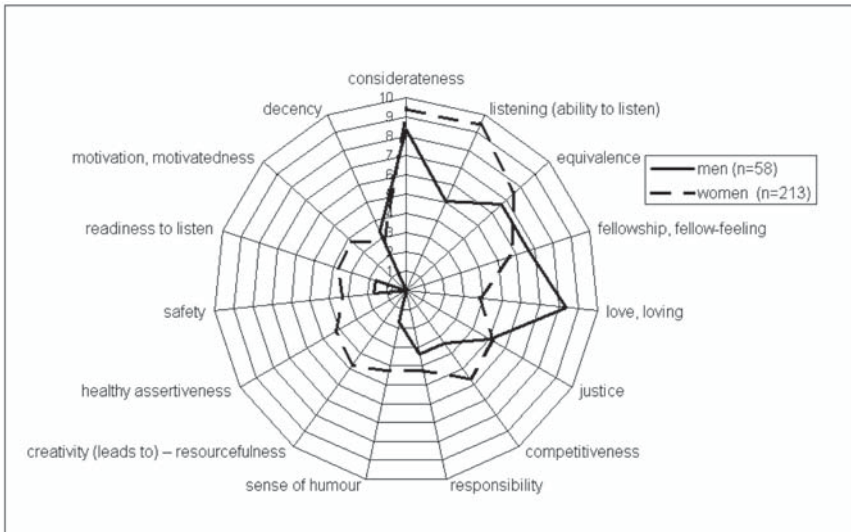
Trust (trustfulness) is most distinctly preferred by the respondents who themselves mark their personal relations as healthy (34.2 %).

Chart 2: Differences between men and women in the ascribed attributes occupying the first 15 positions



Further research would be suitable to find out to what degree the preference of certain relation attributes is a consequence of some „hunger“ for certain manifestations of interaction, or whether the evaluation is based on general „values“, on generally accepted value paradigms.

Chart 3: Differences between men and women in the ascribed attributes occupying positions 16 – 30



A survey of the respondents' basic characterizations of the concept of a healthy relation relevant for the construction of interactive exercises:

All the teachers in the examined sample

- distinctive prevalence of the characteristics related to the *partner* in the relation
- the conception of „a healthy relation“ is rather that of laymen, there is little support in psychological or pedagogical theory
- „*assessment – evaluation*“ and „*expectation*“ are emphasized more than „*the creation*“ of healthy relations
- tendency to a *global perception* of the relation through one or only a few attributes
- viewing the relation preferably through the partner's *qualities or markings*
- *the conditions* of the rise and stabilization of a healthy relation are mistaken for *the attributes* of the relation

Men

- assess things in more distinct contours
- mostly use evaluating criteria of the type: „*main – marginal*“, „*essential –*
- *secondary*“, „*important – not important*“
- are usually more concise
- especially prefer what they evaluate in their current and *real* pedagogical practice

Women

- distinctly *more* extensive view
- *more vivid* description
- sense of *detail*
- preference for rather *descriptive criteria*
- preference or accentuation of the healthy relation attributes that the respondents
- (in their real relations) *miss*, or of what they consider *ideal*
- accentuation of what is valuable *in itself* in the relation

Conclusions for interactive exercises

The techniques of interactive exercises directed to the cultivation of thinking in the context of group discussion will need to be oriented more distinctly to:

- the acquisition of principles and comprehension of the context in which concepts are spontaneously created;
- understanding the regularities in making professional constructs and categories;
- cultivation of situational thinking;
- creation of a theoretically founded view and professional reflection on interpersonal interactions;

- creation of the skill and ability to autodiagnose inadequate perceptive; stereotypes and habitual ineffective ways of the interpretation of interpersonal interactions;
- creativity in the field of seeking strategies of the development and cultivation of interpersonal relations.

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KATEGORIE „ZDRAVÝ VZTAH“ JAKO VÝCHODISKO KULTIVACE VZTAHŮ MEZI ŽÁKY

Souhrn: Práce se zabývá pojetím pojmu „zdravý vztah“ u učitelů v kontextu kultivace a rozvíjení zdravých vztahů mezi žáky daným Rámcovým vzdělávacím programem pro ZŠ (2000). Referát vychází ze dvou zdrojů šetření – dotazníku zaměřeného

na pojetí pojmu zdravý vztah v souvislosti s podmínkami ovlivňujícími proces jeho utváření a jeho základních atributů (N=350) a z analýzy esejů na téma „Zdravý vztah“ zpracovaných učiteli z praxe.

Klíčová slova: interakce, sociální klima, zdravý vztah, atributy zdravého vztahu, mentální reprezentace, percepční paradigma, kognitivní mapa, význam a smysl.