Relational Awareness Measure (RAM): The Process of Development

Contents

Introduction

This paper describes the process of developing and standardising a measure of relational awareness (RAM). It introduces the context to relational awareness as an idea and its origins in the process of mapping in Cognitive Analytic Therapy and an approach to reflective practice, team building and therapy called Relational Mapping (Potter 2020, Kemp et al 2017).

Part 1 explores relational awareness as a social and psychological construct, with a description of the qualities and dimensions that make up a grid of relational awareness composed of nine items. Background information and a literature review to relational awareness are presented, including its origins in an approach to psychotherapy (Cognitive Analytic Therapy), reflective practice, and team building called relational mapping

Part 2 describes the aims and purposes of the Relational Awareness Measure (RAM), with the range and limits of its usefulness.

Part 3 looks at the process of development of the measure, which is further categorised into stages.

- Stage I presents the findings of a literature review of measures that look at similar constructs
- Stage II describes the process undertaken in the design of the measure
- Stage III discusses how the pilot test progressed through various stages and consultations
- Stage IV describes the process undertaken to validate and norm the measure

Part 1 - Relational Awareness as a Social and Psychological Construct

Relational awareness is the awareness of patterns of simultaneously interacting within us, between us and around us. It is an awareness that we achieve, or limit, together by sharing and negotiating our feelings, ideas, and values. It is a combination of social (Goleman) , and emotional intelligence (Goleman 2013) with individual and group awareness. It is the open, curious, and compassionate awareness (Josselson 1995), that we need in today's complex world where global and local experience are deeply connected. It is the awareness we long for when we are in trouble, in conflict and our point of view has been lost. It is a vulnerable awareness and can easily be hijacked by rushed thinking (Kahneman), fixed views, and prejudice (Potter 2020). It takes times to establish and maintain.   It has both qualities and dimensions.   It is a quality of emotional and social empathy for self and others which is a key aspect of infant and child development. It enabled and limited by surrounding micro and macro culture and is damaged or limited by developmental trauma (Stern 2004, Howells 2003).

It depends upon a pluralistic view of the interplay between mind, brain, self and culture where viewing one component without keeping the others in mind is seen as reductive.

To conceptualise and teach mental health professional this view of relational awareness we have developed a table of nine key elements to show how they interact. Down the left-hand side are three different qualities of relational awareness. These describe the actions, thoughts, and feelings we engage in when being relationally aware.   Across the top of the table are three dimensions of relational awareness that are simultaneously in play moment by moment in our lives.   Read your way around the grid of nine items. There is a long form questionnaire in development for assessing the changing dynamics of relational awareness in teams and groups. A short version of nine questions matching the items in the grid is available for completion online

https://forms.office.com/Pages/ResponsePage.aspx?id=V2a7Yy9ERkejEnm1EWVFrawI6nHvQx5GjhEjHjTFYCVURFQ3UTc2U0ZHMzE1VlNNTkVZTkVBMFVYQy4u

A table of three dimensions of relational awareness and qualities that help in its development and orchestration	Dimensions of relational awareness		
	Within us internal self	**Between us** interpersonal	**Around us** contextually
Hover and think Making links, seeing patterns or finding gaps between thoughts, beliefs and ideas, between picture and detail, now and then, here and there.	1. Reflection and self understanding	2. Dialogue and debate in sharing ideas	3. Curiosity about values, systems and societies
Shimmer and feel Tolerating the anxiety of mixed emotions, hopes and fears, uncertainty and ambivalence; with empathy, sincerity, commitment, courage and sensitivity.	4. Ambivalence and authenticity	5. Empathy and involvement	6. Feel the diversity and power of us and them
Participate and do By choosing to do things together sharing responsibility and leadership with self-control and expression that is in role and enabling.	7. Taking part in rôle with self control and expression	8. Co-creative work and activity	9. Consenting to ways of leading or being led

(Left vertical label: Qualities of relational awareness)

1. **Reflection and self-understanding**: Being able to independently hold in mind the orchestration of different ideas, life stories and points of view with compassion and curiosity. Seeing links between past, present, and future and exercising personal judgement.

2. **Dialogue and debate in sharing ideas:** A capacity to negotiate and navigate each other's views and beliefs and reach an understanding that fits mutual tasks and creates space and perspective for more than one story, strategy, or truth.

3. **Curiosity about values, systems, and societies:** The resources and the ability to keep making sense of the complex world around in the context of diverse lives, cultures, and systems of social power. Ability to discern ideology and propaganda from thought and theory and see self and others in and out of role in society.

4. **Ambivalence and authenticity:** A capacity to accept, assert and value truths within us whilst tolerating ambivalence and the simultaneous presence of contrasting and conflicting feelings. A sensitivity to the push and pull of feelings with others through their resonance within us.

5. **Empathy and involvement:** The capacity to share involvement and interact appropriately with each other's feelings without being swayed into one state of mind for long unless it is jointly chosen. A

feeling for changes in mood and moment, harmony, and disorder. A curiosity about the retelling and the re-orchestration of each other's life stories.

6. **Feel the diversity and power of us and them:**   A feeling for, and openness to, cultures and society in a global context wherein multi-local and universal forces and themes interact. Compassion and curiosity for what is felt to be fair and not fair based on the ability to put oneself in the shoes of others in the world without losing a personal identity or depriving others of a freedom of identity.

7. **Taking part in role with self-control and expression:** The ability to choose and act, to do things with a mix of self-restraint and expression in a way that orchestrates the parts, the roles and the whole sense of self as a person. Knowing when to hide self behind a role by living with a divided sense of self and managing by appearances.

8. **Co-creative work and activity:**   Being flexible and inventive and able to act together in a focused and sustained way to make things whether practical or artistic, personal, or collective. Recognising and valuing the process and story of this shared labour and productivity. Delighting in seeing something jointly achieved and mutually owned and attributed. Respect and gratitude for these qualities in others.

9. **Consenting to ways of leading and being led:** Knowledge of leadership and organisational roles, and how to participate as leader or follower in and out of role, formally or informally. A capacity for a democracy of ideas and feelings in co-operation with others and systems in society. A culture of mutual aid in helping each other contribute.

Relational awareness is not a quality of personality but of context. It varies according to our orchestration of roles and situations and people. Some of the nine items in the grid are foregrounded, pushed out of awareness, or orchestrated in partial ways to fit the situation or moment.

In applying the measure, it will always be contextual and currently we have one or more of the current contexts in mind as point of reference for those completing the measure.   Where specific teams are completing the measure or specific groups the team or the group will be the shared context for answering the questions.   Where the measure is to be used for self-evaluation or as an outcome measure in individual therapy the context will be that person in the context of the therapy.

Please select one of the following as the main context you have in mind when answering the questions on relational awareness.

○ The job I do

○ The organisation I work in

○ The team I work with most of the time

○ The therapy, counselling or coaching I am receiving

○ My personal and home life

○ My social and political life

○ My spiritual life

○ My creative or artistic life

Background and literature review

The qualities and dimensions of relational awareness have arisen from the specific practice of relational mapping as an aid to reflective practice in groups or therapy with individuals. Relational mapping has its origin in the idea of sequential diagrammatic reformulation in Cognitive Analytic Therapy (Ryle 1995, 1998; Ryle and Kerr 2003, 2020). The idea is to co-create a map, that helps see the patterns of relating to self and others underlying the problems focused on in therapy. The map helps organise and sustain a shared focus to the therapy.

Whilst the map is valued as the product of joint work with both brief and in complex cases, the process of sketching out patterns behind life stories and therapy problems in itself, is recognised as a distinctive therapeutic approach (Potter 2020). Potter describes how if attended to by the therapist, the process of mapping becomes the scaffolding not just for shared understanding but for developing, deepening and monitoring the therapeutic alliance. It is the therapeutic process of mapping that provides a co-creative and transparent way of helping the client discover how to be their own therapist. Specific features include moments of heightened emotional awareness and connection; 'I can see what I am saying,' 'touch what I am feeling' and 'recognise the pattern in the story.' The delicate, repeated, collaborative process of

disentangling patterns from life stories to see how self, other and society are made and held by this or that pattern becomes the key focus of work.

The key concept to CAT and to relational mapping is the idea of reciprocal role procedural sequences which track the interpersonal origins of patterns of relating to self and others and to social identities and activities. The concept comes alive through mapping and is versatile in allowing both macro and micro thinking and switching between introspection, tracking patterns of interpersonal relating and social roles. Once used as a mapping tool the reciprocal role idea opens up a process of finding the links and gaps between different internal and interpersonal roles and positions experienced as states of mind and identity solutions.   The use of the reciprocal role procedural sequence was enhanced in this way by Mikael Leiman (1997, 2004) bringing the ideas of Vygotsky and Bakhtin from Finland to show how a dialogic sequence or sequences could be tracked in micro detail between different roles, experiences and positions.

Potter (2020) found that the mapping in the therapy session helped develop reflective capacity, narrative competence and increases in relational thinking. Participants could see patterns of interaction and hold them in mind with the aid of the mapping process.   This approach is transferable to work in teams, whereby contextual understanding of interactions with patients or clients on wards, or among teams in the community, can be developed (Kemp 2017, Kerr 2007). Further, the process of mapping helps hold and shape reflective practice in teams and organisation or for self-supervision.

In addition to Cognitive Analytic Theory, relational awareness draws on the ideas and methods from psychoanalysis and psychotherapy in general. Psychoanalysis has struggled between a one person and two-person psychology and its relational foundations were most clearly asserted from the vantage point of what Stephen Mitchell called the relational turn in psychoanalysis (Mitchell, 2000). This is echoed and developed within the tradition of interpersonal and relational psychoanalysis (Bromberg 1998) and in various contributions to a relational view of trauma and its developmental impact on self (Howell 2003). The relational approach to psychoanalysis has found echoes in the more interpersonal and co-constructive approach to understanding infant development (Trevarthen 2017, Stern 2010, Josselson 1995), the relational understanding of neuroscience (Lane 2018, Solms 2015, Knox 2011).   All these approaches in combination point to an integrative and relational approach which simultaneously works with the internal world, the interpersonal world and the social context.

From the integrative and versatile viewpoint of the qualities and dimensions of relational awareness, the object relations approach moved psychoanalysis from a one-person psychology to a two person one.   The humanistic tradition gave room for an interpersonal focus and the social constructivist and symbolic

interactionist views helped bring the social dynamic into group and individual psychology.   There is a more detailed consideration of the mix of ideas that combine to create a paradigm shift to the more dialogic perspective implied by the idea of relational awareness in Potter (2020).

Part 2 - Aim and purpose of the RAM

We are seeking a measure that can help explore, formulate and evaluate the mix of factors that contribute to the qualities and dimensions of relational awareness between people in groups and teams in various settings. We are expecting to identity variations in context such as in different teams, settings or different kinds of therapeutic intervention. We would hope an established measure would be used in conjunction with measures of the qualities and contributing social and organisational factors. Do different organisational cultures, family systems, types of therapy or therapeutic styles contribute to different relational awareness scores. Are there variations with personality type or the kind of medium or activity involved?   How much do relational awareness scores vary in the context of varying severity of developmental trauma?

With a measure of relational awareness, it will be possible to do research and evaluation into what contributes to increases in relational awareness and which components are independently activated.

We want to explore the measures as it is administered separately, or in combination with a measure of the benefits of relational mapping. We want to test and evaluate if relational mapping and comparable methods of training in the skills of relational awareness leads to increases in RAM scores both individually and with cohort groups of trainees. In the context of relational mapping we want to explore which approaches to mapping and which aspects of mapping correlate with changes in relational awareness. We a design of the measure which has face validity and an immediate utility and appeal at the point of completion by participants.

We intend the aim of the RAM to be an aid to measuring changes in relational awareness when other methods of training or no methods are used. For example, there may be an increase in relational awareness when staffing levels are increased or decreased or if management culture changes or in the case of health the mix of patients or client's changes.

From individual therapy with a map (Potter 2020) and from training using mapping to develop relational awareness three clusters of skills have been identified: hovering, shimmering, participating. Our intention is to develop a measure of relational awareness that cuts across these and focuses on awareness of the relationships involved.

Comparative data on relational awareness will assist clinicians and community teams to work more effectively: with clients with complex needs, team processes working across professional groups, the interaction of the different levels of organisation and the social dynamics of differences of culture, status and identity. It is hypothesised that increased relational awareness of clinicians and within teams will lead to a cultural shift away from 'transactional' interactions, to those that are experienced by the client and clinician as more collaborative, reflective and therapeutic. It is also hypothesized that it will have a direct benefit on a team's ability to function in healthy ways. (Nolan & Butler, 2017). The measure may prove to be of use widely with individuals, groups and organisations where working relations, tasks and systems are complex in both public and private sectors. However, it is intended for specific use with mental health and welfare professionals in multi-disciplinary teams for reflective practice, case discussion and supervision. It may be of use cross culturally and in different context such as in measuring the climate of relational awareness in individual and group therapy/counselling and in the context of creative and educational work.

Part 3 – Process of development

The stages to the methods of developing the measure are described from the initial task of defining the constructs with an accompanying literature review and then the derivation through a process of repeated sampling and discussion:

- Stage I) Literature review, including other measures of similarity
- Stage II) Designing the measure, including individual item generation
- Stage III) Pilot test, including theoretical analysis through expert panel
- Stage IV) Establishing psychometric properties, including reliability and validity

Stage I) Literature review

In the contemporary world of health, education, management and welfare in big and fast changing organisations in a globalised culture we need training in both social and psychological awareness of our relationships not just with each other but with ourselves, our ideas and feelings and the activities and ambitions which we nurture and share.

On top of specific professional and managerial training, there is general training in interpersonal and teamworking skills, in awareness of equal opportunities, diversity and discrimination.   There are measures to match these trainings, but they are mostly located in the changing perceptions of the individual.

A literature review (ongoing) did not identify yet any pre-existing scales that measure relational awareness as a contextual quality with the mix of dimensions that we propose. <mark>There are measures of empathy, emotional and social intelligence, interpersonal skills, team climate</mark>, but these tend to focus on either individual psychology, interpersonal relations, empathy, or the social context but not the interaction between all of these. We have been introduced to measure of reflective functioning scale with different measures for children and adults which seeks to measure how we making sense of relationships Fonagy 1998), an individualism and collectivism scale, (Triandis and Gelfland 1998) with sixteen items which work with the idea that different cultures and the individuals in them have different working relational model of mutuality and hierarchy and community. Also the Differentiation of Self Inventory. (Skowron and Friedlander 1998) which measures significant relationship and current relations with family members. <mark>(Also check early work by Leary on the range of interpersonal behaviours as followed up by Benjamin)</mark> To the best of the authors' knowledge, no previous measure has been developed and validated that assess relational awareness as a feature of self and others in context rather than as an attribute of individuals. There is a need for a psychometrically valid and reliable measure for assessing relational awareness.

Stage II) Designing the Measure

We drew together a long list of components, qualities and aspects of relational awareness drawing upon years of training teams and individuals using elements of Cognitive Analytic Therapy. The integrative and relational focus of this work and of the therapy brought out items of relational awareness and question generation process, and from an earlier, simple, evaluation measure called 'The Talkability Test <mark>(Potter, unpublished)</mark>

We tested, with our first round of an expert panel, the match between the individual items and their assumed domains and derived a short list of items that were well matched (as appended part two).

In the process we reconceptualised the domains by separating out qualities from dimensions. It was becoming clear to the lead researchers that there were qualities of perception and engagement in the process of relational thinking, feeling and action. Also from further teaching and writing about the use of relational mapping in therapy and reflective practice groups that the qualities of hovering between different perspectives, zooming between picture and detail and shimmering between different feelings and moving in and out of action and participation were a separate axis of relational awareness. We moved

towards a distinction between how relational awareness was achieved and what the focus of attention was as now indicated by the 9 item grid in part 1 of this document.

We recast the dimension of self-awareness as awareness of what was *within us* interacting with two elements of what was *between us* and what was *around us*.   The other provisional dimensions were broken down into qualities of relational awareness.   A fuller description of the thinking and clinical practice behind this development and its application to therapy can be found in Therapy with a Map (Potter 2020).

The item generation process itself attempted to draw upon both deductive and inductive methods, but the limited results from the literature review meant that there were no pre-existing scales from which to deduct items. Inductive methods were therefore mostly used in the item generation process. We built a long list of questions that seemed to bear upon aspects of relational awareness as broadly defined. These were then clustered provisionally under the headings of five domains.

In the first round of design and consultation with an expert panel a list of 110 items was developed in draft form in relation to the components mentioned in Appendix two.   We then reworked the questions and the components as described below in Part 3 on the process of development. This led to a second round of consultation with an expert panel and focus group discussion (planned) using a long list of 26 items with assumptions that three of the questions will link to one of the items in the nine item grid (as indicated in Appendix 1).

Once the second round of consultation with the expert panel is complete, the measure will be available on-line and copyright left for use by mental health professionals in a pilot phase and within a practice research network to build up a reasonable data set. The sociometric data to go with this will take account of our intention to test the measure

The method of administration is as a self-report questionnaire. A 9, point Likert scale is used to measure the levels of agreement/disagreement with a statement, with the assumption that the strength of experience is linear (i.e. the higher the score the greater the relational awareness).

Stage III) Pilot test

In this stage content validity was assessed, to ensure the item pool and domains reflected the desired construct and to identify potential problems in the measure before wider use and analysis, by asking the opinions of eight experts in the field of Cognitive Analytic Therapy and psychotherapy. Some preliminary qualitative feedback was obtained such as: How did the experts react? What did they like and not like? Was there shared meaning? What were their opinions and reactions to each item and domain?

Following the suggestions of Grant and Davis (1997), the content experts were asked to address three elements in examining the measure: representativeness, comprehensiveness and clarity. Representativeness referred to the degree to which each item reflected and operationalised its domain. Each of the 110 items were placed under one of the five domains, with the definition of each domain provided. The experts were asked to read the definition of the domain and then indicate the extent to which they perceived each individual item to be representative of the domain, by circling the most appropriate number in a 4-point rating scale (1=not representative; 2= minimally representative; 3= moderately representative; 4= strongly representative). From this process we were able to identify whether each item captured, and how close it was to, the overall construct of relational awareness. We were then able to sort the items according to 'load' and delete those with 'no load.'

Comprehensiveness was evaluated by identifying items which were perceived as being incongruent with its associated domain. If the experts identified items as being incongruent, they were asked to identify which domain they would better fit. Where there was differing opinions, this was considered an indication of a poor fit and the item was deleted.

Finally, the experts were asked to identify the clarity of each of the item's construction and wording, as well the instructions and scoring, to ensure no ambiguity and poorly written items, with changes made according to where clarity was considered to be low. Based on this process, the initial question pool of 110 was reduced to **12.**

Whilst retaining the original 12 questions we identified a further 15 by repeated process of trawling together and with others back and forth between the short list and long list of questions.   We also consulted others about the clarity and focus of the language in the questions. Now we had the simplified

grid of nine items we felt there was an anchor to point to for each of the questions.   We are now aiming at a short list of 18 questions where two questions match most strongly (they may link weakly to other items) to one specific item of the nine on the grid.

The researchers then matched these to a new grid which made a separation between qualities of relational awareness and dimensions from which these arose (as described in part one of this paper). As the next step we reduced the dimensions to three and set them against three clusters of qualities.   This produced a grid of nine items as in the table on page 3.

Stage IV) Establishing psychometric properties

The process of development of the RAM has, so far, focused on establishing content expert validation, an essential method for ensuring the content validity of measurement instruments (Grant & Davis, 1997). Indeed, what is described in Stage II and III above is essentially a sorting process to identify and delete theoretically incoherent items and ensure that the items and domains in the RAM represent content adequacy.

During the next phase, we will be obtaining quantitative data so that construct validity can be assessed using exploratory factor analysis (EFA) and confirmatory factor analysis (CFA). We also plan to assess criterion validity by using structural equation modelling. The psychometric properties of the RAM as a whole will be assessed through item response theory (IRT) analyses, which will measure the reliability for the scale as a whole. This next phase aims to establish the RAM as a psychometrically valid and reliable measure that can be used to assess relational awareness as it is experienced within, between and around. Our plan is to seek online completion of the measure by a large number of psychotherapists in five different countries (Finland, Ireland, UK, Greece, India, Hong Kong, Australia/New Zealand). Participants will be recruited through the International Cognitive Analytic Therapy Association with which the researchers have strong links and from whom branches therapy organisations exist in the named countries.

Practice based research network:

Through involvement of the networks of psychotherapists from various disciplines in different countries we hope to create the basis for a practice research network to use the relational awareness measure in connection with change processes in individual and group therapy and with reflective practice and leadership teams.   Such a network should help test and establish whether the RAM can make a useful

contribution to the larger task of developing a relational approach to mental health across different cultural settings and in the face of different social dynamics.

Join us and help us.

We are keen to collaborate with those who see the need for such a measure in the context of relational mapping and similar interventions whether individually, in groups or teams.   Sign up with your email and work details and we will send a link to a pilot version of the measure and invite you to a webinar discussion.

Summary and Conclusion

The RAM is now available on-line in pilot form for use by mental health professionals, in a pilot phase and within a practice research network to build up a reasonable data set. Feedback is encouraged to be provided, which will inform the final stage in the process of development which is outlined above. We are in the process of further consultation with an expert panel and further clarification and refinement of the questions.   We are open to ending up with either a nine, eighteen or twenty-seven item questionnaire.

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Appendix 1 Relational awareness measure (RAM)

From Steve Potter and Siobain Bonfield (Contact   Stevegpotter@gmail.com siobainbonfield@yahoo.com)

July 8th 2020

<u>Coding instructions for expert panel</u>

Dear Colleague

Please help us develop a robust measure of relational awareness as defined below. We have a long list of 27 questions which we have derived through several iterations and a previous expert panel consultation. We now want to see if we can achieve a consensus view of two to three questions that point to each of the nine items in the relational awareness grid marked out below. Our further aim is to validate the measure with a large group of therapists in relation to comparable measures in several countries where CAT is practiced.
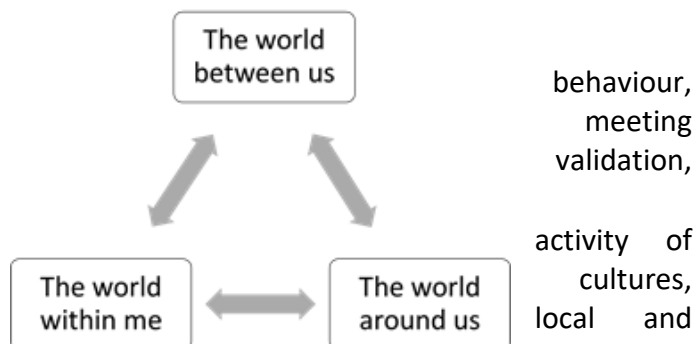
Introduction

We have been through various stages (process of research paper attached for reference) in developing a measure of relational awareness. This is mainly in the context of team training, reflective practice and individual therapy. RAM is a contextual measure of our relationships simultaneously within ourselves, between ourselves and others interpersonally and intersubjectively and with the world of society and culture around us. The measure has arisen out of the versatile use of relational mapping derived from the concept of reciprocal role procedures (Ryle and Kerr 2002, 2020, Potter 2020) We would greatly appreciate your independent evaluation of the tie in between items on our relational awareness grid and the fit between each item and questions from the long list of questions. We are aiming for a questionnaire of nine or eighteen questions and with each question pointing principally to one item (some may also point, less strongly, to others items in the grid). Please familiarize yourself with the short description of relational awareness and the grid and accompanying items descriptions before going through the questions.

What is relational awareness?

Relational awareness is an active, dynamic intelligence that we co-create afresh in each situation. It is the awareness we yearn for, in trying to orchestrate and manage ourselves in the twenty first century individually and collectively. The qualities of relational awareness work simultaneously in and across many dimensions of interaction which can be clustered as follows:

- **Within us** we have a world of mind, brain, and sensory connections in and through our bodies, along with the memories and stories we carry forward from the past into the present and the future. It is a dynamic world inside us with the push and pull of unconscious and conscious processes acting intentionally and automatically.
- **Between us** we have the space of an interpersonal encounter through shared role reciprocations and the orchestration of person-to-person in search of meaning, and care.
- **Around us** we have the groups, the joint language, the shared stories, power dynamics, and institutions of society in a simultaneously global context.

behaviour, meeting validation,

activity of cultures, local and

The world between us

The world within me

The world around us

Qualities and dimensions of relational awareness

The main qualities of hovering, shimmering, mapping, storying, processing, and negotiating have already been discussed in part one of the book and are applied in part three of the book. These qualities combine with the three dimensions (summarised in the preceding section) to create a grid of nine elements of relational awareness. These are described in the following list and their place in the grid highlighted in the table below. They make up a palette of relational 'colours' or an orchestra of relational 'instruments' for recomposing and re-orchestrating awareness.

1. **Reflection and self-understanding**: Being able to independently hold in mind the orchestration of different ideas, life stories and points of view with compassion and curiosity. Seeing links between past, present, and future and exercising personal judgement.
2. **Dialogue and debate in sharing ideas:** A capacity to negotiate and navigate each other's views and beliefs and reach an understanding that fits mutual tasks and creates space and perspective for more than one story, strategy, or truth.
3. **Curiosity about values, systems and societies:** The resources and the ability to keep making sense of the complex world around in the context of diverse lives, cultures, and systems of social power. Ability to discern ideology and propaganda from thought and theory and see self and others in and out of role in society.
4. **Ambivalence and authenticity:** A capacity to accept, assert and value truths within us whilst tolerating ambivalence and the simultaneous presence of contrasting and conflicting feelings. A sensitivity to the push and pull of feelings with others through their resonance within us.
5. **Empathy and involvement:** The capacity to share involvement and interact appropriately with each other's feelings without being swayed into one state of mind for long unless it is jointly chosen. A feeling for changes in mood and moment, harmony and disorder. A curiosity about the retelling and the re-orchestration of each other's life stories.
6. **Feel the diversity and power of us and them:** A feeling for, and openness to, cultures and society in a global context wherein multi-local and universal forces and themes interact. Compassion and curiosity for what is felt to be fair and not fair based on the ability to put oneself in the shoes of others in the world without losing a personal identity or depriving others of a freedom of identity.

7. **Taking part in role with self-control and expression:** The ability to choose and act, to do things with a mix of self-restraint and expression in a way that orchestrates the parts, the roles and the whole sense of self as a person. Knowing when to hide self behind a role by living with a divided sense of self and managing by appearances.

8. **Co-creative work and activity:**   Being flexible and inventive and able to act together in a focused and sustained way to make things whether practical or artistic, personal, or collective. Recognising and valuing the process and story of this shared labour and productivity. Delighting in seeing something jointly achieved and mutually owned and attributed. Respect and gratitude for these qualities in others.

9. **Consenting to ways of leading and being led:** Knowledge of leadership and organisational roles, and how to participate as leader or follower in and out of role, formally or informally. A capacity for a democracy of ideas and feelings in co-operation with others and systems in society. A culture of mutual aid in helping each other contribute.

A table of three dimensions of relational awareness and qualities that help in its development and orchestration	Dimensions of relational awareness		
	Within us internal self	**Between us** interpersonal	**Around us** contextually
Hover and think Making links, seeing patterns or finding gaps between thoughts, beliefs and ideas, between picture and detail, now and then, here and there.	1. Reflection and self understanding	2. Dialogue and debate in sharing ideas	3. Curiosity about values, systems and societies
Shimmer and feel Tolerating the anxiety of mixed emotions, hopes and fears, uncertainty and ambivalence; with empathy, sincerity, commitment, courage and sensitivity.	4. Ambivalence and authenticity	5. Empathy and involvement	6. Feel the diversity and power of us and them
Participate and do By choosing to do things together sharing responsibility and leadership with self-control and expression that is in role and enabling.	7. Taking part in rôle with self control and expression	8. Co-creative work and activity	9. Consenting to ways of leading or being led

(Left vertical label: Qualities of relational awareness)

Panel exercise

This long list of questions has been agreed through several iterations with the researchers with the intention of three questions pointing strongly to one item in the grid. We also wish to identify the strongest item of the three.   Please indicate in order of strength, in your view, which grid items each question is pointing or linking to most strongly. If you think the question points to another item less strongly put its number in the second column and then if a third link put it in the third column. Repeat the exercise for every question. Where you cannot see a second or third choice of connection for a specific question then mark the second

and third choice boxes with an x.   Question 1 is a sample question to offer an example of how to complete the research exercise.   Many thanks for your help and send your results as an attachment by email to stevegpotter@gmail.com

	Long list of questions	*Grid 1 item score*	*Grid 2 item score*	*Grid 3 item score*
1.	I reflect on my thoughts and am keen to understand myself	1	7	x
2.	We like to know what is going on in each other's lives			
3.	I have time to work out what I think and feel about things			
4.	We help each other speak up and voice our opinions			
5.	The way things are managed is open, clear and honest			
6.	I have room for mixed feelings and uncertainty			
7.	We help each other get involved			
8.	We respect our differences of identity and way of life			
9.	I can actively and assertively play my part and fulfil my roles			
10.	We tread carefully over difficult and sensitive issues			
11.	Work is done side by side with dignity			
12.	I can take in new perspectives and points of view			
13.	We take time to plan what to do and evaluate the outcome			
14.	I can recognise patterns of social discrimination and bias			
15.	My roles and are acknowledged			
16.	All our contributions are recognised and evaluated fairly			
17.	There are times when we are over involved and in conflict			
18.	I can be true to myself and I feel authentic			
19.	We look out for each other and show empathy			
20.	We are aware and tolerant of our differences of background			
21.	It is okay to feel vulnerable at times			
22.	I can exercise self-control and stay in role when required			
23.	I see when to be flexible in my responses and when to be firm			
24.	We can develop a shared understanding and ways of working			
25.	We can fit the pieces of the jigsaw together to see the big picture			
26.	There are transparent, open lines of leadership and management			
27.	There is openness to change and innovation			
28.	Solutions are agreed, rather than imposed			

Appendix 2 (from the first round of expert panel consultation 2019)

Long list of questions according to the initial classification of dimensions of relational awareness for the first round of expert panel consultation.

Five domains were proposed as the start point for a long list of questions for the measure. These were clustered under the headings as follows:

1. Self-awareness
2. Interaction awareness
3. Narrative awareness
4. Negotiator's awareness
5. Relational awareness

1. Self-awareness refers to noticing and naming feelings, needs and ideas within and between self and others. It is the capacity to see self in the situation and to appraise one's role as a participating observer. Self-awareness in relation to other domains and the overall idea of relational awareness may vary in terms of self-preoccupation, lack of awareness of self in relation to the tasks or to others.

The long list of self-awareness items are:

a. I can see how I am involved

b. I know who or what can be trusted

c. I know the impact that I have on others

d. I can see what others want from me

e. I can see my part in the larger story

f. I know if I am being closed or open about our differences of heritage

g. I know the impact others have on me

h. I know when my feelings get in the way of being able to reflect

i. I know when I am overthinking my role and my needs

j. I can tolerate being anxious in the face of uncertainty

2. Interaction awareness is that part of relational awareness that refers to a capacity to notice, name details of interaction in place and time. Details such as: 'Who said or did what and how was it received and responded to?' Or awareness of the intentions behind or within the roles being played. Or the reliability of private and shared descriptions of what is happening? Interaction awareness is a micro awareness based upon a capacity for accurate description. It contrasts with narrative awareness which is macro awareness of the bigger and wider picture.

The long list of questions for interaction awareness are:

a. I can describe what people are doing

b. I can keep in mind several points of view

c. I can see who has what roles in relation to others

d. I can identify the push and pull of influence and power

e. I can see different layers of interaction

> f.   I can see how one thing leads to another
>
> g.   I can recognise familiar patterns being repeated
>
> h.   I can describe how feelings are managed
>
> i.   I can figure out the main hopes and fears
>
> j.   I can share my point of view

3. Narrative awareness is macro awareness of patterns linking details to a bigger picture. It is the capacity to make and enter into a shared story.   It is the capacity to be part of a reliable narrative and negotiate stories past, present and future giving rise to and arising from the current situation.   It is the capacity to be in an open storying, re-storying, reformulating relationship which can honour the mirco details and put them together into a workable whole. It is the capacity to tolerate the loss or absence of a story that is strong enough to hold the interaction between the need to negotiate, the micro awareness of interactions and the call from and response to the needs of the self.

The long list of narrative awareness questions are:

> a.   I can sort the bigger picture from the details
>
> b.   I can fit the pieces of the jigsaw together
>
> c.   I know the background stories the present situation
>
> d.   I can tell when the bigger picture is forced or fixed
>
> e.   I can use the story to zoom in on details
>
> f.   I can sense what was going on underneath
>
> g.   I can see parallels between one situation and another
>
> h.   I can keep track how things are going
>
> i.   I can see a shape and pattern to our interactions
>
> j.   I can grasp

Negotiator's awareness is an awareness of the individual and shared resources and capacities to mediate, to find solutions, to recognise conflict and negotiate ways of working.   It is more solution focused based upon a capacity assess details (interaction awareness as micro awareness) and see the bigger picture and the stories behind interactions (macro and narrative awareness) and be a participating observer of self involvement (self awareness). Negotiators awareness seeks to measure awareness of the capacity to be in an open, problem solving dialogue.   The fifth domain is an overarching, integrative, component of relational awareness which involves the qualities of hovering, shimmering, layering and working in the space held open between the first four domains.

The long list of questions for negotiators awareness are:

> k.   We can talk openly and help others to do the same
>
> l.   We can agree solutions rather than impose them
>
> m.   We can cool down and step back when things get too opinionated or heated
>
> n.   We can take time to think things through
>
> o.   We can value consensus and compromise
>
> p.   We help each other take turns to talk

q.   Bias and prejudice can be acknowledged and discussed openly

r.   We can be caring, enabling and supportive to each other

s.   We can speak up if something is wrong or unfair

t.   Different points of view were shared and valued

Relational awareness is the awareness of the interaction of several dimensions of relating within, between and around self and others. It refers to the capacity to hover and shimmer between micro and macro perspectives, between self and others, between problem solving and mediation and changes in intensity and direction of involvement interpersonally, internally and organisationally. It is the capacity to be in between different points of view and states of mind or lines of action and hold their complexity in mind or trust and understand the capacity of others and systems to do their part in this.

The long list of questions for relational awareness are:

a.   I can recap and review what we have shared and understood

b.   Conflict and confusion about roles can be negotiated

c.   I can tell when we are getting entangled in personal knots

d.   We can zoom in and out between picture and detail

e.   I can see the gaps in our understanding

f.   I could accept and tolerate the push and pull of our mixed feelings

g.   I don't need to know the whole story

h.   I could be part of spontaneous and informal conversation

i.   I could take in new perspectives and points of view

j.   There is enough structure and leadership for us to feel held and safe