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Debra Coulson
Wisdom Journeys, debraleecoulson@gmail.com

Judi Homewood
Macquarie University

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Psychological literacy is an umbrella term that is widely used to describe the attributes or capabilities of psychology graduate (Cranney & Dunn 2011). This article explores some of the complexities inherent in the learning and teaching of psychological literacy by exploring challenges to the development of self-awareness and cultural competence, and posits a role for reflective practice. Evidence for the contribution of reflective practice to the development and application of psychological literacy is offered. The challenges of introducing reflective practice into the psychology curriculum are then discussed, with insights from the literature and a small trial offered to support academics in introducing reflective practice into the higher-education psychology curriculum.

Introduction to Psychological Literacy

According to the United Nations Educational, Scientific and Cultural Organisation, literacy is a fundamental human right, "an instrument of empowerment to improve one's health, one's income and one's relationship with the world" (UNESCO 2016). This notion that literacy can improve the quality of life emerged in later conceptions of psychological literacy. The concept of *psychological* literacy, which is attributed to Boneau (1990), was originally used to describe the aspects of psychology that students should know about, drawn from the responses of 250 authors of current psychological textbooks. The concept of psychological literacy was further developed by a group of undergraduate psychology professors in the United States for inclusion in their blueprint for the future of the psychology discipline (McGovern et al. 2010). They identified a number of components of psychological literacy that went beyond knowledge of key concepts to include personal attributes and skills:

- Understanding the basic concepts and principles of psychology
- Understanding scientific research practices
- Having problem-solving skills
- *Applying psychological principles to personal, social or organizational problems*
- Acting ethically
- Thinking critically
- Communicating well in different contexts
- *Having cultural competence and respecting diversity*
- *Having self-awareness*

The three components that are practice-related are italicised; they will be discussed in this paper for the potential contribution of reflective practice to their development and application in practice for the benefit of the individual and the wider community.

Recognition of the psychologically literate citizen, proposed by Halpern (2010) in acknowledgement of the influence of psychology beyond the psychology profession, was a further development of the concept of psychological literacy. The psychologically literate citizen was considered to be one with a basic knowledge of psychology who "can and will apply their knowledge to a broad range of situations" (Halpern 2010, p. 7). In Russia and the UK, for instance, psychological literacy is developed initially at the pre-tertiary or high-school level, and psychological concepts are widely discussed in the media (Karandashev 2011; Trapp & Akhurst 2011) illustrating the breadth of reach of psychology in society today.

In a further development of the concept, psychological literacy was defined by Cranney and Dunn (2011, p. 8) as "psychological knowledge that is used adaptively"; they noted that this type of literacy includes the capacity to "recognize the strengths and limitations or boundaries of disciplinary knowledge in the context of other disciplines and other knowledge – 'meta-metacognition'" (p. 8), similar in nature and effect to transdisciplinarity (Lawrence 2014). The adaptive application of psychological literacy may offer important contributions to the ongoing development of the knowledge, practice and profession of psychology. Adaptive application, a form of action research (Kemmis & McTaggart 1988), requires the capacity to reflect widely and critically on experience and disciplinary knowledge to exhibit the meta-metacognition that Cranney and Dunn (2011) considered to be indicative of psychological literacy.

Cranney and Dunn (2011, p. 8) position psychological literacy as distinct from other literacies in that:

> the subject of the literacy is not something external to us, but indeed is the essence of ourselves – our thoughts, feelings, and behaviors. This realization has profound implications for the importance of psychological literacy to oneself and one's fellow human beings, and may also mean that gaining psychological literacy is a particularly challenging enterprise, as it requires one to attempt to hold an objective view of self-relevant subject matter.

The development and application of psychological literacy, therefore, are more complex than the list of components implies. The capacity for meta-metacognition, for adaptive application of psychological knowledge and for the self-awareness to "hold an objective view of self-relevant subject matter" requires a level of reflexivity that few psychology students would innately possess. Incorporating reflective practice into the psychology curriculum will, we contend, support the development of these higher-order capabilities.

Reflexivity, Reflection and Reflective Practice

Reflexivity is described in many ways in the literature, depending on whether the reflexivity is located at the individual or societal level (Blasco 2012). For our purposes, we will define reflexivity as the capacity to notice and be critically reflective of one's biases, thought processes and cultural conditioning.

Critical reflection, and thus the capacity for reflexivity, may be developed through reflective practice, which has been linked to the development of higher-order cognitive skills including metacognition, critically reflective thinking, self-regulation and agency (Billet 2009; Paris &

Winograd 2003).By enabling the development of higher order cognitive skills, reflexivity and reflective practice contribute to the development of self-awareness and the capacity to challenge prevailing personal, social and cultural beliefs and structures, and thus offer valuable contributions to the development and application of psychological literacy. Indeed, Halonen et al. (2011, p. 137) include "demonstration of insight and reflection" as an essential skill in applying psychological literacy.

Reflective practice requires the capacity to reflect, but what does this mean? There are many approaches to reflection in the literature, but no generally agreed definition and approach. Reflection may be considered to be as straightforward as "simply thinking about something" (Loughran 2002, p. 33), or an instance of purposeful thought (Wilson & Clarke 2004). More-complex levels of reflection, such as that required for psychological literacy, may involve consciously thinking about or challenging past and present action, beliefs or knowledge with the intention to learn or to inform future practice (Dewey 1933; Richert 1990).

Although there is no agreed definition or approach to reflection in the literature, the cognitive or psychocritical approach is predominant in higher education (Boud, Keogh & Walker 1985; Brookfield 1995; Mezirow 2003). This approach primarily involves analysis or critical thinking, including reflecting from different perspectives (Brookfield 1995); application of long-established analytical tools such as critical-incident (Flanagan 1954) or force-field (Lewin 1946) analyses; use of organising tools including mind maps, flow charts, concept maps and Venn diagrams; and written reflections through journals, reports and academic papers.

Psychological literacy, with its goals for personal, social and cultural awareness, implies the capacity for critical reflection that extends beyond the purely cognitive. Psychologists often work in interdisciplinary teams that require collaboration and the ability to work well with different disciplinary paradigms and demonstrate empathy for other ways of knowing (Dunn, Cautin & Gurung 2011). In Europe and Argentina, for instance, psychology students are required to learn about sociology, anthropology and philosophy as part of their curriculum (Dunn et al. 2011, p. 22). A holistic approach to reflection proposed by Taylor (2008) that acknowledges "the role of feelings, other ways of knowing (intuition, somatic), and the role of relationship with others" (p.11) may be of relevance to psychological literacy for its application to the diversity of clients, cultures and practice situations within which psychologists operate.

Reflecting on the felt sense or embodied wisdom (Gendlin 1968) and emotion has been found to encourage whole-person learning: that which goes beyond the purely cognitive to incorporate affective and somatic learning (Yorks & Kasl 2002) and to support debriefing and learning from experience (Boud, Keogh & Walker 1985), which are key contributors to psychological literacy. Felt knowing has been found to offer an intuitive, somatic or embodied alternative to critically reflective practice that draws on professional experience and practice (Walkerden 2009), and is therefore relevant to self-reflection on practice and in clinical supervision.

Creative approaches to reflection, such as through dance, music, art, storytelling and dreams, offer alternatives to cognitive reflective practice that incorporate other ways of experiencing and knowing in their aim to support transformative learning (Harvey et al. 2012). The transformative potential of creative reflection may therefore support the development of insight into, and respect for, "otherness", a valuable precursor, we suggest, for appreciating the diversity of cultural beliefs, practices and social and organisational environments in which psychology students may find themselves after graduating. Although practice wisdom suggests that creative approaches to reflection may contribute to the development of cultural competence, we have not found evidence-based literature to support this position; this suggests an area for future research.

Psychological Literacy in Practice – the Complexity of Cultural Diversity

Mass migrations across the globe, both voluntary and involuntary, have resulted in cultural and social complexities within which many psychologists work. For this reason we have chosen to explore the capacity to apply psychological principles to personal, social and organisational problems through an appreciation of the complexity of cultural competence and respect for diversity. Although cultural competence is a contested term for its implication of elevation of the dominant culture above other cultures (Ranzjin & McConnachie 2013), the cross-cultural environments in which psychology is practiced in many countries and the advent of the global citizen makes the development of insight and awareness of other cultural perspectives imperative.

The assertion that "many of the presently dominant social psychological theories do not fit non-western people" (Wagner 2013, p. 59) identifies a risk of ethnocentrism in any psychology curriculum. Ethnocentricism, described by Chakkarath (2010 p. 19) as the "tendency to interpret or evaluate other cultures in terms of one's own, based on thinking patterns and attitudes in which one's own group is the center of everything, and all others are scaled and rated in reference to it" is, he contends, the lens through which India and China and the East generally have been viewed by the West as backward since the writings of the ancient Greeks. Chakkarath contends that many of the topics and theories addressed by psychology were discussed in classical and other texts long before British colonisation and education began, and yet these countries were viewed as less scientifically developed than those in the West. Western science is only now realising the contribution of mindfulness, for instance, to mental and physical health and cognitive and academic performance (Davidson et al. 2003; Shapiro, Brown & Astin 2008; Siegel 2007).

> Mindfulness is defined as the awareness that arises out of intentionally attending in an open and discerning way to whatever is arising in the present moment. Two decades of empirical research have generated considerable evidence supporting the efficacy of mindfulness-based interventions across a wide range of clinical and nonclinical populations, and these interventions have been incorporated into a variety of health care settings (Shapiro 2009, p. 555).

However, the Western approach to mindfulness is all too often a practice of noticing and being present without judgement for moments in time, rather than the deeply embodied Eastern way of being that incorporates awareness of body, mind, mental and physical health, character, way of life, moral teachings and spirit. These distinctions between Western and Eastern approaches to mindfulness have been found to influence its cross-cultural transferability and in so doing, point to the importance of psychological literacy that is framed within a questioning, reflexive mindset:

> [R]esults indicate that psychology-based conceptualizations of mindfulness may not generalize to Buddhist cultures. Therefore, recent research in the psychology literature may have done more to elucidate the effectiveness of interventions such as attentional training, acceptance of internal experience, and a present moment focus, rather than mindfulness (and its inherently interconnected factors) per se (Christopher 2009, p. 607).

The predominantly Western and European cultural influences of psychology do not always fit Indigenous and other cultural perspectives, and yet psychology is "still being taught within the dominant knowledge constructions" (Dudgeon, Darlaston-Jones & Clark 2011, p. 74). The contestability of the implicit orientation of psychology to individualism and the "assumption of

universal applicability of psychology – that is, that truths about human behavior can be established and applied to all members of a given society without concern for cultural, historical, and political contexts [fail to] recognize the multiple ways that identity is constructed" (Dudgeon et al. 2011, p. 75). The Bahasa Indonesian concept of kekitaan illustrates the contestability of the universal application of psychology:

> In Bahasa Indonesia (Indonesian language) there are expressions that are not known in Western languages. They are kami, which means I and my friends (you are not included), and kita, meaning all of us, you and your people, I and my group. For Indonesians, the spirit of kita (kekitaan) is very important in maintaining psychological well-being. *Losing the meaning of kekitaan in one's life may lead to neuroticism.* (Sawono 2011, footnote pp. 180-181, emphasis added).

Although it is difficult to establish causal links across generations, historical or intergenerational trauma is an area in which psychology operates where cultural differences in collective identity, meaning, remembering and healing challenge the notion of universality (Kirmayer, Gone & Moses 2014). Kidron (2012) identified cultural differences, such as regulation of affect, ways of coping, use of collective memory and the ways Buddhism and Judaism approach remembering and counsel, between Jewish descendants of Holocaust survivors and the children of Cambodian survivors of the Pol Pot genocide. The legacies that such massive traumas have been found to inflict, such as survivor guilt, denial, extended mourning and loss of identity and meaning may be considered, from the perspective of those affected, to be adaptive coping mechanisms rather than the label of dysfunctionality and mental-health diagnoses that are more commonly applied (Danieli et al. 2015). Similarly, Atkinson's research on diagnosing trauma in Australian Indigenous populations (e.g. Atkinson et al. 2014) illustrates the need for students of psychology to develop deep understanding of others' ways of knowing and being and the capacity to challenge their own cultural ways of being if they want to operate effectively in most societies today. This may be a paradigm shift for some that requires a high degree of self-awareness and the capacity for critical self-reflection. The capacity for deep, critical reflection necessarily becomes a cornerstone for psychological literacy in increasingly culturally complex environments.

There is increasing evidence, for instance, of the need for first-hand perspectives and approaches to the intergenerational impacts of historic trauma (Gone 2013), increasingly recognised as widespread throughout colonised nations. Historic trauma (HT) such as that experienced by colonised First Nation peoples, is, Gone (2013) asserts, cumulative in its impacts over time, and more to do with "processes of colonization than faulty genes or broken brains" (p. 688). Gone further characterises HT as a countercolonial explanatory construct that "is most relevant for consideration of possible treatment mechanisms for indigenous pathological traumatic reactions" (p.689). For Indigenous peoples who were mandated to attend the residential schools of Canada or were forcibly removed from their families in Australia, issues of identity and recapturing a sense of belonging, they may as intentional casualties of these policies require therapeutic approaches that "fit" their traditional cultural practices.

> What seems readily apparent from general familiarity with First Nations- controlled therapeutic endeavors is that a project parallel to that undertaken by the mental health establishment is flourishing in these settings. More specifically, according to this alternate indigenous explanatory model, the diagnosis is not the recognized psychiatric categories of major depressive disorder, substance dependence, or PTSD but rather HT. Moreover, the treatment-of-choice for this condition is not cognitive-behavioral therapy, flooding, or prescription of SSRI medications but rather participation in traditional

> cultural practices. Finally, the purported explanation for change is not habituation, cognitive reframing, or unmediated alterations in brain chemistry, but rather spiritual transformations and accompanying shifts in collective identity, purpose, and meaning-making (Gone 2013, p. 697).

Indigenous approaches such as those described above may, at best, be disconcerting to non-Indigenous students, and may even generate hostility and teacher or student resistance to learning about these concepts (Hollinsworth 2014). The contestable concepts of white supremacy and unearned white privilege may at first give rise to assertions of colour blindness and be met with resistance; this can be challenging for educators to overcome. Reflective attention to student discomfort while not "privileging, or paying attention to, the hurt feelings of the dominant culture" (Ranzjin and McConnachie 2013, p. 449) and thus reinforcing unearned privilege is a demanding teaching task. Generating classroom discussion of the ethical, historical and social considerations inherent in the value-laden concepts of earned and unearned privilege may be useful for defusing and refocusing the emotional responses into critical reflection of the concepts.

Privilege as a concept can be difficult for the privileged to grasp, particularly if they feel "disadvantaged or marginalised by disability, class, gender, sexuality, age or other structural and social factors" (Hollinsworth 2014, p.13), first discussed by Freire in his seminal work *Pedagogy of the oppressed* (1972).

> What is also not often recognised is that a person's view of their relationship to a subject or practice depends on their position, not only in a spatial sense, for example where they live, work, the communities they are part of, but also in more general terms including their cultural values and what is normal to them, and in a metaphoric sense according to their willingness to question their outlook on the issues at hand. There is also the issue that how a person chooses to critically reflect, and what they critically reflect on, is likely to change over time and in response to the circumstances they are working and living within (Smith 2011, pp. 215-216).

The psychological literacies of cultural competence and respect for diversity, as illustrated by this brief discussion, are complex, multi-faceted concepts. In practice, they require high levels of critical self-awareness, reflexivity and the capacity to understand others' experiences of the world as different to one's own. What contribution therefore may reflective practice make to the development of psychological literacy?

Evidence for the Efficacy of Reflective Practice

Establishing empirical evidence for the benefits of reflective practice has been described as a "wicked" issue (after Rittel & Webber 1973) because it is "neither easily nor universally defined, comprised of a high degree of complexity, offering many possible approaches, and lacking clear causal pathways and solutions" (Harvey et al. 2010, p.140). The absence of an agreed definition for reflection and the diverse approaches in the literature are symptomatic of this complexity, yet the contribution of reflection to learning and professional practice is widely discussed in the literature, with at least 37 academic disciplines reporting the use of reflective journals for learning in higher education (Moon 2004). This seemingly large number is likely to be only a proportion of the disciplines that use reflective practices due to variations in terminology. Related terms used in the literature include critical thinking, higher-order thinking, reflexivity, analysis, review, evaluation, contemplative practice, meditation, consideration, deliberation, felt knowing, scrutiny,

assessment, investigation, examination, rationalisation, introspection, interpretation and metacognition, illustrating the breadth of approaches to reflection.

Over 600 articles on reflective practice for health professionals alone were identified in a literature review conducted by Mann, Gordon and Macleod (2009 p. 600), with as few as 29 classified as empirical studies. A review of more than 60 studies into reflective practice for learning through experience (Harvey et al. 2010) found that although there was limited empirical evidence to link reflection to learning outcomes, its widespread practice and application, particularly in the practice-based disciplines of medicine, nursing, social work, occupational therapy, law, education and management, would indicate evidence for the value of reflection from the perspectives of practice and professional judgement or felt knowing (Walkerden 2009).

The Australian Psychological Society (APS) appears to have exercised professional judgement in determining that self-reflection is a competency required for *evidence-based practice* to ensure that psychologists "understand how their own characteristics, values, and context interact with those of the patient" (2005 p.2). Self-reflection is also embedded in the Code of Ethics of the British Psychological Society (BPS 2009) and detailed in the American Psychological Association (APA 2007) through requirements that psychologists "strive to be aware of the possible effect of their own physical and mental health on their ability to practice competently" (p.16), "consistently monitor their professional functioning" (p.17) and are "aware of their own biases, limits to their objectivity, [and] identify and avoid potential conflicts of interest" (p.26).

A brief scan of the literature related to the application of reflection in psychology identified its practice in educational psychology (Paris & Winograd 2003), sport and exercise psychology (Anderson, Knowles & Gilbourne 2004; Lavallee, 2007), community psychology (Bishop et al. 2002), school psychology (DET n.d.), focusing-oriented psychotherapeutic research (Hendricks 2001), social psychology (Miller 1997), higher-education curricula for disaster psychology (Quevillon 2012), counselling and organisational psychology (SoE 2012), ethical psychological practice (Tjeltveit & Gottlieb 2012) and professional accreditation and practice (APA 2005; APS 2007; BPS 2009).

Extending the approach to reflective practice beyond critical thinking and written reflection to the integrative or ecological approach discussed earlier provides further evidence for the practice of reflection. Cognitive and emotional functioning has been found to benefit from creative and contemplative approaches to reflection including dance, music, art, dreams, micro-blogging, photography, storytelling, meditation, mindfulness, focusing and felt knowing (Harvey et al. 2012). There are indications, for instance, that creative reflection such as art-making may stimulate the executive functions of the pre-frontal cortex that include working memory, attention, choice and control of emotions (Hass-Cohen & Carr 2008); similarly, dance has been recognised for its transformative contribution to the exploration of emotional experience, development of key cognitive processes and expression of concepts not readily communicated through written or verbal methods (Harvey 1989; Reason 2010; Winters 2008).

Contemplative practices such as mindfulness have been found to affect areas of the brain that contribute positively to enhanced cognitive and academic performance, mental health, psychological wellbeing and the development of the whole person (Davidson et al. 2003; Farb et al. 2007; Kabat-Zinn 2003; Shapiro, Brown & Astin 2008; Siegel 2007), and to foster process-specific learning and brain plasticity (Slagter, Davidson & Lutz 2011). There is evidence that mindfulness-based stress reduction (MBSR) and mindfulness-based cognitive therapy (MBCT) lead to improvements in psychological health, with MBSR associated with increases in brain-

matter density in "regions involved in learning and memory processes, emotion regulation, self-referential processing, and perspective taking" (Hölzel 2011, p. 36). It seems therefore, that psychology's own programs may be used to develop the capacity for psychological literacy.

While there is a growing body of evidence for the wide-ranging benefits of reflective practice, the discipline of psychology is well positioned to appreciate the challenges associated, for instance, with incorporating first-person data into cognitive neuroscience and to recognise that the mind and consciousness need to be understood beyond purely neurological functioning. Psychologists' own processes have a contribution to make in understanding such complexities.

The literature indicates many potential benefits for the introduction of reflective practice to students of psychology. Reflective practice has been linked to academic and lifelong learning (Davidson et al. 2003; Harvey et al. 2010); the development of higher-order cognitive skills (Billet 2009; Paris & Winograd 2003; Slagter, Davidson & Lutz 2011); and personal development in areas such as self-awareness, emotional development and affective learning (Hölzel et al. 2011; Lieberman 2008). Self-reflection is considered to be a requirement for evidence-based ethical decision-making (APA 2005) and for the professional practice of psychology (APS 2007; BPS 2009; Tjeltveit & Gottieb 2012). Self-reflection, self-assessment, careful ethical reflection, ongoing awareness, balance and self-care are said to contribute to the development of clinical practice (Tjeltveit & Gottlieb 2012). Reflection is integral to clinical inquiry (Polkinghorne 2000), and is embedded in the action research cycle (Kemmis & McTaggart 1988).

The Challenge of Introducing Reflective Practice into the Psychology Curriculum

The introduction of reflective practice into the psychology curriculum necessarily requires careful thought and research. Learning and teaching reflective practice may be complex and confusing, with the diversity of approaches to reflective practice and its teaching posing the risk of focusing the learning "on the technique itself rather than on the broader intended purpose or outcomes of critical reflection" (Smith 2011, p. 215).

Students may become overly critical of their performance rather than develop a balanced critical perspective, potentially leading to barriers to learning and distorted perceptions. A common drawback of using personal forms of critical reflection is that critical reflectors may "slide into self-conscious cynicism, isolated thinking and self-absorption" (Smith 2011, p. 215). Critical reflection can be demanding in its requirement to be mindful and to reflexively review one's thoughts and conditioning, which require time, skill and intention to undertake effectively.

While not all students may at first appear to be innately reflective, they can be supported to learn to reflect through strategic scaffolding (Larrivee 2008; Moon 2004) integrated into the curriculum (Boud & Knights 1996; McNamara & Field 2007) and inclusive in its diversity. Biggs and Tang (2007) identified that not all students are deep learners in all contexts, hence the value of using the cognitive and creative approaches to reflective practice discussed earlier. Introducing reflection into the psychology curriculum will require more than assigning reflective journals, the assessment of which is considered contestable for ethical and pedagogical reasons (Stewart & Richardson 2000). To assist the process, the next section examines the practical learnings arising from the introduction of reflective practice into the first-year psychology curriculum at a large Australian university.

Four main forms and domains of critical reflection were identified by Smith (2011) from the literature as useful for teaching students to use reflective techniques: personal, involving thoughts and actions; interpersonal, through interactions with others; contextual, applying concepts, theories and methods; and critical, considering political, ethical and social contexts. An integrative approach to reflection acknowledges the strengths of diverse approaches (Taylor 2008) by drawing from the range of reflective processes to provide a diversity of contextualised reflective practices. Interconnections and interrelationships (ecology) between the curriculum, learning context and learner needs are considerations of this approach. Students who in some circumstances struggle to reflect – by using, for example, a singularly cognitive approach – may respond by starting with a creative reflective activity or a somatic or embodied reflective activity before moving to the cognitive activity.

A model for integrating reflection into the curriculum, offered by Harvey et al. (2010, p. 146), outlines considerations of intent, expectations and authenticity for deciding which reflective approach to introduce. Numerous studies, primarily involving student self-efficacy reporting, outline suggestions and processes for scaffolding reflection; these include Bain et al. (2002); Correia and Bleicher (2008); Kreber and Castleden (2009). A framework for scaffolding the development of reflection skills for experience-based learning that was proposed by Coulson and Harvey (2013) outlines specific scaffolding goals for each of four learning phases: learning to reflect, reflection for action, reflection in action and reflection on action; these are of relevance to the development and application of psychological literacy.

Introducing Reflective Practice into the Psychology Curriculum – a Case Study

The temporary appointment of a new first-year coordinator presented an opportunity to trial the introduction of reflective practice into the psychology curriculum at a large Sydney university during the summer semester of 2012-2013. The Associate Dean, Learning and Teaching of the Faculty of Human Sciences requested the assistance of the university's Reflection Learning Circle to provide learning and teaching resources to support the trial, and provided support to the sessional academic who was to trial teaching reflection to first-year psychology students. Although the trial did not specifically address or measure the development of psychological literacy and cultural competence through the introduction of reflective practice, there was evidence of increased depth of student reflection from regular reflection on learning. The trial was included in this paper for the insight it can provide for academics seeking to introduce reflective practice into the psychology curriculum.

The Reflection Learning Circle, a multi-disciplinary group of advocates for reflective practice, provided numerous resources; these included a background paper that used discipline-specific information to situate reflective practice within a psychology context, a reflection handbook for teachers and online reflection modules for both students and teachers (Table 1). Resources included examples of scaffolded reflection tools, videos of academics sharing their experiences of teaching reflection and students discussing the value of reflective practice to their learning, case studies from other disciplines, a debriefing guide and sample assessment rubrics.

Sample online module	The sample module provided one basic example of how items from the learning and teaching matrix were selected to create a module of study for students. The example was only one suggested path through the content, with

	flexible options available to modify session times, their order and the learning activities they incorporated.
Learning and teaching matrix	The matrix provided detail for the reflection module. The learning outcomes to be addressed by the module were identified, and the content specified. Learning and teaching activities were suggested and supported with resources. Content from the matrix was incorporated into the sample module, with the option of adding and/or substituting content.
Module notes	Succinct student notes were provided.
Supplementary resources	The resources identified in the matrix provided the pedagogical and theoretical underpinnings and details that supported the module. The resources provided depth and breadth to the issues covered by the module.
Module evaluation survey	To support the quality-assurance cycle, a brief student evaluation survey was provided. Feedback was encouraged from both students and academics on what had been successful and how the module could be improved.

Table 1. Online reflection module – teacher resources

Lessons learnt from the trial

Learnings from the trial were identified during an interview that the members of the Reflection Learning Circle conducted with the subject convenor on 30 April 2013. The convenor found that the background paper established a *legitimate role for reflection* by situating it within the context of the requirements for ethical and professional psychological practice set by the American, British and Australian psychology governing bodies; this was new information for him. The paper, by providing discipline-specific information on the evidence for and role of reflection for psychology, was "really useful in reaching out to academics". "I liked that it was specific to psychology and referred to the APA guidelines. I could make it apply to the class, as part of professional practice" (sessional subject convenor, personal communication 30 April 2013). We have incorporated the key information from the background paper into this paper so that those considering introducing reflective practice to the psychology curriculum may find it useful in setting a context and role for the practice.

Distributed leadership (Jones et al. 2012) was an important factor in supporting and empowering a new subject convenor to take a risk in introducing reflection, particularly when he was unfamiliar with reflective practice himself. Providing the convenor with learning and teaching materials enabled him to develop his understanding of reflection and take a leadership role in introducing reflective practices to his students. The leadership and support of a senior colleague in creating the opportunity and commissioning resources provided formal legitimacy for the trial and contributed to its success.

The support of a senior colleague was essential in ensuring that sufficient *financial and time resources* were allocated to pay the convenor to learn how to reflect, to have time to familiarise himself with the resources and to structure a scaffolded approach to teaching reflection to his students. Teachers may need to learn to reflect or to familiarise themselves with the wide range of reflective tools and scaffolding practices before they can effectively introduce reflection into the curriculum (Coulson & Harvey 2013).

High-quality, specific and flexible learning and teaching resources were provided in an online format to support the effective introduction of reflection to students and teachers. Feedback from the convenor was positive and constructive in pointing out the need to be realistic about the student workloads when adding activities outside classroom time:

> There was a lot I liked. I liked the intentional way of bringing reflection into a course.
>
> The teaching module gave me a better idea how reflection had been used by other academics.
>
> The example activities were a good starting point. I liked that they went from basic to advanced and from a student perspective they were straightforward.
>
> The students were engaged with the in-class activities, but fewer went through the module. There is an enormous workload for S3 [summer session] students so the extra work in the module may be too much.
>
> A few students evaluated the module and they commented that reflection was useful, new, novel.
>
> It is useful to shape the content to course content, e.g. stop and reflect throughout the class.
>
> There is instrumental value in the teacher [regularly] communicating the value of reflection to [the students] (sessional subject convenor, personal communication 30 April 2013).

Regular reflective practice combined with questions on authentic issues related to the curriculum and professional practice, such as those used in this trial, have been found to support the development of reflective skills (Bain et al. 2002). This approach offers the double benefit of developing psychological literacy through learning to reflect on psychology-related issues.

Scaffolding the introduction of reflection for the teacher and students was found to be important in developing the confidence and competence of the teacher and students alike. An experienced researcher and teacher of reflection provided the convenor with scaffolded guidance and introduction to the reflection module, and introduced reflection to the students early in the trial. The convenor scaffolded the introduction of reflective practices on a weekly basis, starting with simple activities and building to more-complex reflective practices over time. He also consistently reinforced the value of reflection and how it could be useful to students in their psychological practice, and observed their progress in developing reflective practice. “I reviewed student reflections for in depth responses. Over the weeks their insight improved” (sessional subject convenor, personal communication 30 April 2013). This progressive development of reflective depth and insight after “timely scaffolding and provision of strategic teaching interventions” (Coulson & Harvey 2013, p. 403) has also been noted by Moon (2004) and Larrivee (2008). Deep

reflection is a necessary component of critical reflection, that has "most consensus in the literature as a level of reflection examining ethical, social, and political consequences of one's practice" (Larrivee 2008, p. 343).

Although this was a small, one-off trial, the findings point to practical steps that can be taken to create conditions for the effective introduction of reflective practice into the psychology curriculum.

Conclusion

This paper, in exploring psychological literacy in the context of developing reflexive self-awareness and cultural competence, has identified a potential role for reflective practice in the psychological curriculum. Incorporating the teaching of a range of reflective practices into the psychology curriculum has been shown to support students in learning (Eyler 2002) and developing psychological literacy and the capacity to transfer their learning into the complex social and cultural environments in which psychology now operates. Although reflection is a "wicked" issue, not easily defined and lacking substantial empirical evidence, the significant anecdotal evidence and widespread professional practice, as reported in the higher-education literature, would indicate its efficacy for the development of psychological literacy.

Reflection would appear to be of relevance to the undergraduate psychology curriculum for its contribution to academic and lifelong learning; development of high-level cognitive, emotional and metacognitive functions; development of cultural competence and capacity for insight into cultural complexity, agency, self-regulation, memory and consciousness; professional, ethical and clinical practice; and the many therapeutic contributions, including emotion regulation and self-awareness.

The introduction of reflective practice into the psychology curriculum may best be achieved through alignment of intent and expectations with strategic scaffolding that uses authentic learning experiences; this scaffolding can support students in moving beyond their social and cultural conditioning, and often unknowing privilege, to question and adapt their practice to changing needs and environments. Reflective practice may be used to support the adaptive application of psychological literacy, and therefore the adaptation of psychological literacy to changing personal, social and cultural perspectives and identities.

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