

## Errata Sheet

Originally	Corrected as
<p><b>p. 15</b> The roots of instilling a patriotic identity among the Indonesian students dates back to the Colonial era which was between 1600s and 1942 (Suratno, 2014). Back then, only a particular group based on their social status could be able to access to education. The idea behind privileging education to certain group was to create a social stratification favouring the Dutch (Suratno, 2014). This realisation caused the emergence of nationalism.</p>	<p>The roots of instilling a patriotic identity among the Indonesian students dates back to the Colonial era which was between <b>the 1600's</b> and 1942 (Suratno, 2014). Back then, only a particular group based on their social status <b>were</b> able to access to education. <b>The idea behind providing the privilege of education to a</b> certain group was to create a social stratification favouring the Dutch (Suratno, 2014). <b>The result of this was</b> the emergence of nationalism.</p>
<p><b>p. 15</b> Renandya, Hamied, and Nurkamto (2018, p. 621) state that “official/national proficiency data on Indonesian learners of English is unavailable”. However, Yulia (2014, p. 22) bases her claim on <del>to</del> a personal interview with a district supervisor and expresses that “[I]n 2010, for example, English together with Bahasa Indonesia achieved the lowest grade compared to mathematics and science in the national examinations in Yogyakarta”.</p>	<p>Renandya, Hamied, and Nurkamto (2018, p. 621) state that “official/national proficiency data on Indonesian learners of English is unavailable”. However, Yulia (2014, p. 22) bases her claim on a personal interview with a district supervisor and <b>states</b> that “[I]n 2010, for example, <b>[the subject of]</b> English together with <b>[the subject of]</b> Bahasa Indonesia <b>[scored]</b> the lowest grade compared to mathematics and science in the national examinations in Yogyakarta”.</p>
<p><b>p. 17</b> Lacking clear guidelines for reflection is not the only challenge for Indonesian teachers. Some scholars see culture as a barrier for reflection. To illustrate, although the concept dates back to the thoughts of many prior philosophers including Asian such as Aristotle, Buddha, Confucius, Lao Tzu, Plato and Solomon (Houston, 1988), Marzuki (2013, p. 7) refers to the concept as a “Western based discourse”. She argues that different conceptualisation of literacy leads to a difference in practice of literacy.</p>	<p><b>The lack of</b> clear guidelines for reflection is not the only challenge for Indonesian teachers. Some scholars see <b>the prevailing</b> culture as a barrier for reflection. To illustrate <b>this matter</b>, although the concept dates back to the thoughts of many prior philosophers including Asians such as Aristotle, Buddha, Confucius, Lao Tzu, Plato and Solomon (Houston, 1988), Marzuki (2013, p. 7) refers to the concept as a “Western based discourse”. She argues that <b>a</b> different conceptualisation of literacy leads to a difference in <b>the</b> practice of literacy...</p>
<p><b>p. 17</b> ... which is seen as a hinder for reflection. This is because Marzuki (2013) regards reflection as a self-assessment tool for teachers to develop themselves. It is also made clear by Marzuki (2013) that critical thinking, leadership, and self-autonomy are core concepts for reflection, which Indonesian teachers might lack and need to develop.</p>	<p>... which is seen as a <b>hinderance</b> for reflection. This is because Marzuki (2013) regards reflection as a self-assessment tool for teachers to develop themselves. It is also made clear by Marzuki (2013) that critical thinking, leadership, and self-autonomy are core concepts for reflection. <b>She recognises that</b> Indonesian teachers might lack <b>these skills</b> and need to develop <b>them</b>.</p>
<p><b>p. 18</b> In a similar line, Cubero-Pérez, Cubero, and Bascón (2019, p. 2) believe that reflective practice needs to be embedded in the practicum and teacher training courses in order to “ensure effective and autonomous</p>	<p><b>In a similar vein</b>, Cubero-Pérez, Cubero, and Bascón (2019, p. 2) believe that reflective practice needs to be embedded in the practicum and <b>within</b> teacher training courses in order to “ensure effective and autonomous</p>

professional practice” and “link theoretical principles to practical resources”.	professional practice” and <b>to</b> “link theoretical principles to practical resources”.
<b>p. 19</b> As stated earlier, the term reflective practice has been in the literature for a while; yet the definition of the term remains elusive.	As stated earlier, the term reflective practice has been in the literature for a while; yet <b>a</b> definition of the term remains elusive.
<b>p. 23</b> This is because Kemmis (1985, p. 147) suggests that “the form and content of reflection are shaped by the life of the society”. This means that the way the individual thinks and reflects is influenced by the culture and society that they live in.	<b>As</b> Kemmis (1985, p. 147) suggests that “the form and content of reflection are shaped by the life of the society”. This means that the way the individual thinks and reflects is influenced by the culture and society <b>in which they live</b> .
<b>p. 56</b> Hence, it can be deduced that the implementation of reflective practice among novice teachers might potentially have more benefits than for experienced teachers.	Hence, it can be deduced that the implementation of reflective practice among novice teachers might potentially have more benefits than <b>its implementation</b> for experienced teachers.
<b>p. 77</b> While a deductive approach means using a priori template of codes based on the literature (Crabtree & Miller, 1999),	While a deductive approach means using <b>an</b> a priori template of codes based on the literature (Crabtree & Miller, 1999),
<b>p. 113</b> Besides Abur’s using <b>a</b> question-asking and nominating the students strategies	Besides Abur’s using question-asking and nominating the students strategies
<b>p. 116</b> This could suggest that the curriculum has an impact on the participants’ choices regarding the way they design their lessons	This could suggest that the curriculum has an impact on the participants’ choices regarding the way <b>in which</b> they design their lessons
<b>p. 131</b> Sri’s indication of being the youngest sibling could give some clue about his traits according to Adler’s (1928) birth order theory... Hence, as a last born, Sri tends to be creative, risk-taker, and ill-organised.	Sri’s indication <b>that he was</b> the youngest sibling could give some clue about his traits according to Adler’s (1928) birth order theory... Hence, as a last born, Sri tends to be <b>a risk-taker, whilst also creative</b> and ill-organised.
<b>p. 144</b> The participants’ reflections on conceptions are the last theme <del>to be</del> presented in the principles level.	The participants’ reflections on conceptions are the last theme presented in the principles level.
<b>P. 144</b> Washback effect, or backwash effect, as Hughes (1989) would refer, occurs when teachers are...	Washback effect, or backwash effect, as Hughes (1989) would refer <b>to it</b> , occurs when teachers are...
<b>p. 148</b> Although syllabus constitutes a part of the curriculum	Although <b>the</b> syllabus constitutes a part of the curriculum
<b>p. 175</b> the reason for surface level reflection to score the lowest	<b>...the reason that surface level reflection scored the lowest...</b>
<b>p. 175</b> surface level is the lowest reflected level among	<b>The</b> surface level is the lowest reflected level among
<b>p. 176</b> Hence, this conclusion highlights the importance of evaluating the results of each research considering the context that it was conducted	Hence, this conclusion highlights the importance of evaluating the results of each <b>piece of</b> research considering the <b>context in which</b> it was conducted
<b>P. 187</b> stated power to adapt or creat a curriculum	stated power to adapt or create <b>a</b> curriculum