Decolonising the TESOL Curriculum in Thailand through Global Englishes: A Wake-up Call

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ABSTRACT

In Thailand's schools, after almost 20 years of using the Basic Education Core Curriculum 2008, alarm bells are finally ringing. We know well that native speakerism ideologies are embedded in the curriculum, but we know little about their impact on TESOL practices. Native speakerism stems from colonial power structures, privileging White Western knowledge and culture over non-native perspectives. It perpetuates unjust discrimination and biased values by assuming that native speakers are inherently superior. My study employed the decolonial turn as its theoretical framework alongside Global Englishes (GE) as the conceptual framework to decolonise the Thai TESOL curriculum. I investigated the negative impact of native speakerism ideologies, examined teachers' need to emphasise GE, and identified barriers to integrating GE into the curriculum. I utilised a qualitative approach, drawing on texts, images, and oral accounts as data sources. The curriculum was analysed to examine language ideology and norm. Eight teachers were interviewed to gain insight into their experiences and perspectives as curriculum users. Images reflecting native speakerism were collected as empirical evidence of their practices to support the interview findings. The data was analysed using grounded theory. The

findings confirmed that native-speakerism played a crucial role in language models and teaching culture in implementing the curriculum. Teachers expressed concerns about the resistance to varieties of Englishes in teaching practices and the exclusion of qualified non-native English-speaking teachers in hiring practices at their schools. Their colleagues' strong preference for American and British English, as well as the school authorities' firm favouritism towards White native English-speaking teachers, hindered the promotion of GE awareness in the curriculum. This paper is a call for Global Englishes in action to decolonise the TESOL curriculum to better reflect the realities of today's world.

Keywords: Native-speakerism, Global Englishes for language teaching (GELT), TESOL curriculum, decolonising TESOL curriculum, Thai language education

Decolonising the TESOL Curriculum in Thailand: A Wake-up Call

As we all know, "Stories are a central part of the professional lives… Since they are always available and accessible—we tell stories all the time—it makes sense to use them productively for research purposes…" (Barkhuizen, 2022, p. 3). Similarly, I concur with Riessman (2008, p. 105), who states, "Stories don't fall from the sky…; they are composed and received in contexts—interactional, historical, institutional, and discursive—to name a few." With this narrative inquiry mindset, I began my research journey into decolonising the TESOL curriculum through the lens of Global Englishes (GE) by sharing my own context and story.

My interest in this area was sparked in 2022 when I reconnected with an old friend, a government English teacher at a rural school in northeast Thailand. At the dinner table, he remarked, "Did you know that the English national curriculum we use today is the same one we used to design lesson plans when we were student teachers?" He went on to discuss the year the curriculum was implemented. He said, "Back in 2008, the curriculum was like a new-born; now, it's like a teenage son." He added, "Yet, the curriculum hasn't really grown alongside our world—it's outdated. I see something that doesn't reflect today's real world."

This incident motivated me to explore further what this 'something' is, its impact, and how it can be changed for the better within the broader community of teaching English to speakers of other languages (TESOL) in Thailand. As I observed the implementation of the TESOL curriculum in Thailand, language practices in society, and the trend of TESOL, my friend

was correct in saying that the curriculum fails to mirror the real world accurately. Moreover, it is not aligned with existing trends in many parts of the world. Thus, my research agenda became that of examining this situation further in a systematic manner.

In today's globalised world, schools across Thailand still use the 2008 Basic Education Core Curriculum. In other words, the Thailand TESOL curriculum has not been revised for nearly 20 years. Based on my observation, the curriculum seems to rely heavily on native English speakers (NESs) as the norm. In my keyword search, the word 'native speaker' was mentioned 43 times, implying that this norm occupies a central place in both the TESOL curriculum and its practices.

Native-speakerism embedded in the TESOL curriculum in Thailand appears to be a product of coloniality. In this sense, coloniality is understood as "long-standing patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations" (Maldonado-Torres, 2007, p. 243). Indeed, native-speakerism is a colonial ideology that has shaped the curriculum, and this influence extends from official documents to classroom practices and beyond. According to Phillipson (2017), linguistic imperialism makes other languages seem less important, which means that people who speak those languages have much less power and fewer opportunities connected to their language. Most English teaching focuses on a few standard types, like UK English (Schreiber, 2019), which helps native speakers of these standards retain their power and privilege.

As Sah and Fang (2024) explained, coloniality is the impact of colonialism and colonial ways of thinking. Therefore, this concept is relevant not only to postcolonial societies, but also to those that were never colonised, where traces of colonial beliefs and practices still continue. In Thailand, the phenomenon of native-speakerism appears to differ from the global trend, as many other countries are now moving away from native-speakerism in their TESOL curricula and practices. According to Maldonado-Torres (2007), the decolonial turn to language in education includes changes in terms of power, knowledge, and identity. This involves taking various actions to challenge and change language practices in a range of contexts. Decolonial action should work to reduce the dominance of native-speakerism and Eurocentric knowledge in language education. The decoloniality actions should encompass the advancement of local languages and the recognition of local knowledge (Sah & Fang, 2024). With regard to local languages, utilising locally created materials and implementing multilingual policies effectively challenge colonial conventions (Baker et al., 2025). As for local knowledge, incorporating elements of local culture into teaching resources and classroom

activities greatly encourages multicultural students and exposes them to valuable language input (Tarno, 2025).

Global Englishes for Language Teaching (GELT) appears to be both a useful perspective and an emerging trend in TESOL research and practice for challenging native-speakerism within TESOL curricula worldwide. Rose and Galloway (2019, p. 4) define Global Englishes as "an inclusive paradigm looking at the linguistic, sociolinguistic and sociocultural diversity and fluidity of English use and English users in a globalised world."

With cutting-edge research and knowledge regarding GELT in TESOL curricula around the world, it now appears that there has been a move away from native-speakerism because "the needs of English language learners have changed, particularly those learning to use the English language as a lingua franca" (Galloway & Numajiri, 2020, p. 118). It is questionable to view NESs as linguistically and culturally better than non-native English speakers (NNESs) (Lee & Du, 2021) because such a language ideology leads to negative attitudes toward NNESs. Speaking of teachers, Holliday (2005, p. 6) explains that "native-speakerism is the idealisation and promotion of teachers who are constructed as 'native speakers,' representing a 'Western culture' from which spring the ideals both of English and of the methodology for teaching it."

Thus, Thai schools should prepare their students to experience various Englishes used in the real world. Although there is an urgent need to revitalise the curriculum in Thailand, changing the national curriculum without authority is impossible. I have great respect for the power of bottom-up change. At classroom levels, TESOL teachers are vital agents. Nevertheless, their voices are often unheard, and their needs are ignored. The specific objectives of my study are the following: to uncover native-speakerism attached to the curriculum; reveal challenges to the curriculum implementation; explore the teachers' needs to raise awareness of GE in the curriculum; and discover barriers to promoting GE in the curriculum as the way to decolonise the curriculum. Below are the research questions guiding my study:

1. How is native-speakerism ideologically embedded and operationalised in Thailand's TESOL curriculum?

2. In what ways do TESOL teachers perceive the impact of native-speaker norms on their classroom practices and professional identities?

3. What challenges do TESOL teachers encounter in attempting to integrate Global Englishes perspectives into their teaching practices?

4. What structural and institutional factors constrain teachers' efforts to implement a Global Englishes-informed pedagogy?

I argue that the bias toward native-speakerism in the curriculum in Thailand is inconsistent with GE. The curriculum in today's world does not

represent the true nature of the diversity of Englishes and the cultures of English users in societies. My study responds to the GELT proposal calling for change (Galloway & Rose, 2015) by not only raising awareness of Global Englishes in TESOL but also by working towards decolonising the TESOL curriculum in Thailand.

In this article, I draw on Stalker's (2009) framework, presenting two narrative types: ontological, which captures teachers' life histories and experiences; and epistemological, my own interpretations as the researcher. Intertwining these narratives offers readers a nuanced understanding of a particular context and moment. I illustrate this through the personal accounts of both urban and rural schoolteachers—who play a crucial role in TESOL curriculum delivery—and my own analysis.

Fallacies in TESOL Practices

For over decades, the English-only movement in language education and the monolingual approach have dominated TESOL. Indeed, excluding or at best minimising the use of first language (L1) is a common practice. The monolingual approach prohibits the use of the L1 in TESOL (Macdonald, 1993). Subsequently, advocates of this approach required exclusive use of the second language (L2) (Mahmoud, 2006). Phillipson (1992) described this global phenomenon as linguistic imperialism in TESOL practices. The following are ideologies that underpin the English-only "fallacies," as he called them (Phillipson, 1992, p. 185). The early start fallacy happens when we trust that the earlier English is taught, the better the results. The monolingual fallacy is believing that English is best taught monolingually because L1 hampers the students' acquisition of the target language. Successful language learning encompasses the separation and distinction of L1 and L2 (Cook, 2001).

The maximum expose fallacy is assuming that the more English is taught, the better the results. It is assumed that L2 students must be immersed in and practice the target language as much as possible during class to enhance their language skills. The goal of promoting the use of the target language in the classroom is to enhance students' linguistic abilities, because, as a proponent claimed, "The only way they will learn is if they are compelled to use it" (Sharma, 2006, p. 80).

The native speaker fallacy is believing that the ideal teacher of English is an NES (Wang & Fang, 2020) because they were born with and grew up with English surroundings. Thus, natives are the best English teachers because they offer correct language. The preference for NESs is still strongly rooted in TESOL (Fang, 2018). Many people learning English think that British, American, and Australian English are the examples of good English

(Widodo et al., 2020). Many learning programmes emphasised achieving the fluency of an NES, focusing on the physical traits linked with NESs (Boonsuk et al., 2023). The idealised image of an English speaker often aligns with Whiteness (Yamada, 2014), which borders on racism by associating NESs with "White." This supports the idea that NESs make better teachers.

The *subtractive fallacy* was formed when we believed that if other languages are used much, the standard of English will fall. Ellis (1994) contends that students will be able to acquire the target language once they reduce their reliance on the L1, as frequent use of the L1 tends to create a dependency that hinders progress in the target language. It is believed that relying on L1 can develop into a habitual response whenever challenges occur. Additionally, this reliance may sometimes cause confusion due to differences between the L1 and the foreign language. It is also widely believed that using L1 could lead to errors as a result of negative transfer from the L1. Several scholars, including Hawks (2001), Krashen (1985), and Sharma (2006), support the principle that maximum exposure to L2 with minimal or no use of L1 is essential for language acquisition and the development of linguistic skills. The use of L1 in L2 classrooms conflicts with second language acquisition theories, which "L2 teaching relates to shaping characteristics of communicative activities in which the L2 is embedded, with modified L2 input, L2 interactions, and learners' L2 output" (Kersten, 2021, p. 27).

The abovementioned TESOL practices appear to reflect elements of coloniality. GE could potentially serve as a framework for decolonising aspects of both TESOL practices and curricula.

Global Englishes Language Teaching Framework

Many TESOL contexts view English as a homogenous, unchanging language, but scholars argue it should be seen as flexible and shaped by its diverse global users, leading to the concept of GE (Paciorkowski, 2025). Rose and Galloway (2019) proposed the concept of GELT, which highlights the importance of recognising, embracing, and cultivating the variety of Englishes spoken worldwide.

The GELT framework (Galloway & Rose, 2015, p. 430) proposes the following key changes: (1) incorporating exposure to World Englishes (WE) and English as a Lingua Franca (ELF) in language curricula; (2) fostering respect for multilingualism in ELT; (3) enhancing awareness of Global Englishes; (4) including ELF communication strategies in language curricula; (5) highlighting respect for diverse cultures and identities in ELT; and (6) reforming hiring practices for English teachers within the ELT industry.

Below is GELT's stance compared with traditional English language teaching (ELT). It is undeniable that GELT reflects today's real world, as discussed below.

Table 1

The Global Englishes Language Teaching Framework (Rose & Galloway, 2019, p. 21)

	Traditional ELT	**GELT**
Target interlocutors	Native English speakers	All English users
Ownership	Inner Circle	Global
Target culture	Static NE cultures	Fluid cultures
Norms	Standard English	Diverse, flexible and multiple forms
Teachers	Non-NE-speaking teachers (same L1) and NE-speaking teachers	Qualified, competent teachers (same and different L1s)
Role model	NE speakers	Expert users
Source of materials	N.E. and N.E. speakers	Salient English-speaking communities and contexts
Other languages and cultures	Seen as a hindrance and source of interference	Seen as a resource as with other languages in their linguistic repertoire
Needs	Inner Circle defined	Globally defined
Assessment criterion	Accuracy according to prescriptive standards	Communicative competence
Goals of learning	Native-like proficiency	Multicompetent user
Ideology	Underpinned by an exclusive and ethnocentric view of English	Underpinned by an inclusive Global Englishes perspective
Orientation	Monolingual	Multilingual/translingual

Regarding target interlocutors, GELT recognises the diverse linguistic and cultural backgrounds of English speakers worldwide, acknowledging the vast array of English varieties. Today, English serves as a lingua franca, with NNESs constituting the majority of its users (Crystal, 2019). GELT breaks down boundaries between NESs and NNESs, sets the target interlocutors for all English users, and moves beyond NESs as the primary interlocutors. Ownership of English applies to all English users in and beyond anglophone countries. The idea that English is solely the domain of NESs is outdated (Fang, 2018). Ownership of English is viewed as flexible and changing, much like the language itself. This approach surpasses outdated ideas that language and its speakers are limited by geographical borders and nation-states (Rose & Galloway, 2019).

Target culture is fluid since GELT opens its arms to embrace cultural diversity. The development of cultural awareness as well as intercultural communication skills must be initiated, so that students can adapt to and live in the global community harmoniously. It is essential to consider the culture in which the language will be used, especially given the changing ideas about who owns the language and whom it is spoken to (Yunhua & Budiman, 2024). GELT supports students in experiencing the world's cultures without being too attached to the culture or standards of NESs. Norms embrace linguistic variation and value multiple English varieties. Variations include differences in pronunciation, lexis, syntax, and even how communication is structured. GE demonstrate how English, as a world language, embraces diversity and inclusivity (Baker & Ishikawa, 2021).

Teachers in GELT settings can be qualified and competent teachers. Indeed, native English speaker teachers (NESTs) and non-native English speaker teachers (NNESTs) who are linguistically and pedagogically competent are included. Value added if GELT teachers can use their students' L1s. The GELT framework highlights the significance of viewing qualified and expert users as ideal role models for students. Practically, students evaluate their teachers on their pedagogical skills and the quality of education they provide, rather than their nationalities (Jitpaiboon et al., 2025). Role models are individuals who have achieved high levels of language proficiency. GELT demonstrates that NNESs can excel in linguistics knowledge and communication. GE seek to address the challenges in the dynamics of different English varieties, including grammar rules, accents, pronunciations, and vocabulary usage (Rezaei et al., 2018). GELT prioritises comprehension over sounding like a native. In this way, students gain confidence and direct their focus toward communication goals rather than achieving native-like pronunciation.

Concerning the source of materials, resources from elsewhere can be used to support language instruction where teachers have carefully evaluated those materials, and activities are appropriate and relevant to the syllabus. Students can use their L1 and culture to make sense of learning materials and activities. Utilising students' L1 can enhance understanding and clarify difficult concepts, highlighting its importance in aiding the learning process for students with limited English proficiency (Luitel et al., 2023).

GE recognises the linguistic and cultural diversity of English users and emphasises communicative competence in intercultural contexts (Galloway & Rose, 2015). GELT encourages teachers to assess students' abilities to ensure effective learning and aims to develop students' flexible use of linguistic and cultural skills.

GELT promotes linguistic diversity, inclusivity, and validates all English varieties as legitimate. It encourages moving from monolingual,

monocultural approaches to multicultural, multilingual perspectives, presenting culture as dynamic in coursebooks. Translanguaging is supported for its positive impact on learning and combating linguistic racism (Emilia & Hamied, 2022). Students' L1s and home cultures are seen as assets, helping them use English confidently across diverse contexts (Yunhua & Budiman, 2024).

In my study, GELT serves as a key conceptual framework, embedded within the research instruments and questions, to support the decolonisation of the curriculum through the teachers' voices.

Related Research on GELT in Thailand

In Thailand, research on GELT has attracted growing interest, spanning areas such as attitudes, ideologies, pedagogical practices, hiring practices, and coursebook evaluations. Boonsuk et al. (2021) and Miao and Ambele (2023) both explored the impact of teaching about GE on university students. Boonsuk et al.'s (2021) study of 20 students revealed that, initially, they viewed only American or British English as internationally acceptable and had negative opinions of non-native varieties. However, post-instruction, they had a broader acceptance of English's diversity and appreciated Thai English as a less restrictive form of communication. Miao and Ambele's (2023) research, which also surveyed 20 Thai students who completed a GE course, found that a pedagogy informed by GELT significantly improved their understanding of English's pluricentric nature. Both studies underscore the value of shifting from traditional methods to those reflecting sociolinguistic realities to enhance intercultural communication awareness among students.

Noknoi and Prabjandee (2024) and Chimmarak et al. (2023) both highlight significant challenges in the integration of GE within the Thai educational system. Noknoi and Prabjandee, through narrative inquiry with three school directors from dissimilar schools, found a shared preference for NESTs in TESOL, rooted in the directors' own educational experiences. This preference persisted even though their backgrounds in learning English were not the same. Moreover, hiring decisions were also shaped by other factors such as school finances and parental expectations, resulting in schools hiring teachers whose physical features resembled those of native speakers. Conversely, Chimmarak et al.'s analysis of three popular English coursebooks for lower secondary schools in eastern Thailand revealed that these resources largely ignored GE features, favouring norms from native-speaking countries. Although there were some attempts to incorporate diverse English-speaking perspectives, these efforts lacked a balance of cultural representations. Collectively, these studies underscore the entrenched preference for native

speakerism norms in both hiring and using materials, highlighting the need for comprehensive reforms to better align educational practices with GE.

Although many Thai scholars have researched GE, literature on decolonising the TESOL Curriculum in Thailand through GE is still limited. My study closely examines the curriculum in this context and incorporates teachers' perspectives to highlight their needs and the challenges they encounter in creating a curriculum that reflects the real world.

Methodology

Narrative inquiry as a methodological framework

Narrative inquiry has been established in qualitative research for quite some time and many scholars (e.g. Attachoo, 2025; Lyons & Scull, 2023; Xue et al., 2024) continue to use it as a research design today. Narrative inquiry involves capturing human stories and experiences, offering researchers a rich framework to explore how people see and make sense of the world through their own stories (Webster & Mertova, 2007). The main purpose of narrative inquiry is to understand people's actions—what they do and why they do it. It is a human-centred approach designed to illuminate the real-life experiences of language teachers (Mertova & Webster (2020).

Narrative inquiry has proven to be an effective methodology for exploring topics such as teachers' experiences with curriculum implementation and innovation (Clandinin & Connelly, 2000). By focusing on their lived experiences, narrative inquiry provides valuable insights into what it means to be a teacher. Narrative methodologies are often used in small-scale studies with relatively few participants (Lyons & Scull, 2023). Barkhuizen (2022) suggests that narrative inquiry works well with 8–12 participants. Narratives highlight individuals' unique experiences, and the use of 'small stories', either alongside or in place of the grand narrative, allows for a more intimate understanding of the issues under study (Schultz & Ravitch, 2012).

Document collection and multimodality

Document analysis systematically examines various physical and digital documents to interpret meaning and construct empirical knowledge (Corbin & Strauss, 2008). Documents, as social facts, can uncover key elements essential for understanding society. Bowen (2009) suggests that "documentary evidence is combined with data from interviews and observation to minimize bias and establish credibility" (p. 38). To obtain more concrete evidence, multimodality can also offer insights from social practices.

Multimodality is defined as "the use of several semiotic modes in the design of a semiotic product or event, together with the particular way in which these modes are combined" (Kress & van Leeuwen, 2001, p. 20). Multimodality can connect various representational modes, such as the combination of images with written or spoken language.

To investigate the presence of native-speakerism in the curriculum, I utilised the Basic Education Core Curriculum 2008 by the Ministry of Education (MoE) (2008) as my main data source. Additionally, I used images as empirical evidence to capture the participants' responses to the curriculum's implementation within their communities. The criteria for selecting images were that they had been mentioned by the participants, were not subject to copyright restrictions, and were publicly available. The role of images was simply to illustrate claims and support the interview findings, rather than being analysed as data. Those images displayed in the finding sections are authentic images that occurred within the participants' contexts.

In-depth interviews and participants

In-depth interviews allow participants to express how they see and make sense of the world in their own words (Knott et al., 2022). Interviews enable both interviewers and interviewees to discuss their viewpoints on the world they live in and express their opinions on different situations from their own perspectives (Cohen et al., 2018). Indeed, the interview is a social, interpersonal interaction, not simply a data-collection task.

In narrative inquiry, participants make sense of their lives as they work together with researchers to create their stories. Both participants and researchers make local meaning of social phenomena through this shared, conversational process of storytelling (Barkhuizen, 2022). In other words, because stories are told, shared, and often created with audiences, researchers must pay close attention to the language and the way stories are told, as well as the social and cultural contexts in which storytelling happens. According to Fenstermacher (1997), narrative helps us to understand why people act in certain ways, encouraging us to see actions from the perspective of those involved.

I utilised in-depth interviews to elicit rich and detailed information about the participants' direct experiences in the curriculum implementation. The participants were chosen through purposive sampling, which involves selecting participants based on criteria that are applicable to the research aim (Creswell, 2014). The participants are eight TESOL teachers who have been implementing the curriculum for at least two years.

To ensure a balanced representation of both urban and rural voices, the study involved in-depth individual interviews with four rural and four

urban schoolteachers. All teachers participated voluntarily, providing their insights and related images to support their narratives. The following are the demographics of the participants in the study.

Table 2

Demographics of the Participants

Name (Pseudonym)	Educational degree	Teaching experience (Years)	Experience going abroad	Province	School
Pariss	MEd (ELT)	4	No	Maha Sarakham	Urban
Payu	BA (English)	2	Yes	Bangkok	Urban
Saifah	MA (ELT)	4	Yes	Ang Thong	Urban
Tawan	MEd (ELT)	4	Yes	Buriram	Urban
Kritt	BEd (English)	4	Yes	Roi Et	Rural
Songkran	BEd (English)	10	No	Nakhon Nayok	Rural
Tanont	BEd (English)	9	No	Nakhon Ratchasima	Rural
Thiti	MEd (ELT)	10	No	Yasothon	Rural

The participants are a diverse group of teachers, with some working in primary schools and others in secondary schools. They are male teachers ranging in age from 25 to 37 years. Payu has the least teaching experience among all participants, while Songkran and Thiti have the most. Four of the participants have had experience abroad for various purposes, such as participating in exchange programmes, taking courses (e.g. language and professional training), or traveling. Although the other four have not been abroad, they all have experience working and communicating with foreigners for both professional and personal reasons.

Before data collection, consent was requested and obtained from all participants. All data collection and research activities were conducted in accordance with ethical considerations for human research. The interviews were conducted via Zoom, and only the audio recordings were used for data collection.

I developed the interview topics based on the issues under investigation and centred them around the research questions, allowing participants to share their stories (see Appendix A). I concluded the interviews once all topics had been addressed and participants had no further stories to share. Each interview lasted two hours and was digitally recorded. All interviews were later transcribed for grounded theory analysis.

Grounded theory as a data analysis approach

Grounded theory (GT) is acceptable as a rigorous process that allows for in-depth analysis. GT has established that it can help qualitative researchers manage and code data in a sophisticated manner with constructive results. Clandinin and Connelly (2006) state that "people by nature lead storied lives and tell stories by those lives, whereas narrative researchers describe such lives, collect and tell stories of them" (p. 2). Letting the data speak for themselves will bring the researchers surprises, spark ideas, and rigorous explanations to make more sense of the phenomenon. Qureshi and Unlu (2020) proposed four practical data analysis steps for grounded theorists: code, concept, category, and theme.

My study has two sets of analyses: documents and interviews. Steps as mentioned earlier, assist me in comprehending, interpreting, and managing rich data in a way that leads toward theory emerging from the qualitative data (see Appendixes B-D). With GT as an analytical approach, the findings created the 'Aha' moments for me as a qualitative researcher dealing with rich data when I let the data speak for themselves.

To ensure trustworthiness in the qualitative data analysis process, I followed the 13 quality criteria and guidelines for constructivist grounded theory as outlined by Charmaz and Thornberg (2020).

The next section presents the key findings in response to all research questions, beginning with the first question concerning native-speakerism in the curriculum.

Findings

Language and Culture of Native Speakers as the Central Strand

The TESOL curriculum has four strands, with native speakerism norms attached to Language and Culture (Strand 2). No native norms were found in Language for Communication (Strand 1), Language and Relationship with Other Learning Areas (Strand 3), or Language and Relationship with Community and the World (Strand 4). The Office of the Basic Education Commission (2008) defines the term native speaker culture as "The way language owners conduct their lives in societies, including the way they eat, dress, work, rest, express emotions, communicate, values, thoughts, beliefs, attitudes, customs, traditions, festivals, celebrations, and manners, among other things" (p. 76). TESOL teachers in Thailand were required to incorporate native speaker culture into the curriculum for grades one to twelve. Strand 2 directs all teachers to teach students through "the use of foreign languages [English] in accordance with the culture of native speakers; relationships, similarities and differences between languages and

cultures of native speakers; languages and cultures of native speakers and Thai culture; and appropriate application" (MoE, 2008, p. 267).

To make it practical, the MoE (2008) set two standards of the so-called Standards of Foreign Language (FL) under the Language and Culture Strand. For Standard of FL 2.1, all teachers must look for "Appreciating the relationship between language and culture of native speakers and ability in using language appropriately" (p. 284). Teachers must highlight interactions between NES lifestyles and ensure students use language correctly. For instance, grade one students should be able to "speak and make accompanying gestures in accordance with the culture of the native speakers" (MoE, 2008, p. 284). Grade six students should "give information about the festivals/important days/celebrations/lifestyles of the native speakers" (p. 284). For Standard FL 2.2, TESOL teachers should focus on "appreciating the similarities and the differences between language and culture of the native speakers and Thai speakers, and ability in using accurate and appropriate language" (MoE, 2008, p. 286).

Standard FL 2.2 requires students to compare the language and culture of native NESs with those of the Thai, ensuring correct language use. For example, grade seven students must be able to "tell the differences and the similarities between the pronunciation of various kinds of sentences, use of punctuation marks and word order in accordance with the structures of sentences in foreign languages and Thai language" (MoE, 2008, p. 287). Grades ten to twelve students must "analyse/discuss the similarities and the differences between the lifestyles, beliefs and culture of the native speakers and those of Thais, and apply them appropriately" (p. 287).

Below is the response to the second research question on native-speakerism practices. The findings present the participants' direct experiences with native speakerism norms and ideologies as encountered and practiced within their school contexts.

Negative Impact of Prioritising Native Norms on TESOL Curriculum and Beyond

Nativelikeness as an Unrealistic Goal

When eight schoolteachers were asked about whose cultures and English should be taught based on the curriculum required, all shared a common view that cultures and English from NESs should be taught. Moreover, they concurred that the curriculum prioritises native culture and native English. Although they understand that NESs are from "the U.S., UK, Canada, Australia, and New Zealand" (Tawan, the urban schoolteacher), all prefer to use American and British English as language models and their

culture as primary inputs. Songkran, a rural schoolteacher, gave the following reasons.

> "Only American and British cultures are original. So, American, and British cultures should be taught at schools. More importantly, American and British English are the standard of English. Therefore, these two types of English are the language models."

Tanont, another rural schoolteacher, added, "When talking about teaching culture—Big Ben and London Bridge will come into my head." In reality, such cultural knowledge is often beyond students' immediate environments. As part of a globalising world, students should learn about more than just NES cultures. Although the curriculum does not specify teaching American and British English and cultures, teachers assume these are the norms due to textbooks and training provided by U.S. and U.K. sources. Teachers are advised that success in TESOL requires teaching students to speak like natives. Payu, the urban schoolteacher, argues that

> "It's very difficult to do that. Do we need to teach RP English accent [Received Pronunciation]? Do we need our Thai students to speak like the Queen? It's a joke!"

This goal is unrealistic; even after 20 years of learning, teachers cannot achieve native-level English. Many English courses aim for students to communicate with NESs, but most interactions are with NNESs. Thiti shared his experience, saying, "I went to a hospital in Bangkok, didn't see any native English speakers. Surprisingly, I met a Myanmar doctor, and we used English to chat." This incident reflects the real world, where it is challenging to anticipate interlocutors. Consequently, English should be used with a diverse range of speakers and cultures, not just NESs.

Crazy Culture of Native English Teachers

A strong, but senseless preference for native English speakers seems to be a part of the culture and practices in many schools in Thailand. Due to the influence of native norms in the curriculum, schools in both urban and rural areas strive to hire NESTs as their first choice. If the schools do not have a sufficient budget, they look for teachers with a NEST-like appearance as their second choice. Both NESTs and those with a NEST-like appearance are commonly known as *Khru Farang* in Thai. The high demand for *Khru Farang* has led to the emergence of agencies that recruit White Caucasian teachers, turning *Khru Farang* into a business commodity. Figure 1 displays a

social media advertisement from one such agency, highlighting the availability of NESTs and teachers with a NEST-like appearance. The advertisement features a Caucasian male with blue eyes and includes the message, "Secure [farang] teachers with us before the semester starts!"

Figure 1

The Agency Advertises the Availability of NESTs and Teachers with a NEST-like Appearance for Schools (Image Publicly Available Online by the Centre for Foreign Teacher Recruitment on 29 April 2024).
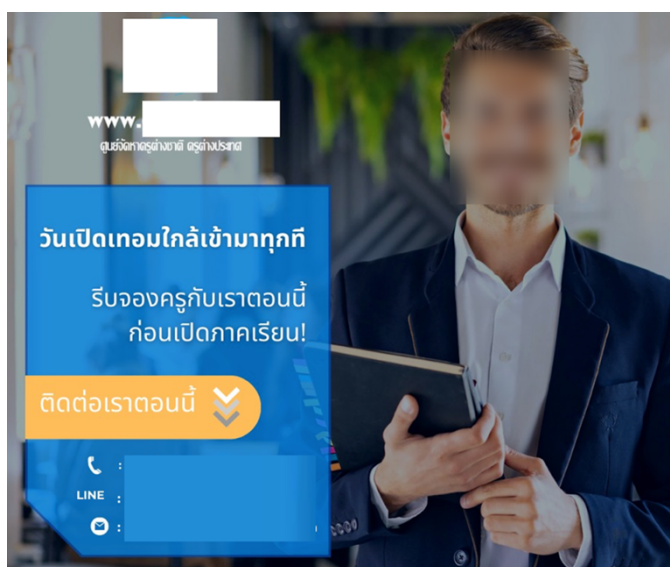
Pariss teaches at an urban school with a substantial budget to hire new NESTs. When it comes to hiring practices, he said his department head and school principal paid more attention to applicants' nationalities and appearances than their academic qualifications. He revealed,

> "My school principal prefers a farang teacher. Precisely, he wants to hire a middle-aged White male American with bronze hair and blue eyes."

Unable to find NESTs because of specific appearance requirements, Pariss sought advice from the agency, and ultimately hired a young American man who had recently graduated with a science degree but lacked teaching experience. The senseless culture of NESTs became intense when the authorities decided to end the contracts of black South African and Filipino

teachers to create job vacancies to hire more NESTs. Pariss shared what happened in his school.

> "We tried very hard to support those black South African and Filipino teachers in renewing their contracts. We explained to the authorities that they have what it takes to be English teachers because their English is excellent. They work very hard for the schools, even on weekends. They could help us with both academic and non-academic-related work. More importantly, they know how to teach."

Sadly, their contracts were not renewed because parents demanded NESTs for their children's quality education and prestige, and the principal prioritised these concerns. Today, NESTs have become celebrities and magnets for increasing a school's popularity and income.

Regarding the third research question, all teachers agreed that changing the national curriculum is beyond their authority as practitioners. Instead, they focus on raising awareness of GE in their classrooms and local communities. The following section presents findings based on participants' expressions of their own need to promote awareness of Global Englishes in TESOL classrooms.

Needs to Raise Awareness of Global Englishes in TESOL Classrooms

No One Owns English, but English Belongs to Everyone

All teachers agreed that English instruction should not be limited to American English and British English. Tanont reflected, "I want my students to experience the diverse forms and variations of English in real-world contexts." All agreed that it is important to do so. Most English users are NNESs, while NESs are in the minority. Thus, students have a good chance of communicating with NNESs. Not surprisingly, all teachers accepted and welcomed a variety of English dialects in their class, as the students should also be familiar with English in their own ASEAN countries. The response to the question: Who owns English? All teachers perceived NESs as native-born owners of the English language. However, they believed that individuals could achieve varying levels of English proficiency, taking ownership of their language skills. Pariss explained,

> "No one owns English because it's a global language everyone can use. English can belong to everyone at different levels based on their capacity to acquire and learn."

Songkran added, "Everyone in this world has the right to own English and their own accent." When discussing language models and norms, all the TESOL teachers agreed that any form of understandable English could serve as the norm, and their version of English could act as the model. Kritt, one of the rural schoolteachers, emphasised "Good English is the one you use to get your message across! Personally, I'm not strict with one particular English norm, and I don't pay attention to which type of English I'm using. I teach students to communicate with different English speakers in various situations." Therefore, Kritt's English can be the model and norm in his context. All teachers advocate that schools should prioritise applicants' English proficiency and teaching skills over nationality and appearance, as both NESTs and NNESTs can serve as language models.

Multilingual and Multicultural Awareness

Regarding the use of L1 in English classes, all teachers admitted to using it despite prohibitions in many classrooms in Thailand, finding it necessary and practical when students are not ready for English-only instruction. Thiti considered why he used the L1: "My students have low English proficiency. I once used only English, but they were shocked. So, I switched from English to Thai."

Though urban schoolteachers instruct students with high English proficiency, they still use both the L1 and L2. Saifah, an urban schoolteacher, noted, "I use Thai and English, with English about 70% of the time." The L1 is acceptable in classrooms to reduce language anxiety, even among high-proficiency students. Teachers often use it to explain complex grammar and provide clear instructions for activities. Using L1 is common among both Thai and international teachers. Pariss added:

> "From what I see, the students seem to be more engaged and willing to interact with international teachers who can speak Thai."

In this case, international teachers are hired to speak only English but often use Thai for teaching, showing that the English-only policy is not always effective. Tanont also uses multiple languages—English and Thai for teaching, and Thai, Lao, and Khmer for socialising in a multilingual context. All agreed that it is important to understand NESs' cultures when learning English. However, since English is a global language, they believe cultural teaching should include a variety of cultures from all English users. Saifah emphasises,

"Today, it's unnecessary to focus solely on native English speakers' cultures. In our global world, we should teach a variety of cultures instead."

Despite ideological contradictions with reality, the school heavily promoted images from what it believed to be Western and American culture to align with the national curriculum. Figure 2 displays the Christmas celebration event at Kritt's school that native speakers would no doubt find surprising. Although this image is from one school, similar events are organised annually in most schools across the nation.

Figure 2

A Christmas Celebration "Photo courtesy of Kritt (the participant)."

A Christmas celebration where students wear red clothes and hats, while Farang and Thai teachers dress as prince and princess characters from American Disney animated Films, like Snow White and Frozen

All teachers suggested that the TESOL teachers should teach cultures where the students live first, then expand to other cultures close to them. More importantly, they should teach the cultures that students are interested in, such as ASEAN countries, Korea (K-pop), Japan (J-pop), and so on. Many teachers reported teaching global cultures and festivals, like Brazil's Carnival, and noted their students were very attentive. Kritt supported the idea that "Teaching culture should go beyond Christmas, Valentine's Day, and Halloween."

Next, the findings presented below address the last key research question.

Barriers to Promoting Global Englishes to TESOL Curriculum

When asked about obstacles to implementing GE in the curriculum, all teachers agreed that the people around them lack GE awareness. Since these individuals hold more power, it is challenging for teachers to convince them to adopt similar language ideologies. The urban schoolteacher, Pariss, revealed that their senior colleagues have a robust native norm and do not accept other norms.

> "My senior teachers still try to instil in students the belief that having a native-like accent [British accent] is the ultimate goal. I know that today's students are becoming more open-minded, but many still believe this and try very hard to sound like and act like native speakers."

Pariss also revealed that his senior colleagues asked him to remove the American flag from the office because it lacks uniqueness and unity. They need to have one standard norm, which is British English. Speaking of power, the senior teachers have more power than the TESOL teachers who participated in this study, so the seniors have the privilege of selecting coursebooks for the schools. While colleagues expressed a desire for more native cultural content to be embedded in the coursebook, the teachers emphasized the importance of promoting students' home cultures as well as cultural diversity. Holding an opposing language ideology, the teachers failed in their attempts to promote GE perspectives when selecting coursebooks.

Commercial TESOL coursebooks are primarily produced by Western publishers and reflect Western perspectives. The cultural content featured in these materials often focuses on popular and well-known aspects of culture to appeal to a global market. As a result, teachers have limited options to select coursebooks that reflect more diverse or locally relevant cultural perspectives. Figure 3 depicts characters supposedly representing American culture as featured in the Student's Book. This coursebook was selected by Songkran's senior colleagues and approved by the school headmaster. This coursebook is widely used in many other schools.

Figure 3

Cultural Representation of American Characters from "Shrek" in the Student's Book, "Spark 1" by Virginia Evans and Jenny Dooley (Image publicly Available Online by Aksorn, n.d.)
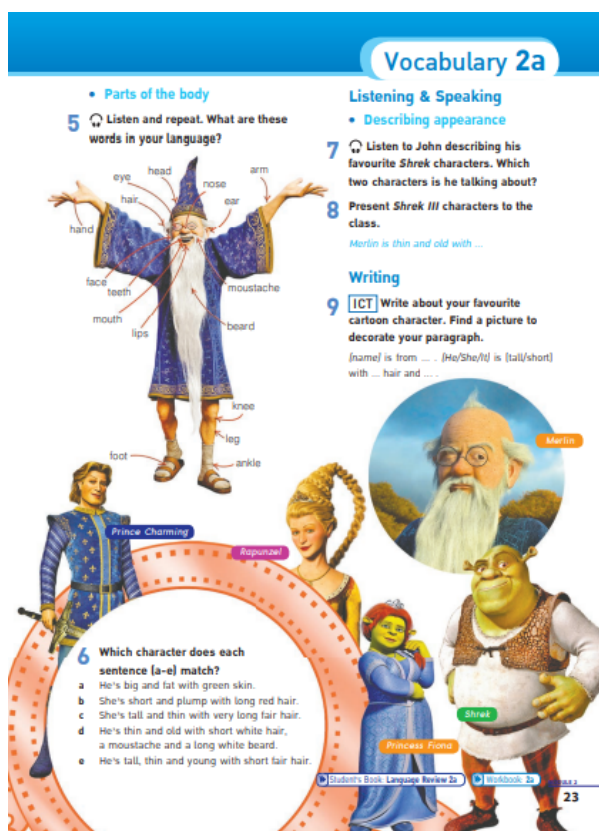
While this coursebook does include representations of various cultures, American and Western cultures appear to be more prominently featured. The students' immediate culture, by comparison, seems to receive somewhat less emphasis in the material. School principals hold significant influence within their schools. All teachers noted that it is widely recognised that the authorities' decisions to approve or reject coursebook purchases are often influenced by the potential benefits they might receive. As a result, while the creation of in-house and local coursebooks is encouraged, commercial coursebooks remain the default option in many schools. However, this topic remains the elephant in the room, frequently avoided during discussions at many schools.

School principals possess the authority to approve decisions or withhold approval, as well as to make hiring decisions. However, the school principals are not yet the most influential people. The parents have the most substantial financial power in the schools. With this power, there have been instances where there has been a preference for hiring NESTs and replacing NNESTs. The parents believed that learning English should only be done with owners of the language. By contrast, the teachers perceived the presence of qualified English teachers from diverse countries in their schools as a positive and enriching aspect. Nevertheless, the authorities and parents do not approve, as Payu reported; "They only favour the British and American nationalities."

Discussions

The TESOL curriculum undoubtedly centres on the language and culture of NESs. Although there is space for Thai language and culture within the TESOL curriculum, they are mainly used for comparing similarities and differences with English of NESs. Thus, based on the curriculum analysis, there is no indication that the use of Thai, local languages, or local knowledge is encouraged in TESOL classrooms. In addition to understanding native language and culture, the curriculum requires TESOL teachers to practice native norms in their classrooms. The primary goal is to have Thai students speak and act like NESs. Here is the empirical evidence: Grade one students should be able to "[s]peak and make accompanying gestures in accordance with the culture of the native speakers" (MoE, 2008, p. 284). It is undeniable that native speakerism ideologies are deeply embedded in Thailand's TESOL curriculum. A possible explanation for this phenomenon is the prevailing belief that achieving native-like proficiency is the ultimate goal of learning English. This highlights the relevance of Phillipson's (1992) discussion on TESOL fallacies, which should serve as key points for local and national conversations on curriculum design and implementation.

It is not surprising the negative impact of prioritising native norms on the curriculum and beyond. Based on what the teachers reported about native-speakerism ideologies and practices in their settings, it is understood that English-speaking countries are the U.S., UK, Canada, Australia, and New Zealand. The findings suggest that even among native norms, not all are treated equally across rural and urban schools. There is a hierarchy and exclusion among native varieties as well. Only American and British English are prioritised and included, while other native English varieties are considered less important or are not incorporated into the classroom. Teaching American and British English and cultures is crucial when implementing the curriculum in their contexts because "[o]nly American and

British cultures are original" (Songkran). People in their communities hold the language ideology that "American English and British English are the standard of English" (Songkran). The ideologies identified in this study are similar to those found by Boonsuk et al. (2021). They found that 20 students initially regarded only American or British English as internationally acceptable and held negative views toward non-native varieties. However, after participating in GE session training, the students developed a greater appreciation for the diversity of English and began to view Thai English as a valid and more flexible form of communication.

Moreover, aiming to prepare students to speak with NESs is at odds with the real world. Most teachers were students learning through this curriculum and are the teachers implementing the same curriculum. Now, they are English teachers who are linguistically competent, but they are still unable to speak like NESs. With the native speakerism norm, some people still consider Thai English to be a broken, nonstandard variety of English (Ambele, 2022, p. 724). Most teachers found it challenging to speak with NESs because most of the English users they encountered were NNESs from ASEAN and other Asian countries. Visiting the neighbouring countries in ASEAN seems more likely than visiting other anglophone countries. Thus, teaching cultures within students' immediate environments seems more practical. Beyond that, if they are ready, the students, as the world's citizens, should know the global cultures because "now we live in the global world, including all nations, not just native English speakers. So, we should teach global cultures instead" (Saifah). However, the commercial coursebooks used in schools are primarily produced by Western publishers and predominantly feature Western culture and perspectives as the default content. These findings are consistent with Chimmarak et al. (2023), whose analysis of three widely-used English coursebooks in eastern Thailand showed a strong preference for native-speaker norms, with minimal inclusion of GE features. Although some diverse perspectives were present, they were not well balanced.

Beyond implementing the curriculum, native-speakerism is very strong in recruitment and employment. Some teachers revealed that their school principal "wants to hire a middle-aged White male American with bronze hair and blue eyes" (Pariss). The findings suggest a preference for hiring NESTs based on physical appearance rather than qualifications. These results reflect those of Noknoi and Prabjandee (2024), who also found that all school principals in their research sites held standard norms and native speakerism ideologies. The school principals believed that English should be taught by NESTs. However, other factors such as the cost, and parents' expectations also influenced their decisions to hire non-Thai teachers. Some schools end up hiring teachers with a NEST-like appearance. This leads to

the exclusion of qualified NNESTs despite their excellent English skills, teaching abilities, and performance. The straightforward explanation for this circumstance is that the parents believed NESTs could provide their kids with quality and advanced knowledge, original language, and sophisticated culture. For that, the school committee needs to impress them by hiring NESTs to be celebrities and magnets to attract customers as parents. When there is a demand, there is a supply among the senseless culture of NESTs. It is true that "[n]ative-speakerism also demeans native speaker teachers who themselves become commodities to serve an industry which is hungry for the 'native speaker' ideal" (Holliday, 2015, p. 11).

Schoolteachers need to raise awareness of GE, the idea that "no one owns English, but everyone does" emerged from the findings because some teachers believed "English... is a global language that everyone can use" (Pariss). The English norms should go beyond American English and British English. The teachers emphasise the value of exposing students to the diversity of English in the real world. Empirical evidence is: "I want my students to experience the diverse forms and variations of English in real-world contexts" (Tanont). Schoolteachers have attempted to change a learning objective that prepares students to communicate with English users from diverse backgrounds and cultures rather than focusing solely on communication with NESs. Intelligibility is the priority; any form of English enabling effective communication can be the norm. Clear evidence is from Kritt, who said, 'Good English is the one you use to get your message across! … I'm not strict with one particular English norm…" Thus, the teachers emphasise the importance of teaching communication skills rather than strict adherence to a particular English norm. To enhance students' understanding in this area, future training should integrate GE for communication. Miao and Ambele (2024) found that Thai students who completed a GE course significantly improved their grasp of English's pluricentric nature. Adopting a GELT-informed approach better reflects sociolinguistic realities and strengthens students' intercultural communication awareness.

The findings suggest that using Thai in English classrooms is acceptable and practical when students are not ready to learn English exclusively. As Thiti said, "I once used English only, but they were shocked. So, I decided to use Thai mixed with English." Moreover, the Thai language can have many practical roles: providing explanations, giving instructions, and reducing language anxiety. Moreover, Thai can be used as a learning resource as well. Interestingly, Thai can be used to socialise and interact between international teachers and their students. Apart from English and Thai, the schools should be places that allow other ASEAN languages to play their role in the functions mentioned earlier or different functions depending on what the multilingual users wish.

Concerning barriers to promoting GE to the TESOL curriculum in Thailand, the teachers' community of practice includes students, schoolteachers, seniors, school principals, and parents. However, the teachers seem to have less power to make changes at the departmental and school levels. Making changes can be challenging and almost impossible because of a lack of GE awareness in the community of practice. Making a change takes the whole village to get involved and support. Thus, the teachers can collaborate with interconnected networks of engaged agents who make decisions and take action to facilitate community advocacy for GELT. Collaboration can start in any educational community through joint discussions of multiple agents.

The way English is promoted and taught is often influenced by colonial ideas and the belief that native speakers are better. These beliefs usually come from policymakers who design the curriculum, as well as from institutions, commercial coursebook writers/publishers, parents, and teachers. Holliday (2015, p. 11) explains that "native-speakerism damages the entire ELT profession as well as popular perceptions of English and culture." Adapted Sah and Fang's (2024) concepts of decolonisation of language education to the context of the Global South. They contend that the decolonial action should reject the colonial notion of English as solely the domain of White colonisers, as this leads to the (re)production of unequal social relations and inequitable linguistic status. Thus, decolonising the TESOL curriculum and practices requires disrupting the relationship between coloniality and TESOL. Utilising the GELT framework (see Table 1) proposed by Rose and Galloway (2019) appears to be an applicable approach for decolonising the TESOL curriculum and practices. Rose and Galloway (2019, p. 26) once said that GELT "challenges the assumptions about English that pervade into teaching practices, saturate teaching materials and permeate into the ideologies of learners. GELT calls for a re-evaluation of current practices in light of the changing sociolinguistic uses of the language." The decolonial movement should draw attention to the coloniality inherent in language, discourses, and policies, moving beyond a purely liberal approach to teaching and learning disciplinary knowledge through English (Sah & Fang (2024).

Thus, it is therefore recommended to adopt the GELT framework for the purpose of decolonising the TESOL curriculum and practice. Baker et al. (2025, p. 8) suggest that "[p]olicies should promote multilingualism, critical pedagogy and recognition of local identities and cultures." Integrating GELT into all aspects discussed here can foster concrete and meaningful conversations. For teacher professional training, they proposed that teachers need training in decolonial TESOL methods, including translanguaging, materials development and intercultural competence (Baker et al., 2025).

Decolonising the TESOL curriculum is not a task that teachers can undertake alone; it requires the involvement of a range of agents. Together, they must examine and challenge the unequal power relations embedded in language ideologies, policies, practices, and social groups across diverse educational contexts (Sah & Fang, 2024).

Conclusion and Implications

I now understand that the 'something' I was questioning at the beginning of my research journey is the ideology of native speakerism, which is embedded in the TESOL curriculum and communities of practice. Although the world is changing quickly, the curriculum in Thailand has stagnated for over a decade, insisting on native-speakerism as a norm. With such a norm, English language education has not witnessed substantial improvement, and this fact remains unchanged.

The curriculum should aim for students to utilise English proficiently for various purposes and to aid communication effectively. Regarding contextual implications, the findings contribute to GELT in local contexts of Thailand as my study responded to calls for change to raise awareness of GE in TESOL. My research raised considerable public concern, prompting a need for attention and action. Decolonial actions should operate across multiple dimensions—such as research, policymaking, pedagogy, and activism—and at various ideological, discursive, and practical levels (Sah & Fang, 2024).

Concerning pedagogical implications, current teacher education programmes aimed at raising awareness of GE may not be sufficient. It is now imperative to focus on *agent education* to prepare all members in the communities of practice, ensuring that a Global Englishes-informed curriculum and pedagogy are created and implemented in the right direction and within supportive environments.

Further research should involve all agents, including policymakers, curriculum developers, school authorities, parents, students, and teachers, to participate in group discussions on GELT, exploring what it is and what it means to them. Longitudinal research can take place inside and outside the classrooms to examine all actions that respond to GELT. I would like agents to change their actions not because of fashions, but rather because they understand the importance of being inclusive and reflecting the diverse world we live in now and will continue to live in the future.

Thus, it is time to decolonise Thailand's English curriculum—shifting away from native-speaker norms, embracing our own identities, and reflecting the true diversity of English today. Why should teachers have no options? Why must they always follow what the curriculum prescribes? Did you know that there are significant tensions and numerous problems arising from

native-speakerism ideologies, which also have widespread negative impacts? Isn't it time for change? This is a wake-up call for a radical change in response to the reality of English usage in today's world.

Acknowledgements

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Appendix A
Interview Topics and Sample Interview Questions

Interview Topics
Topic 1: Your experiences and attitudes as an English language learner.
Topic 2: Your experiences as an English language user.
Topic 3: Your experiences as an English language teacher.
Topic 4: Your views as an English curriculum developer.

(Sample) Interview Questions

1. What are the advantages and disadvantages of learning English with native and non-native teachers?
2. Do you think it is necessary to accept every variety of English in the real world?
3. When implementing the English curriculum, do you face any challenges in your classroom?
4. In your school context, who should be the English teachers, native or non-native?
5. Who do you think is a suitable language model for students?
6. What kind of English should be taught in your classroom? Is it acceptable to teach real-world varieties of English to your students?
7. Do you accept the use of other languages in your English classroom? What are the challenges in implementing a TESOL curriculum that emphasizes native-speaker standards?
8. What do you think about integrating real-world English into the school curriculum?
9. Is it necessary to raise awareness of global Englishes in your classroom?
10. What are the main obstacles in developing global Englishes for English language teaching?

Appendix B
Appendices B and C Contain a Grounded Theory Analysis of Native Speakers' Culture, Included in The Basic Education Core
Curriculum B.E. 2551 (A.D. 2008), Published by The Ministry of Education.

Strand 2: Language and Culture (The Ministry of Education, 2008, pp. 284-285)
Standard FL2.1: Appreciating the Relationship Between Language and Culture of Native Speakers and Ability in Using
Language Appropriately

Codes	Concepts	Categories	Themes
Speak and make accompanying gestures in accordance with the culture of the native speakers. (Grades 1-3)	Expecting Thai students **to emulate how native speakers communicate and behave**	The ultimate goal for Thai students is **to achieve native-like proficiency**.	**Language and Culture of Native Speakers as the Central Strand:** Explicitly incorporating native-speakerism into the curriculum seeks to drive Thai students with native speakers' cultural competence and direct experiences
Speak and politely make accompanying gestures in accordance with social manners and culture of native speakers. (Grade 4)			
Use words, tone of voice and polite gestures in accordance with social manners and culture of native speakers. (Grade 5)			
Use words, tone of voice, gestures and manners politely and appropriately by observing the social manners and culture of the native speakers. (Grade 6)			
Use language, tone of voice, gestures and manners politely and appropriately by observing social manners and culture of the native speakers. (Grade 7)	Expecting Thai students **to communicate and behave in the same manner as native speakers.**		
Use language, tone of voice, gestures and manners appropriate to various persons and occasions by observing social manners of the native speakers. (Grade 8)			
Choose the language, tone of voice, gestures and manners appropriate to various persons and occasions in accordance	Expecting Thai students **to decide which language and**		

with the social manners and culture of the native speakers. (Grade 9)	**social manners to use based on the culture of native speakers.**		
Choose the language, tone of voice, gestures and manners appropriate to various persons, occasions and places by observing social manners and culture of the native speakers. (Grades 10-12)			
Tell the names and vocabulary of native speakers' important festivals. (Grades 1-2)	Aiming for Thai students **to become familiar with native speakers' festivals and ways of life.**	The ultimate goal for Thai students is **to gain cultural competence of native speakers**	
Tell the names and simple vocabulary about the festivals/ important days/ celebrations and lifestyles of the native speakers. (Grade 3)			
Answer the questions about festivals/ important days/ celebrations and simple lifestyles of the native speakers. (Grade 4)	Aiming for Thai students **to share knowledge about the festivals and ways of life of native speakers.**		
Answer the questions/ tell the importance of festivals/ important days/ celebrations and simple lifestyles of the native speakers. (Grade 5)			
Give information about the festivals/ important days/ celebrations/ lifestyles of the native speakers. (Grade 5)			
Describe the festivals, important days, lifestyles and traditions of the native speakers. (Grades 7-8)	Aiming for Thai students **to be able to discuss ways of life of native speakers**, both in abstract concepts and concrete examples.		
Describe the lifestyles, customs and traditions of the native speakers. (Grade 9)			
Explain/discuss the lifestyles, thoughts, beliefs and origins of customs and traditions of the native speakers. (Grades 10-12)			
Participate in language and cultural activities appropriate to their age levels. (Grades 1-4)	Wanting Thai students **to experience cultural activities** that are associated with native speakers' culture and ways of life.	The ultimate aim for Thai students is **to gain first-hand experience in participating in, organising, and**	
Participate in language and cultural activities in accordance with their interests. (Grades 5-8)			

Participate in/organise language and cultural activities in accordance with their interests. (Grade 9)	Wanting Thai students to Thai students **to engage in, organise, and provide guidance on cultural activities** related to the culture and ways of life of native speakers.	**advising on cultural activities of native speakers.**	
Participate in, give advice and organise language and cultural activities appropriately. (Grades 10-12)			

Appendix C

Strand 2: Language and Culture (The Ministry of Education, 2008, pp. 286-287)
Standard FL 2.2: Appreciating the Similarities and the Differences Between Language and Culture of Native Speakers and Thai Speakers, and Ability in Using Accurate and Appropriate Language

Codes	Concepts	Categories	Themes
Tell the similarities/ differences between the festivals and celebrations in the culture of native speakers and those in Thailand. (Grades 4-5)	Expecting Thai students **to compare and contrast the festivals and celebrations** of native speakers with those of Thais.	The ultimate goal for Thai students is **to compare both the tangible and intangible cultural aspects of native speakers with those of Thais.**	**Language and Culture of Native Speakers as the Central Strand:** Incorporating native-speakerism into the curriculum authorises Thai students to compare, analyse, and apply insights from both native speakers' and Thai cultures to their daily lives.
Compare the differences/similarities between the festivals, celebrations and traditions of native speakers and those of Thais. (Grade 6)	Expecting Thai students **to explore and compare the festivals, celebrations, and traditions** of native speakers and Thais.		
Compare similarities and differences between the festivals, celebrations, important days and lifestyles of native speakers and those of Thais. (Grade 7)	Expecting Thai students **to examine and compare the festivals, celebrations, important days, and lifestyles** of native speakers and Thais.	The ultimate goal for Thai students is **to explain the similarities and differences between the tangible and intangible cultural aspects**	

Compare and explain the similarities and the differences between the lifestyles and culture of native speakers and those of Thais. (Grade 8)	Expecting Thai students **to compare and explain the lifestyles and cultures** of native speakers and Thais.	**of native speakers and those of Thais.**	
Compare and explain the similarities and the differences between the lifestyles and the culture of the native speakers and those of Thais, and apply them appropriately. (Grade 9)	Expecting Thai students **to compare, explain, and apply the lifestyles and cultures** of native speakers and Thais.	The ultimate goal for Thai students is **to integrate and apply both the tangible and intangible cultural aspects of native speakers and Thais.**	
Analyse/discuss the similarities and the differences between the lifestyles, beliefs and culture of the native speakers and those of Thais, and apply them appropriately. (Grades 10-12)	Expecting Thai students **to compare, analyse, discuss, and apply the lifestyles and beliefs** of native speakers and Thais.		

Appendix D

Appendix D Contains a Grounded Theory Analysis of TESOL Teachers' Perspectives on Needs and Barriers to Revitalising TESOL Curriculum in Thailand Through a Global Englishes Lens.

Codes	Concepts	Categories	Themes
It's very difficult to do that. Do we need to teach RP English accent [Received Pronunciation]? Do we need our Thai students to speak like the Queen? It is a joke! (Songkran)	Achieving **native-like fluency** in speaking can be very challenging and **unrealistic.**	**Nativelikeness as an unrealistic goal**	**Negative Impact of Prioritizing 'Native Norms' on TESOL Curriculum and Beyond**
I went to the local hospital in Bangkok. There were no native English speakers in the surroundings. Surprisingly, I met a Myanmar doctor, and we used English to communicate with each other. (Thiti)	It is more common and highly likely to **converse in English with non-native speakers.**		
My school principal prefers a 'farang' teacher... (Pariss)	There is a strong demand from **authorities and influential figures to hire** native English teachers.	**Crazy culture of 'native' English teachers**	

… they ought to teach about the cultures of both non-native English-speaking and native English-speaking countries that students are keen on, like the ASEAN countries, Korea, Japan... (Tanont)	A **conflict exists between the curriculum's focus on teaching native culture** and **students' interests in K-pop** and other cultures.		
… we tried very hard to support those black South African and Filipino teachers in renewing their contracts. We explained to the authorities that our colleagues have what it takes to be English teachers… (Pariss)	There is a **tension between teachers' perspectives** and **the authorities' control over hiring decisions.**		
English doesn't belong to any one person because it's a global language that everyone can use… (Tawan)	**English** is a global language and **belongs to everyone**.	**No one owns English, but everyone**	**Needs to Raise Awareness of Global Englishes in TESOL Classrooms**
Everyone in this world has their right to own English. More importantly, they have their right to have their own accent, too. (Songkran)	**English is not solely owned by native speakers**, but by all who use it.		
My students have low English proficiency. I once used English only, but they were shocked. So, I decided to use Thai mixed with English. (Thiti)	Incorporating **students' first language can aid in learning** English.	**Multilingual and multicultural awareness**	
… the students seem to be more engaged and willing to interact with international teachers who can speak Thai. (Pariss)	Utilizing both **students' native language and English enhances classroom interactions**.		
Today, I don't think it is necessary to teach native English speakers' cultures only because now we live in the global world, including all nations… (Saifah)	**Teaching about international and global cultures is crucial**, as the real world extends far beyond English-speaking countries.		
Teaching culture should go beyond Christmas, Valentine's Day, and Halloween. (Kritt)	It is also essential to explore **cultural aspects beyond just significant holidays.**		
Senior teachers still try to instil in students the belief that having a near-native accent is the ultimate goal…(Pariss)	Some colleagues' language beliefs/**ideologies oppose**	Key individuals within **communities of**	**Barriers to Promoting Global**

	incorporating Global Englishes into the curriculum.	practice often lack an understanding of Global Englishes, particularly in areas like teaching and hiring practices.	Englishes to TESOL Curriculum
Headteachers at schools really do have quite a bit of influence. They're the ones who decide if someone gets a job or not. … Even though headteachers have a lot of power…, they're not the most influential people in the community. That title goes to the parents, who hold the most financial sway around here. (Payu)	In the school system, **headteachers and parents hold significant influence over hiring decisions**.		