



Exploring English Native-Speakerism in Thai Society through English Tutorial School Advertisements: A Multimodal Discourse Analysis

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Received 16/12/2025 Received in revised form 23/04/2026 Accepted 29/04/2026	ABSTRACT This exploratory qualitative study attempts to elucidate how and the extent to which the concept of native speakerism is conceived and commodified multimodally and aesthetically in Facebook advertisements posted by English tutorial schools in Thailand. Through the lens of Critical Discourse Analysis and Multimodal Discourse Analysis, 60 advertisements posted between March and November 2025 were purposively selected, all of which explicitly or implicitly provided semiotic references to superiority based on nativeness, expertise, and supposed global accolade. Verbal elements were analysed for recurring discourses of authenticity, legitimacy, and aspiration, while visual elements were examined for representational and compositional strategies such as teacher depiction, gaze, social distance, colour, and branding. The analysis identified four recurring discursive patterns through which native speakers are framed: authenticity, professional/global-standard legitimacy, aspirational self-transformation, and culturally attuned nativeness. These verbal patterns were reinforced through visual strategies that idealise white Western instructors, use gaze and social distance to naturalise pedagogical hierarchy, and incorporate Western cultural authority through colour

	palettes, branding, and lifestyle-oriented imagery. The emergence of “localised nativeness,” through which native speakers were presented as culturally comparable to local teachers, further illustrates how native-speakerism was adapted to address critiques of contextual mismatch. The findings indicate that native-speakerism remains prevalent despite the rise of Global Englishes and has, in some respects, become even more commercially powerful by aligning Western linguistic superiority with local stakeholders’ aspirations for economic, cultural, and social mobility through identity transformation. By shedding light on the existing ELT discourse that continues to reiterate Western norms despite academic calls from academia for plurality in English use, this study invites further debate on the tension between ideological critique and context-responsive stakeholder desires in the age of neoliberalism. Keywords: advertisements, tutorial school, English native-speakerism, multimodal discourse analysis
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Introduction

Saying that native-speakerism has become a pervasive and influential ideology in the global English language teaching landscape is stating the obvious. Linguistic legitimacy, teacher competence, and the so-called authentic English have been considerably influenced by native-speakerism. According to Holliday (2006), native-speakerism is defined as the privilege bestowed upon teachers, notably white, Western individuals by Kachru’s Inner Circle countries, in which they serve as superior linguistic and pedagogical models. Importantly, this ideology is not merely pedagogical in nature but is historically tied to colonial hierarchies that have long positioned Western languages, bodies, and knowledge systems as normative and superior. In this sense, native-speakerism can be understood as a contemporary manifestation of coloniality in English language teaching, whereby Western linguistic authority continues to be normalised in postcolonial and globalised contexts.

Indeed, the concept of native-speakerism keeps thriving, albeit with collective calls for the decentralisation of linguistic hierarchies championed through extant research in Global Englishes and English as a Lingua Franca (ELF) (Galloway & Rose, 2015; Jenkins, 2013; Jenkins & Panero, 2025; Pennycook, 2020; Rose & Galloway, 2019; Rose et al., 2021; Seidlhofer, 2011). One of the catalysts of this thriving phenomenon is the neoliberal ELT market, which suggests that English is not just a language but, more

importantly, a commodity closely associated with modernity, mobility, and social distinction (Johnston, 2003; Meighan, 2023).

An educational domain in which native-speakerism is prominent is the shadow education sector in Asia, notably Thailand. According to Bray (2021), Saengboon (2019) and Toomaneejinda et al. (2021), English tutorial schools have become a focal point where linguistic aspirations, academic competitiveness and the commodification of “authentic” English are emphasised. As such, strategic branding, promotional imagery, and allusion to native-speaker professionalism are common practices which showcase English as at once a cultural symbol. As such, native-speakerism extends far beyond pedagogical discourse and has become intertwined with market logics of global belongingness and socioeconomic mobility.

Notwithstanding considerable research into native-speakerism focusing on such areas as teacher hiring, classroom practice, and higher education policy (Jeon & Lee, 2006; Kubota & Lin, 2009; Maganaka, 2023; Ruecker & Ives, 2015; Saengboon & Toomaneejinda, 2025), studies examining how the ideology is constructed and circulated through the promotional discourse of private language schools remain relatively scarce. Existing work has focused mainly on school advertising, webpages, and related marketing materials in a limited number of contexts (e.g., Bailey, 2006; Morikawa & Parba, 2023, 2024). This gap warrants further scrutiny, for advertising is deemed a powerful site of ideological production. According to Fairclough (2013) and Machin and Mayr (2023), promotional discourse ideates values and smooths hierarchies, in addition to marketing products. That being said, the multimodal mechanisms involved in the reproduction of native-speaker assumptions both visually and textually still remain underexplored.

To ascertain the nature of this gap, the present study explores how English tutorial schools in Thailand manage to discursively and visually recreate the concept of native-speakerism in Facebook advertisements. Through a multimodal analytical lens drawing on Critical Discourse Analysis (CDA) and Multimodal Critical Discourse Analysis (MCDA) (Fairclough, 2013; Kress & van Leeuwen, 2020), in conjunction with insights from Global Englishes and language-commodification theory (Heller & Duchêne, 2012), the study re-conceptualises advertising as a semiotic space wherein lie linguistic authority, cultural prestige, affect, and aspiration. In so doing, the analysis attempts to elucidate how native-speakerism is not merely reproduced but aesthetically and emotionally constructed in sync with neoliberal desire for education.

Research Objectives and Questions

Granted the above-mentioned rationale, the objectives of the present study are as follows: (1) to analyse the verbal and visual resources used to construct native speakerism in Facebook advertisements of selected English tutorial schools in Thailand; (2) to identify recurring patterns and multimodal strategies in the representation of native-speakerism across these advertisements; and (3) to interpret the ideological meanings and sociocultural implications of these representations in relation to English, race, values, and global aspiration within the Thai sociocultural and educational milieu. Based on these objectives, the study addresses the following research questions:

- 1) How is native-speakerism constructed through verbal and visual resources in Facebook advertisements posted by English tutorial schools in Thailand?
- 2) What recurring multimodal patterns and representational strategies can be identified across these advertisements?
- 3) What ideological meanings and sociocultural implications emerge from these representations in relation to English, race, value, and aspiration in the Thai context?

Literature Review and Previous Studies

The literature review revolves around three interconnected bodies of knowledge emphasising how native-speakerism is reproduced, re-contextualised and commodified vis-à-vis Thailand's English tutorial industry. It is argued that these pieces of knowledge rightly address the ideological premises, institutional structures, and discursive mechanisms that sustain linguistic hierarchies, globally and locally.

Ideology of Native-Speakerism in English Language Teaching

A multi-faceted concept, native speakerism has been variously defined. For example, Holliday (2006) argues that native speakerism is a belief system that prioritises native speakers of English—white individuals in Kachru's Inner Circle countries because they epitomise correct, authentic and thus real English, providing the quintessential model for ELT. The superiority of nativeness dominates the discourse of flawless English that any other should emulate (Kubota, 2023; Ruecker & Ives, 2015). One of the dire consequences of this ideology is that other versions of English as used by the so-called non-native speakers are considered lesser English. In addition, when viewed from the perspective of colonialism, native-speakerism is rooted in

racialised and marketised structures compounding the lopsided linguistic ideology prevalent in the ELT domain. This stance is further reinforced recently through the concept of “coloniallingualism” (Meighan, 2023), which portrays imperial mindsets that normalise Western linguistic authority and downgrade non-Western teachers and linguistic varieties as deficient. These insights speak volumes of the extent to which native-speakerism reflects a deeper historical and epistemic structure reminiscent of coloniality.

Existing hiring practices, classroom expectations, and professional identities bear testament to how the ideology of coloniality is still prevalent as evidenced in considerable research. For example, Ruecker and Ives (2015) indicate that in teacher-recruitment discourse the “ideal” instructor is frequently portrayed as young, white and Western. This practice prioritises outward appearance and accent at the expense of pedagogical competence. In the same vein, Kiczowski (2022) has reported similar patterns in ELT publishing, in which British and American authorship prevails, thus reinforcing Western epistemic authority. Lending strong support to this argument is Von Esch et al.’s (2020) conceptualisation of epistemic racism that derives from hierarchical knowledge systems glorifying Western norms veiled as professional standards.

Despite the criticisms against the native speaker as the singular model of linguistic legitimacy in ELF, Global Englishes, translanguaging, and translingual practice scholarship (Canagarajah, 2018; Galloway & Rose, 2015; Jaroensak et al., 2025; Jenkins & Panero, 2025; Seidlhofer, 2011; Wei, 2018), the concept of nativeness holds sway as symbolic capital (Bourdieu, 1991). That said, whether teachers embrace or resist native-speakerist expectations depends on local discourses (Boonsuk et al., 2021; Jindapitak et al., 2022). Simply put, native-speakerism exists not so much as overt discrimination as a widely normalised ideology deeply rooted in the ELT psyche.

In this respect, perspectives from Global Englishes are particularly relevant to the present study because they directly challenge the assumption that linguistic legitimacy resides primarily in native-speaker norms. Rather than treating Anglophone varieties as the sole benchmark of correctness and value, Global Englishes scholarship foregrounds plurality, diversity, and the legitimacy of English as used across different sociolinguistic settings. This critical orientation provides an important backdrop for interpreting why tutorial-school advertisements continue to privilege Western-native authority despite broader academic calls for inclusivity and the recognition of diverse Englishes.

At the same time, extant studies demonstrate how this ideology aligns with local and specific sociocultural and market forces. All too often, “quality” is closely associated with nativeness despite the increasing recognition of regional teachers’ expertise (Boonsuk, 2025, 2026; Prabjandee,

2020; Prabjandee & Fang, 2022; Sameephet, 2025; Thararuedee & Musigrungsri, 2024). This phenomenon has also been reported in China. Deng et al. (2023) indicate that although effective pedagogy is considered a complex act by teachers and students alike, Western norms of practice are still highly valued by various institutions. Although trans-speakerism (Hiratsuka, 2025; Selvi et al., 2024) has been advanced in order to transcend nativeness, the economic appeal of native-speaker identities in ELT markets continues to persist.

Shadow Education and the Sociocultural Significance of Tutorial Schools

According to Bray and Lykins (2012), shadow education has been at the forefront of neoliberal educational competition. Indeed, shadow education has expanded across the globe, though once it was concentrated in East Asia. This is because families are confronted with increasingly competitive and meritocratic systems, prompting them to seek strategic advantages (Bray, 2021; Zhang & Bray, 2020). Considerable research has suggested that shadow education is imbued with entrenched ideology. That is, it exemplifies commercial logics of individual responsibility, performance optimisation, and the commodification of knowledge, especially when it comes to the English language (Block et al., 2012; Heller & Duchêne, 2012). It is reasonable to assert that tutorial schools function as semi-private markets where learning is packaged, branded, and sold as cultural and economic capital (Aurini et al., 2013).

In Asia, shadow education is thought to be inextricably linked to economic and social aspirations for mobility, modernity, and class reproduction (Bray, 2024; Byun et al., 2018). Equally important, shadow education may also be viewed as a milieu where high English quality is accentuated and rendered commercially actionable by stakeholder expectations. In this respect, tutorial schools in Thailand portray not only competition and aspirations but also a broader sense of anxiety about whether English instruction in typical classrooms sufficiently meets the demand for linguistic credibility, confidence, and perceived global competitiveness. (Toomaneejinda et al., 2021). In the light of this, tutorial centres tend to be key arenas where linguistic hierarchies, neoliberal aspirations, and globalised imaginaries are all combined (Bray, 2024).

In the Thai context, these dynamics operate with distinctive clarity. In other words, the mushrooming of English tutorial schools over the past three decades indicates the rise of a middle class that associates English proficiency with mobility and prestige (Saengboon, 2019). Specifically, Thai parents and learners tend to equate instructional quality with native-speaker teachers, Western appearance, and international-standard curricula (Chan &

Mongkolhutthi, 2017; Siwareepan, 2020). In this regard, tutorial schools are fertile grounds for the reproduction of native-speakerist ideology through the hiring process and strategic symbolic practices. That is to say, the practices translate linguistic hierarchies into marketable differentiations, namely native vs. non-native teachers or British vs. American accents.

Advertising, Ideology Construction, and the Marketisation of Native-Speakerism

Advertising in contemporary education systems also functions implicitly as an ideological tool, offering a semiotic technology that extends far beyond persuasion. It constructs and circulates social meanings, values, identities, and relations of authority (Fairclough, 2013; Machin & Mayr, 2023). In neoliberal contexts where education is increasingly commodified, advertising turns abstract cultural ideas such as authenticity, global citizenship, and communicative competence into marketable goods (Baker & Fang, 2022; Ball, 2012; Bray, 2024). Through this process, such ideologies as native-speakersim are both represented and actively re-contextualised as commercially valuable.

Fairclough's (2013) approach is particularly important to the present study because it treats discourse not merely as language in use, but as a form of social practice through which ideologies are produced, circulated, and naturalised. His three-dimensional model makes it possible to analyse advertisements at the level of textual and semiotic choices, their discursive organisation, and their broader sociocultural embedding. This is especially useful here because tutorial-school advertisements will be examined not simply as promotional messages, but as discursive sites in which native-speakerism is linked to authority, prestige, aspiration, and market value. While other influential approaches in critical discourse studies, such as van Dijk's socio-cognitive orientation (2018) or Foucauldian analyses of discourse and power (1981), also offer valuable insights, Fairclough's model is particularly suited to the present study because it enables a direct analysis of how ideological meanings are realised in promotional texts and linked to broader social and market structures.

As has been reported in considerable research, advertising of the ELT industry around the globe resorts to racialised and hierarchical assumptions about the ownership of English. Visual and textual resources, more often than not, privilege whiteness, Western settings, and native-like images, thus taking for granted the close relationship between linguistic authority and white Western bodies (Gray, 2010; Kubota & Lin, 2009). According to Ruecker and Ives (2015), multimodal analysis shows how white teachers are portrayed as "visual guarantees of authenticity," while Appleby (2014) puts

forth that native-speaker bodies are commodified to signify trustworthiness, linguistic purity, and global aspiration. In this respect, Pennycook (2017) describes this phenomenon as the “cultural economy of English,” suggesting that English circulates as a racialised, moral, and aesthetic commodity.

Most promotional materials of private tutorial schools clearly illustrate these semiotic conventions. This can be observed in Southeast Asia in general and in Thailand in particular. Therefore, it is no surprise to come across such slogans in advertisements as “Learn from real native speakers” or “100% English environment” with images of smiling white teachers and Westernised aesthetics. The multimodal pairing provides a vision of English learning as Western, modern, and elite (Boonsuk, 2023; Saengboon, 2019). Interestingly enough, the overt exclusion of Thai or Asian teachers reaffirms van Leeuwen’s notion of “backgrounding,” a representational strategy that serves to marginalise certain predetermined actors (2008). Granted this practice, tutorial advertisements portray native-speakerism at once as a linguistic belief and a visually detectable ideology that renders itself consumable.

The marketisation of native-speakerism is in keeping with the overarching commodification of language based on neoliberal capitalism (Heller & Duchêne, 2012). The “native speaker” is synonymous with a branded commodity linked with authenticity, prestige, and aspirational modernity. In the Thai ELT marketplace, these linguistic promises are frequently combined with such psychological appeals as confidence, transformation, global belonging. This results in what Chouliaraki (2013) labels “emotionalised promotional discourse.” Therefore, native-speaker authority is aestheticised through such design elements as Western colour palettes, serif fonts, and intimate gaze structures that, combined together, contributes to authority, warmth, and cosmopolitan identity (Kress & van Leeuwen, 2020; Machin & Mayr, 2023).

Given the scenario of Thailand’s shadow education, such advertising practices assume even more prominent significance. Through branding, tutorial schools compete fiercely, and the key differentiator is teacher identity. Therefore, the white native speaker serves as a marketing shorthand for educational excellence, reaffirming the neoliberal logic that transforms labor, identity, and linguistic capital into commercial value (Block et al., 2012). As Holliday (2018) and Phillipson (2017) note, underneath the rhetoric of global openness are found underlying continuities of colonial hierarchy, and tutorial advertising reproduces this illusion by means of tantalising multimodal aesthetics.

Notwithstanding the plethora of scholarship on ELT ideology and multimodal discourse analysis, relatively few studies have explored how these semiotic strategies operate in Thai English tutorial-school Facebook

advertising. The present study attempts to address this gap by analysing how native-speakerism is discursively and visually constructed, commodified, and circulated in Thai tutorial-school advertising. In the Thai context, previous studies have already shown that tutorial schools are closely tied to aspirations for mobility, prestige, and native-speaker legitimacy (Chan & Mongkolhutthi, 2017; Saengboon, 2019; Siwareepan, 2020). However, relatively little attention has been paid to how such values are semiotically constructed in tutorial-school advertising itself, particularly on Facebook as a public-facing promotional platform. The present study therefore contributes to the literature not only by extending Thai-context scholarship on native-speakerism and shadow education, but also by focusing on Facebook advertisements as a distinctive multimodal dataset through which text, image, branding, and aspirational appeal are simultaneously orchestrated.

The Role of Multimodal Discourse Analysis in Studying Advertisements

As a strand of social semiotics, multimodal discourse analysis (MDA) regards communication as the amalgamation of multiple semiotic modes, including language, image, colour, gaze, and layout. Each of these elements carries with it remarkable ideological and cultural meanings (Kress & van Leeuwen, 2020). Couched in this framework, visual communication entails a “grammar” that works through representational, interactive, and compositional metafunctions. This enables analysts to explore how social actors are displayed, how viewers are juxtaposed, and how visual elements work in concert to construct salience and hierarchy.

In essence, MDA stretches the focuses of critical discourse analysis (CDA) to incorporate power and ideology, not just verbal language. In this sense, MDA emphasises lexical choices and semiotic resources such as framing, colour palettes, typography, and image placement in its scrutiny of power and ideology (Fairclough, 2013; Lin, 2014; Machin & Mayr, 2023). Specifically, these multimodal resources when investigated through educational advertising, lead to naturalising particular visions of teacher legitimacy, linguistic authority, and teacher identities. For example, the repeated depiction of white instructors, the use of Western colour schemes, or the highlighted positions of native-speaker figures serve to reiterate the ideological association between English, whiteness, and expertise.

In addition to the above-mentioned aspects, current multimodal analyses of ELT materials show how visual discourses entrench linguistic hierarchies. According to Gray (2010), the way ELT textbooks present Western cities and white professionals as the most desirable representatives of global English has been examined. In the same vein, Ruecker & Ives (2015) and Appleby (2014) illustrate that marketing materials often frame white

native speakers as the moral and pedagogical ideal, thus commodifying their bodies as signs of authenticity. Likewise, in Asian contexts, Kubota and Lin (2009) and Von Esch et al. (2020) point out that such semiotic patterns incorporate racialised linguistic ideologies into everyday educational consumption.

The present study is pivoted on Critical Discourse Analysis (CDA) and Multimodal Discourse Analysis (MDA), both of which serve as primary analytical frameworks. As such, it emphasises promotional discourse and multimodal advertising. It should be noted that the study does not intend to discuss English variation following the Global Englishes paradigm although it could be construed as a direct challenge to native-speaker norms. Rather, in this study context, CDA and MDA work in tandem, with the former attempting to investigate how ideology, authority, and legitimacy are discursively constructed, and the latter focusing on the analysis of how meanings are contemporaneously made explicit through image, gaze, layout, colour, salience, and branding. Simply put, Global Englishes serves as an encompassing conceptual background, and CDA and MDA are employed as tools to analyse how native-speakerism is semiotically constructed and commodified in tutorial-school advertising.

Research Methodology

Research Design

Employing the critical discourse analysis (CDA) and multimodal discourse analysis (MDA) approaches, the present study ascertained the salient semiotic patterns and ideological mechanisms in the data. Relying on social semiotic principles (Kress & van Leeuwen, 2020), this study argues that meaning is culturally situated and dependent on institutional, economic, and historical contexts. That is, advertisements are not simply representations of reality but are semiotic artefacts intended to influence consumer perceptions by means of language, imagery, and symbolic cues.

Given the complex nature of advertisements as mentioned above, multiple layers of multimodal interpretation were incorporated through the analytic process. At the representational level, the analysis examined how social actors, teachers and learners, were visually and textually constructed. At the interaction level, it investigated gaze, social distance, and interpersonal positioning. Further, at the compositional level, it considered how colour, framing, salience, logo placement, and textual hierarchy guided viewer interpretation. In this way, the analysis was able to account systematically for recurring features later discussed in the findings, including racialised embodiment, interpersonal positioning, and compositional hierarchy. It

should be noted that these multimodal selections were interpreted through the critical lens of native-speakerism and neoliberal commodification. Simply put, the analyses revealed how the ideology is both embodied and aestheticised.

In keeping with critical applied linguistics, the researcher adopted a reflexive stand, bearing in mind that interpretation is theoretically mediated. Granted, the aim of this analysis was, rather than evaluating the objectivity of advertisements, to scrutinise how advertisements came to shape public perceptions of English, the notion of expertise, and global mobility. In this respect, the study viewed advertising discourse as constructing social values, identities, and inequalities accompanying the roles of English language instruction in the Thai milieu.

Data Selection and Sampling

The dataset consisted of Facebook advertisements posted by English tutorial schools in Thailand and collected between March and November 2025. Facebook was selected as the sole platform because it was the most consistent public-facing site through which the sampled schools disseminated promotional materials during the period of data collection. In addition, the dataset based on a single platform enabled the researcher to compare relatively similar multimodal units without the additional variability that would otherwise have been the case had cross-platform affordances been involved. Examples of the single platform were sponsored graphics, boosted posts, captions, branding, and visually oriented promotional image. In this respect, rather than using automated extraction tools such as the Meta Ad Library, the researchers purposively collected the advertisements manually.

The data collection process culminated in 60 pieces of advertisement gathered from 26 English tutorial schools and language centers in Thailand. They represented international franchises, medium-sized local tutorial schools, and teacher-branded language centers. Appendix A briefly presents a profile of each institution e.g., type, public-facing branding, focus, courses on offer, and target learners. The 60 advertisements were incorporated into the analysis. However, due to space limitations only 17 advertisements are reproduced in Appendix B. Detailed discussion of representative examples of the adverts is given in the article. These examples were selected to reflect the range of recurring verbal and visual patterns identified across the full dataset, including different institutional types, discourse categories, and multimodal strategies. The sample size was deemed sufficient because it covered 26 institutions and allowed all 60 advertisements to be analysed in depth as qualitative multimodal data. This made it possible to identify recurring verbal

and visual patterns across the dataset while retaining close attention to the semiotic detail required to address the research questions.

Specifically, advertisements were included if they contained explicit or implicit semiotic cues relevant to the construction of native-speakerism. Examples of the cues are as follows: (1) racialised representations of Western or white teachers; (2) textual claims emphasising “real English,” “native speaker teachers,” or “international standards”; (3) branding or symbols associated with Anglophone authority (e.g., British Council, Cambridge, IDP); and (4) visual or verbal appeals to cosmopolitan identity, authenticity, prestige, or aspirational mobility. In this respect, the dataset foregrounded the advertisements where ideological work surrounding nativeness was most actively performed.

To keep conceptual coherence tightly in check, some categories of institutions were excluded. That is, advertisements that emphasised standardised tests such as GAT/PAT, TU-GET, CU-TEP were discarded because the English language tested was of a purely academic nature, which did not entail cultural capital or native-speaker authenticity. Likewise, AI-generated or self-paced learning applications were excluded. This is because they did not involve teacher identity, namely native speaker teachers.

Analytical Framework

Drawing on Kress and van Leeuwen’s (2020) grammar of visual design and Fairclough’s three-dimensional model of discourse (2013), the analysis uncovered not just semiotic choices made in the advertisements but the broader ideological processes as well. It is through these processes that the notion of native-speakerism is reproduced and naturalised in the Thai commercial ELT marketplace.

In the first stage of the analysis, the textual and visual aspects of the advertisement were analysed descriptively. Lexical choices, evaluative adjectives, and modality patterns were collected, based on the examination of slogans, captions, and taglines. The results thereof indicated authenticity, authority, and global prestige relying on such terms as “real,” “authentic,” “native,” “international,” or their Thai equivalents.

Stage two attempted to produce ideological interpretation. Based on Fairclough’s model (2013), the analysis revolved around uncovering how micro-level semiotic patterns incorporate broader discursive and sociocultural structures. The interpretation zeroed in on how commercial discourses of self-improvement and cosmopolitan aspiration coincided with postcolonial ideologies of linguistic hierarchy to render native-speakerism legitimate. At the same time, it examined how advertisements combined educational, commercial, and globalisation discourses, or interdiscursivity as

labeled by Fairclough (see Table 1). This is done in order to frame native speakers as aspirational linguistic and cultural commodities.

Table 1

Illustrative Example of the Analytical Procedure

Sample extract /visual cue	Descriptive analysis	Ideological interpretation
“native speaker teachers” (ครู Native Speaker), “real English,” “practice accurate pronunciation,” together with the depiction of white/Western teachers in salient positions (Appendix B1, B4, and B10)	Lexical choices such as <i>native</i> , <i>real</i> , and <i>accurate</i> index authenticity, correctness, and high linguistic value. At the visual level, teacher depiction, gaze, and compositional salience foreground foreign instructors as the primary bearers of expertise.	These textual and visual features work together to naturalise native-speaker authority by linking linguistic legitimacy, pedagogical expertise, and market value to Western-native identity.

Reflexivity and Trustworthiness

As a Thai applied linguist attempting to investigate the ideological construction of English in Thai society, the researcher is aware of his positions as both insider and outsider. However, in order to remain reasonably distanced albeit embedded within the local context, reflexive memos were kept throughout the process. These were intended to document interpretive decisions, theoretical shifts, and analytical uncertainties, which, in turn, ensured transparency. Although theoretical rigor was kept, the researcher’s interpretations must have been influenced by extant debates concerning native-speakerism, and equally important by the relative closeness to the sociocultural milieu in which the advertisements circulated.

As regards trustworthiness, methodological triangulation across semiotic modes (text, image, and layout), iterative coding of multimodal features, and thick description were employed. In addition, 15 advertisements, representing 25% of the dataset, were independently reviewed by a second analyst with a doctoral background in English language teaching. The second analyst examined the data using the same analytical framework in order to check the consistency and plausibility of the coding and interpretation. Initial percentage agreement across the main coding categories was 91.1%. When it came to data interpretation, analytical dialogue was used to resolve any differences that occurred. In so doing, interpretive rigor and transparency were made possible in congruence with Lincoln and Guba’s (1985) notion of interpretive plausibility.

Findings

The findings below demonstrate the most noticeable verbal and visual patterns based on the dataset of 60 Facebook advertisements. To enhance transparency, descriptive frequency counts as provided indicate the frequency of appearances of major features across the dataset. In this regard, it was found that explicit references to native-speaker or foreign-teacher authority appeared in 30 advertisements (50.0%). Further, white/Western instructors were found in 27 advertisements (45.0%), including white male instructors in 26 advertisements (43.3%). In 19 advertisements (31.7%) were professional or global-standard legitimacy claims found, whereas in 20 advertisements, aspirational or transformational outcome claims were identified. In contrast, only 5 advertisements (8.3%) indicated localised nativeness as illustrated in Table 2. These patterns suggest that native-speakerism in the dataset was most commonly constructed through a combination of verbal appeals to nativeness and visual representations of Western teacher authority. This left local cultural alignment as a secondary, less frequent strategy. Taken together, Sections 1 and 2 primarily address Research Questions 1 and 2 by showing how native-speakerism was constructed through verbal and visual resources and by identifying the recurring multimodal patterns that emerged across the dataset.

Table 2

Recurring Verbal and Visual Features across 60 Advertisements

Feature	n/60	%
Explicit nativeness/foreign-teacher claim	30	50.0
Professional/global-standard legitimacy claim	19	31.7
Aspirational/transformational outcome claim	20	33.3
Localised nativeness/Thai alignment claim	5	8.3
Visible white/Western instructor	27	45.0
Visible white male instructor	26	43.3
Direct gaze by featured white/Western instructor	21	35.0
Central or left-salient placement of featured white/Western instructor	20	33.3
Anglophone symbol/Western institutional branding	19	31.7
Thai/Asian learner visible	43	71.7

Note. These descriptive counts are provided to indicate the relative prevalence of recurring verbal and visual features across the 60 advertisements. As multiple features could co-occur within a single advertisement, the categories are not mutually exclusive. The counts are intended to support the transparency of the qualitative analysis rather than to reframe the study as a fully quantitative content analysis.

Verbal Constructions of Native-Speakerism

The verbal analysis dealt with how textual elements, namely captions, taglines, course descriptions, and promotional slogans, contribute to native-speakerism by means of linguistic choices. The choices are believed to assign value, authority, and authenticity to speaker identities. Nativeness is found to have been foregrounded across the dataset. It is a desirable linguistic commodity as evidenced in lexical patterns that index expertise, correctness, international legitimacy, and affective transformation. It should be noted that these verbal strategies give potential learners the impression that native speakers and Western institutions are the primary sources of “real”, “accurate”, or “world-class” English.

Authenticity Discourse: Constructing Nativeness as Linguistic Correctness

Multiple advertisements lexicalise authenticity through explicit references to native-speaker teachers, positioning them as the only legitimate source of proper English input. For example, the AEP advertisement describes its programme as being taught by “*native speaker teachers*” (ครู Native Speaker) (Appendix B1), while Prep Eng Thailand promotes the value of learning directly with “*foreign teacher*” (ครูต่างชาติ) as a unique selling point (Appendix B2). In the same vein, A&S Language repeatedly highlights “*learning live with native-speaker teachers*” (เรียนสดกับครูเจ้าของภาษา) in its promotional text (Appendix B3), signalling that linguistic authenticity derives from foreign instructors rather than local expertise.

Such textual choices naturalise a hierarchy that Western-born speakers are automatically viewed as custodians of linguistic purity. Such terms as “real English”, “*truly speak English*” (พูดได้จริง), and “*practice accurate pronunciation*” (ฝึกออกเสียงอย่างถูกต้อง) (Appendix B4) or “*improving English naturally*” (พัฒนาภาษาอังกฤษอย่างเป็นธรรมชาติ) (Appendix B5 and B6) are presented alongside references to Western instructors, which in turn accentuate the belief that legitimate English proficiency is attainable only through exposure to native-speaker models.

The adverts further intensify this effect by coupling native-speaker presence with promises of linguistic correction and refinement. In fact, several posts imply that native teachers can “*fix your pronunciation*” (แก้ไขการออกเสียง) or “*help you sound like a native speaker*” (ทำให้พูดได้เหมือนเจ้าของภาษา). Simply put, this helps frame nativeness as both a diagnostic and corrective endeavor, with the authority to make learners’ speech consummate. In doing so, the discourse elevates nativeness from a descriptive category to an evaluative one. That is, the “native speaker” becomes the embodiment of correctness, the

ideal that learners must emulate. For this reason, these verbal strategies reiterate the long-held authenticity ideology. That is, English is thought as most genuine when uttered from Western mouths. Through the reinforced foregrounding of nativeness as a linguistic commodity, the advertisements reproduce a worldview strongly in favor of the Anglophone center, which, in turn, means that Thai learners should aspire toward this idealised norm.

Professional and Global-Standard Discourse: Institutionalising Nativeness

In addition to using explicit references to native teachers, several advertisements rely on Western institutions such as the British Council, Cambridge, or international testing bodies to legitimise native-speaker authority. This is because they are considered global standards, having prestige and expertise. For example, multiple advertisements highlight “Specialists” or “International Standard Courses” (Appendix B7 and B9), while others emphasise CEFR alignment as proof of offering internationally validated pedagogy (Appendix B8 and B15). These textual choices ameliorate English learning by tying it to Western expertise, even when native-speaker identity is not clearly represented.

In certain cases, the racialised embodiment of Western instructors complements institutional legitimacy. Advertisements from ATDI (Appendix B10) and AEP (Appendix B11) present professionally dressed foreign teachers alongside phrases that highlight “international standards” (มาตรฐานสากล) or “teachers with world-class experience” (ครูประสบการณ์ระดับโลก). This strategy is meant to visually and verbally add to the concept of nativeness via pedagogical authority. As such, the advertisements turn Western instructors into figures representing linguistic genuineness and guaranteed excellence. In this way, professional-standard discourse reinforces native-speaker authority while extending it into the broader ideological terrain of market-valued expertise.

Aspirational and Transformational Discourse: Selling English as Self-Improvement

Noteworthy is a third main verbal pattern that portrays English taught by native-speaker teachers as a gateway to personal enrichment, confidence, and self-transformation. Through this discourse, English is viewed as an aspirational commodity enabling learners to avail themselves of ample opportunities for social mobility. Motivational language, emotional reassurance, and future-oriented promises are reflected in such advertisements. These represent broader neoliberal narratives that link self-improvement to personal investment in education.

In a similar fashion, several advertisements promote English as instrumental in building confidence and personal advancement. For example, Inlingua promises that learners can *“build real communication skills by speaking directly with native speakers for just 50 minutes a day”* (ให้คุณได้ฝึกจริงกับเจ้าของภาษา พูดคุยโต้ตอบกับเจ้าของภาษาโดยตรง เพียงวันละ 50 นาที) (Appendix B12), positioning rapid improvement as a form of personal transformation. Wall Street English uses the slogan *“Unlock your future” to frame English proficiency as a gateway to life opportunities* (Appendix B13), while others such as Hollywood English ensure that their learners will be able to speak English in just a few months (เปลี่ยนจากพูดไม่ได้เป็นพูดได้ในไม่กี่เดือน) (Appendix B14) and ATDI aims to strengthen learners’ fluency, accuracy and confidence (มุ่งมั่นให้ผู้เรียนพูดภาษาอังกฤษคล่อง ถูกต้อง เป็นธรรมชาติและมั่นใจ) (Appendix B10). These promotional messages portray English as a wellspring for a brighter future, potentially enabling learners to have easy access to social mobility, employability, to name a few.

Equally important, affective elements play a noticeable role. That is, many advertisements describe learning experiences with native-speaker teachers as *“fun”* (สนุก), *“friendly”* (เป็นกันเอง), or *“easy to understand”* (เข้าใจง่าย), implying that emotional safety and enjoyment are integral to the transformation process. The AEP’s multi-image promotion (Appendix B15) in which students can be seen all smiling in casual scenes together with foreign instructors who look supportive clearly indicates this affective framing. These affective elements operate verbally as evidenced through such descriptions as native teachers are *“kind”* (ใจดี), *“friendly”* (เป็นกันเอง), and *“help build confidence”* (ช่วยสร้างความมั่นใจ). To this end, the emotional promise is embedded in verbal and multimodal resources.

That aspirational discourse is part of affective native-speakerism is shown by the commingling of Western linguistic authority and emotional uplift. As discussed in the previous sections, native speakers are represented as the most appropriate models of English and the epitome of confidence, happiness, and psychological renewal. As for advertisements for small-group classes, institutions emphasise intimacy, warmth, and personalised attention. This suggests that anxiety will be readily mitigated if taught by a native speaker, thus fostering a sense of belonging. It is through such claims that the act of teaching is presented as going beyond imparting linguistic knowledge to incorporate the teacher-student relationship as a transformative partnership.

Localised Cultural Competence Discourse: Native Speakers who “Understand Thai Learners”

A fourth verbal pattern involves a claim that native-speaker teachers are also keenly aware of Thai learners’ linguistic challenges when it comes to

learning English. For example, several advertisements assert that foreign teachers can “understand the challenges faced by Thai learners” (เข้าใจปัญหาคนไทย), “explain concepts in both Thai and English” (อธิบายได้ทั้งภาษาไทยและอังกฤษ), or “study with native-speaker teachers who understand Thai culture” (เรียนกับครูเจ้าของภาษาที่เข้าใจวัฒนธรรมไทย). Examples appear in multiple promotional texts, including Hollywood English (Appendix B14), which assures students that they can “communicate with native-speaker teachers in Thai” (พูดคุยกับครูเจ้าของภาษาเป็นภาษาไทยได้), and A&S Language (Appendix B3) and AEP Institute (Appendix B11), which repeatedly emphasises that its foreign teachers understand “the working context and professional culture of Thai employees” (บริบทการทำงานของคนไทย) and Thai learners of English because of their having several years of teaching experience in Thailand (มีประสบการณ์การสอนภาษาอังกฤษในไทยเป็นเวลาหลายปี), and so can provide culturally sensitive explanations tailored to Thai professionals, or even understand child learners (ครูเจ้าของภาษาที่เข้าใจเด็กเล็ก) (Appendix B4).

This discourse runs counter to previous research that claims that local teachers are more empathic and culturally attuned (Galloway & Rose, 2015; Holliday, 2018; Jenkins & Panero, 2025; Walkinshaw & Oanh, 2014). The portrayal of native speakers as linguistically authoritative and culturally sensitive mitigates anxieties about cross-cultural mismatch. Taken together, the verbal findings demonstrate that native-speakerism is reproduced through textual strategies that privilege Western linguistic authority while making it appear academically credible, emotionally attractive, and locally relevant. This results in the backdrop for the visual analysis that follows.

Visual Constructions of Native-Speakerism

Based on the visual analysis, four recurring patterns were identified. The patterns frame the concepts of native speakerism across the dataset, namely visual authenticity, professional/global-standard legitimacy, aspiration, and localised nativeness. These patterns will be discussed separately for clarity, but often co-occur within the same advertisement and thus render native-speaker authority desirable, legitimate and resonant, culturally speaking.

Visual Authenticity: Racialised Nativeness and Embodied Authority

The racialised embodiment of nativeness turned out to be a key visual pattern. In fact, 27 adverts (45.0%) portrayed White/Western instructors. This included 26 adverts representing white male instructors (43.3%). As a matter of fact, these instructors were represented via professionally created portraits or group shots, thus graphically linking Western bodies with

linguistic authenticity and hence pedagogical legitimacy. For instance, four white male teachers were displayed wearing formal apparel with the heading “native-speaker” authority. This was found in an ATDI advert display (Appendix B10), and Appendix B16 portrays a line-up of white Western teachers labelled as “IELTS Specialists” based on New Cambridge’s promotional materials. In essence, these reinforce the close connection between whiteness and institutional expertise. It should be noted that, across the data, the sheer absence of Thai or any other Asian teachers across the adverts is tantamount to the ideological implication that legitimate English expertise is embodied in Western white figures at the expense of local teachers.

In addition, interactional choices were also instrumental for the effectiveness of visual authenticity because it enabled the featured instructors to appear not just authoritative but accessible. It was found that 21 adverts (35%) portrayed a white/Western instructor engaged in direct gaze. Medium-close framing was often used to strike a balance between professionalism and interpersonal closeness. In advertisements such as those from Hollywood English (Appendix B14) and A&S Language (Appendix B3), the Western teacher’s confident gaze served to establish an interactional claim on the viewer, making the teacher a reliable source of linguistic knowledge. Eye-level angles further contributed to this effect by presenting the native-speaker figure as socially approachable, even as the overall composition continued to privilege that figure as the primary bearer of authority in English. Given the aforementioned points, the visual choices effectively turned nativeness from a demographic trait into a quintessential sign of authenticity, expertise and pedagogical trustworthiness.

Visual Professional/Global-Standard Legitimacy: Layout, Salience, Colour, and Branding

What constitutes a second recurring visual pattern is the construction of professional and global-standard legitimacy which was achieved through layout, salience, colour, and branding. Nineteen out of the 60 adverts (31.7%) were found to represent this pattern, resulting in the central or left-salient placement of a featured foreign instructor appearing in 20 adverts (33.3%). It can be argued that across the dataset, the noticeable use of Anglophone institutional logos, Western-associated colour palettes, and carefully structured compositions all combine to reinforce professional legitimacy. This is so because they directed viewer’s attention to symbols of international authority. Moreover, adverts reflecting institutions such as the British Council (Appendix B7), Cambridge, IELTS, and similar globally acknowledged brands utilise logo placement and standardised design elements to underscore

the deep-seated belief that the English instruction they offer was rooted in internationally validated expertise instead of merely local and perhaps mediocre instruction. In such advertisements, visual authority was deliberately portrayed although explicit references to nativeness were not in evidence.

This effect was further bolstered by compositional hierarchy. That is, several advertisements appeared to position foreign instructors centrally or in left-salient zones, resulting in their assuming the most visually prominent part of the image. This, in turn, indirectly indicated pedagogical leadership. In this respect, advertisements from institutions such as ATDI (Appendix B10), New Cambridge Institute (Appendix B16), and AUA (Appendix B17) clearly portray the pattern. Additionally, this very pattern is in evidence where the featured instructors or institutional symbols are presented in highly salient positions within the layout. Moreover, colour plays a key role in representing ideology. The British Council (Appendix B7) is portrayed through the following colours: a blue, red, and white palette as well as its distinctive purple. This truly and visually conjures British or American institutional authority which in turn contributes to global legitimacy. In a nutshell, the compositional selections discussed above manage to turn native speakerism from an interpersonal and embodied phenomenon into a visually structured hierarchy in which English authority is presented through design, branding, and symbolic salience, seemingly lessening the role of language alone.

Visual Aspiration: Lifestyle Imagery, Affect, and Self-Transformation

Aspiration, affect, and self-transformation constituted a third oft-repeated visual pattern, occurring in 20 of the 60 adverts (33.3%) and realised through smiling learners, warm classroom scenes, lifestyle-oriented imagery, and visually polished design. The dataset anchored such visual resources as framing English learning not merely as the acquisition of linguistic skills but as a conduit to confidence, personal growth, and cosmopolitan modernity, that is to say, learners were portrayed in upbeat, emotionally supportive and future-oriented scenarios as evidenced in Globish (Appendix B6), Wall Street English (Appendix B13), and Hollywood English (Appendix B14), with visual cues implying confidence, progress or breaking through barriers. Simply put, these images aligned learning English with broader neoliberal narratives of self-improvement. In this light, learners are presumed to imagine a more robust and socially mobile future in the form of English investment.

In this aspirational framing, affect can be said to play a key role. That is, such adverts as London Center (Appendix B4) and AEP (Appendix B15) contain smiling faces, relaxed poses, amicable teacher-student interaction, and high-saturation or sleek design aesthetics that lessen the formality of

instruction. This helps make English learning emotionally rewarding and personally achievable. Appendixes B5, B6 and B13 succeed in portraying lifestyle imagery extended beyond the classroom to construct English as part of a desirable modern identity, not simply as an academic subject. In this respect, native speakerism was not necessarily communicated through explicit references to foreign teachers per se; it was, in fact, incorporated into visual narratives that aligned English with confidence, transformation, and aspirational modern living.

Visual Localised Nativeness: Cultural Familiarity and Thai Learner Alignment

A fourth visual pattern involved the localisation of nativeness through cultural familiarity and Thai learner alignment. Across the dataset, Thai or Asian learners were visible in 43 of the 60 advertisements (71.7%), although only a smaller subset used such imagery to make native-speaker authority appear culturally accessible rather than distant or foreign. In these cases, foreign instructors were shown alongside Thai learners, classroom groups, or familiar educational settings, thereby softening the image of Western authority and making it appear more contextually compatible with local expectations. This pattern can be seen in Appendixes B4 and B15, that combine foreign teachers with Thai students in familiar classroom scenes, online learning grids, and informal interactional settings, suggesting that nativeness can be adapted to Thai learners' everyday realities rather than remaining wholly external to them.

Importantly, however, such localisation did not displace native-speaker authority. Rather, it reframed the concept of authority in a more culturally inclined form. Through positioning foreign instructors in familiar Thai learning contexts, these adverts managed to lessen the sense of social and cultural distance, and at the same time kept the symbolic prestige associated with nativeness. Therefore, visual localised nativeness served as an auxiliary strategy that made native speakerism appear less alien and thus more relatable. This is done with the fundamental challenge of the hierarchy tightly in check—the hierarchy that places Western linguistic authority as more desirable.

Integrated Multimodal Patterns: How Verbal and Visual Modes Work Together

As far as the verbal and visual findings are concerned, four oft-repeated multimodal patterns were found indicating that native speakerism was reproduced across the dataset: authenticity, professional/global-standard

legitimacy, aspiration, and localised nativeness. It should be noted that these verbal and visual resources, rather than operating separately, worked in concert to make native-speaker authority linguistically resourceful, visually salient, emotionally desirable, and culturally flexible.

As for authenticity and professional/global-standard legitimacy, it was found that direct verbal references to native-speaker teachers, “genuine English,” and international standards were bolstered through visual depictions of white/Western instructors, salient teacher positioning, Anglophone institutional logos, and a Western-associated colour palette. Through this alignment, native-speaker authority was at once stated and visually naturalised as professionally validated and globally trustworthy.

Likewise, aspiration and localised nativeness were produced multimodally. Such elements as smiling learners, supportive interactional scenes, and lifestyle-oriented imagery bolstered verbal promises of confidence, self-improvement, and future opportunity. Simultaneously, assertions that foreign teachers could understand Thai learners were portrayed through images depicting Thai or Asian learners in familiar educational milieus. As such, native-speakerism was represented not merely as a linguistic ideal but also as an affective and culturally-compliant commodity.

All things considered, the findings suggest that native speakerism in Thai tutorial-school advertising functions through a coordinated multimodal system. It is in this system that language, image, branding, and composition are brought collectively into play, thereby sustaining Western linguistic authority as desirable, legitimate, and socially appropriate. This pattern holistically provides the basis for the more inclusive discussion that follows.

Discussion

Premised on the aforementioned findings, this section addresses Research Question 3 through the interpretation of the ideological meanings and sociocultural implications of the oft-repeated verbal and visual patterns as identified across the dataset. In the light of the findings reported above, it can be confidently argued that native speakers continue to be placed on a linguistic pedestal because their pronunciation, communicative norms and embodied practices determine correctness, authenticity and global legitimacy. Recurrent phrases such as “learn with native speaker teachers” (*เรียนกับครูเจ้าของภาษา*), “real English”, and “speak naturally” reinforce the belief that legitimate English proficiency is anchored in Anglophone origins. Such claims together with explicit references to global standards—Cambridge, British Council or CEFR curricula—transform nativeness into a form of institutionalised linguistic capital (Heller & Duchêne, 2012). This

commingling of broader neoliberal processes serves to commodify Western linguistic identity as highly marketable.

That said, concerns have been raised as to how the advertisements respond to longstanding critiques that native-speaker teachers lack cultural understanding or contextual pedagogical competence (Appleby, 2014; Galloway & Rose, 2015; Holliday, 2018; Jenkins & Panero, 2025; Walkinshaw & Oanh, 2014). To address this dilemma, several advertisements introduce a “localised native speaker”—a figure described as able to speak Thai or understand Thai culture, despite the absence of visual evidence. To this end, this localisation, rather than shunning native-speakerism, attempts to bolster its appeal. In fact, the foreign teacher is oftentimes represented as a hybrid figure, who is western enough to uphold linguistic prestige yet locally-minded enough to mitigate learner anxiety. Given this, the notion of native-speakerism has become elastic.

The multimodal strategies as discussed thus far align with Fairclough’s theorisation of marketised discourse. In this discourse, educational relationships are reiterated as emotionally tantalising consumer products. English learning is positioned, therefore, as reflecting affective narratives that emphasise confidence, personal growth and supportive teachers. In this sense, the act of learning English is deemed a journey of self-transformation.

The findings also sustain debates in Global Englishes (Galloway & Rose, 2015; Rose & Galloway, 2019) and critical applied linguistics (Pennycook, 2017, 2021). Notwithstanding scholarly efforts, at home and abroad, to dismantle the native-speaker ideal (Boonsuk, 2025, 2026; Prabjandee, 2020; Prabjandee & Fang, 2022), the current commercial ELT marketplace incessantly emphasises Western authority through multilayered semiotic strategies. The attempt to decouple exposes a structural tension between critical scholarly ideals and sociocultural realities. As noted by Meighan (2023), colonial linguistic hierarchies persist not merely through explicit ideology but through fine-grained, institutionalised norms that keep powerful symbolic values tightly in check. The findings reported here reinforce this pattern. While academic discourse appears as if it were a cacophony of egalitarianism, real stakeholders, learners and parents often hunger for proximity to Western linguistic authority to make their socioeconomic aspirations attainable.

Viewed from this angle, the findings appear to point out the limitation of Global Englishes, especially when it is construed as a market-facing response to English instruction in Thailand. Although Global Englishes challenges native-speaker norms, the advertisements under study reiterated the point that the shadow-education market is persuaded more by the promise of high-quality English following the native-speaker standard practices in terms of correctness than by linguistic plurality championed by

Global Englishes. The high-quality English stance also prioritises credibility, confidence, and upward mobility. Given this stance, the appeal of native-speakerist promotion reflects not only ideological reproduction but also a divergence from the academic vision of English. That is to say, what tends to be embraced is the concrete expectation of key academic consumers—parents and learners—for high-quality English. Whereas the study data do not allow for a straightforward assessment of mainstream education, the advent of tutorial-school advertising could signal a wider scale of anxiety about the extent to which formal classroom teaching is sufficient for the public demand for quality, intensity, and perceived global competitiveness that usually accompany good-quality English. In this sense, Global Englishes should be construed as a critical resource that helps to broaden awareness, question linguistic essentialism, and expand instructional possibilities instead of an ultimate end goal divorced from stark aspirations for proficiency, confidence, and opportunity.

The Thai context being the case in point, those preferences seem to reflect both marketised images of authenticity and prestige and concrete aspirations for linguistic improvement, confidence, mobility, and future opportunity. As a corollary, the issue is not that these aspirations are unreasonable in themselves but that tutorial-school advertising repeatedly strengthens them by means of a restrictive semiotic equation whereby nativeness, Western embodiment, and international legitimacy appear to co-occur with self-professed indicators of educational quality. From this perspective, native-speakerism is best understood not as a reason to blame stakeholders for their preferences, but as raising the question of examining how such preferences are discursively shaped, commercially intensified, and socially normalised within Thailand's neoliberal shadow-education market.

These tensions carry important pedagogical, sociopolitical, and economic implications. Pedagogically, the findings suggest the need for greater critical language awareness in ELT, not in order to dismiss stakeholder aspirations, but to help learners, parents, and teachers reflect on how authenticity, expertise, and global legitimacy are discursively and visually constructed in educational advertising. From the sociopolitical viewpoint, the study underscores the continued normalisation of Western linguistic authority, whiteness, and nativeness as socially recognisable markers of educational quality, thus necessitating more equitable public representations of teacher legitimacy. From the economic point of view, the findings show how native-speakerism continues to function as a marketable form of symbolic capital in Thailand's shadow-education sector. It is in this sector that desires for upward mobility, prestige, and self-transformation are kept tightly in conjunction with commercialised forms of English learning. From this perspective, meaningful responses to native speakerism must necessarily

transcend abstract critiques void of real-life contexts and engage more directly with the competitive educational conditions, market pressures, and stakeholder aspirations that continue to sustain it.

All things considered, the arguments put forth thus far suggest that the problem is far from being a misguided belief but echoes a more sweeping social and semiotic order whereby certain forms of English, teacher identity, and educational value keep being repeated to the extent that they become more visible, desirable, and legitimate. This occurs at the expense of other “lesser” forms of English. It is to this broader significance of the findings that the conclusion now turns.

Conclusion

This study has shown that native-speakerism remains a resilient and adaptive ideology in Thai English tutorial-school advertising. Across the 60 Facebook advertisements analysed, native-speakerism was constructed not only through explicit verbal references to nativeness, authenticity, and international standards, but also through visual representations of Western teacher authority, branding, compositional salience, aspirational imagery, and localised forms of cultural alignment. Taken together, these verbal and visual resources reproduced four recurring patterns: authenticity, professional/global-standard legitimacy, aspiration, and localised nativeness. In this way, native-speakerism was recontextualised as a desirable, marketable, and emotionally resonant form of educational value.

Methodologically, the study demonstrates the value of combining Critical Discourse Analysis with Multimodal Discourse Analysis in examining how linguistic hierarchy is constructed not only through language, but also through image, gaze, composition, colour, and branding. The findings suggest that native-speakerism in contemporary ELT advertising is not simply the persistence of older forms; rather, it operates through hybrid mechanisms that combine racialised embodiment, institutional legitimacy, aspirational self-transformation, and culturally softened representations of nativeness.

At the same time, the study suggests the need for a balanced response, one that critically examines how marketised advertising narrows the meaning of educational quality while recognising the real aspirations that continue to make native-speakerism persuasive in Thailand’s shadow-education market.

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Appendix A

Profile of the 26 English Tutorial Schools and Language Centres Included in the Dataset

School / Centre	Public-facing branding focus	Main course offerings	Target learners	No. of ads in dataset
A&S Language	Business and communicative English with native-speaker support	Business English, speaking, small-group/private classes	Working adults, general adult learners	3
AEP Institute	CEFR-based English with native-speaker teachers	General English, communication courses, CEFR-based courses	Thai learners, students, general learners	6
ATDI	Spoken English and native-speaker interaction	Speaking, conversation, short courses	General learners, adult learners	2
AUA Language Center	Communicative English and skills development	Communication courses, speaking practice, children's English	General learners, beginners, children	6
All in English	English interaction with American team/ fun communicative environment	Conversation-based activities, English events	General learners, youth, conversation learners	1
British Council Thailand	Globally recognised English learning and teaching quality	General English, teen courses, English for communication	Teenagers, adults, general learners	5
EduFirst School	Fast improvement and exam-related English support	General English, grammar, conversation, exam preparation	School students, general learners	1
Elevate English Center	Online English with professional teachers	Online English, private live classes, English for work	Working adults, general learners	3
Engcouncil	English for workplace communication	Business English, workplace English, English at work	Working adults	2
Engduo Thailand	Practical speaking English and online learning	Speaking English, online English courses	General learners, online learners	2
English by Chris	Native-speaker-led online English	Online English, grammar, phonics, conversation	General learners, self-study learners	1
Get Real English	Rapid improvement through flexible online learning	1-on-1 online English, communication-focused English	Adult learners, general learners	1
Globish	Fast English development for work and daily life	Business English, workplace English, online English	Working adults	2

Hollywood English	Rapid speaking improvement with accessible native-speaker teaching	Speaking English, online/ small-group classes	General learners, Thai adult learners	4
lingua Thailand	Private English classes and direct spoken interaction	Private classes, speaking, conversation	Children, students, test takers, working adults	1
Language Training Academy	Native-speaker private training and multilingual prestige	IELTS/TOEFL, conversation, business English, kids' English	Adults, test takers, children, general learners	3
Learn American Eng	American English and vocabulary-focused learning	Vocabulary, general English, online learning	General learners	1
London Centre	Affordable English learning across levels and age groups	Grammar, phonics, English for kids, general English	Children, school students, general learners	4
New Cambridge Institute (Thailand)	IELTS preparation and international-standard expertise	IELTS preparation, Speak-Write, test preparation	IELTS candidates, students, adults	2
Prep Eng Thailand	Confident communication with foreign teachers	Communicative English, speaking, CEFR-related training	Students, general learners	2
Smart Learning	Early English preparation and CEFR-oriented learning	English for children, foundational English	Children, school-age learners	1
Speak Up Thailand	Practical small-group conversation and native-speaker access	Conversation, practical speaking, beginner/pre-intermediate courses	General learners, adults	1
TBIZ Education	Cambridge English and CEFR-certified learning	CEFR-based English, Cambridge English, certificate-oriented study	General learners, school students	1
Tockto	Working English and everyday communication	English for work, English for daily life	Working adults	1
Wall Street English	Premium English learning and future-oriented self-transformation	General English, communication courses, CEFR-based learning	Adults, working learners, general learners	3
Westminster School of English	IELTS achievement and high-score preparation	IELTS preparation	IELTS candidates, students, adults	1

Note. Institutional profiles were compiled from the schools' public-facing Facebook advertisements and page descriptions contained in the sampled dataset. The

Tutorial School Advertisements

B2: Prep Eng Thailand



AEP Institute - เวียดนาม
12 September - 13

เรียนภาษาอังกฤษ มาได้เยอะ แต่พูดไม่ได้ก็
ลองมาเรียนที่ AEP ไปได้ภาษาจริงใจจากภาษา Native Speaker
มาลองไปใกล้ด้วยประเทศ ก็คือไปภาษาได้ เรียนได้จริง

หลักสูตรมาตรฐานสากล CEFR ที่ช่วยพัฒนาทักษะภาษาอังกฤษ ฟัง พูด อ่าน และเขียน
พร้อมรับแบบประเมินภาษา และได้รับ Certificate ที่ใช้ในการขอวีซ่าจากประเทศที่มีภาษาอังกฤษหลังสอบ
ได้จริง



AEP
INSTITUTE

คอร์สเรียนภาษาอังกฤษ สำหรับคนไทยโดยเฉพาะ

สอบสดโดยคุณครู "Native Speaker"

Onsite 

เรียนที่จริงจริง

Tara Avenue
รังสิต กลาง 3



🟢 สอบได้เฉพาะภาษา
🟢 สอบแบบ 1 คน 1 ครู
🟢 FREE! รับใบประกาศ

สมัครฟรีเรียนที่ต่อ

☎ 098-992-4777

📧 @aepinstitute



พูดอังกฤษคล่อง

โปรโมชั่น

เรียนเต็มปี

1,890 บาท

ต่อ 2 เดือน

จากปกติ 2,250 -

- ✓ เรียนตั้งแต่ตัว ก ถึง ครูต่างชาติ
- ✓ กำหนดเวลาเรียนเองได้
- ✓ มุ่งเน้นฝึกฝนจนกว่า พัง และทำข้อที่เก่งๆจน
- ✓ ควบข้างเรียนทักวี่เข้าไว้ ผ่านตัวไอน์กับกักหลา



คอร์สเรียนแบบส่วนตัวที่สุด ทุกตัวเริ่มได้

สนใจสมัคร

CLICK HERE

Prep Eng Thailand คอร์สศึกษาดังกฤษออนไลน์ ตัวต่อตัว

School

📅 Prep Eng Thailand คอร์สศึกษาดังกฤษออนไลน์ ตัวต่อตัว

📅 24 January - 25

คอร์สเรียน ตัวต่อตัว โดยครูต่างชาติ

ตัวต่อตัวโดยครูต่างชาติเรียนภาษาอังกฤษตัวต่อตัว ไม่มาเรียน แต่มีตัวที่เข้ามาดูแล

มีทั้งที่เรียนด้วยตัว:

- ✓ สอบผล ตัวต่อตัวกับครูต่างชาติ
- ✓ เนื้อหาทางภาษาเรียนเองได้จนความแตก
- ✓ บทเรียนที่เข้ามาเรียนด้วยตัว (โดยครูต่างชาติ)
- ✓ หลักสูตรภาษาอังกฤษสากล (CEFR)
- ✓ ครูต่างชาติที่เชี่ยวชาญ เข้าใจ ในการสอนและช่วยเรียน
- ✓ บทบาทที่แตกต่าง ผ่านตัวไอน์กับกักหลาเรียน

📅 อยาผลโดยภาษาดี หลักสูตร

📅 จบคอร์สที่พัฒนาภาษาอังกฤษจนคุณได้ตัวที่เก่งที่สุด!

📧 Send message

📧 ทัก Inbox เพื่อสมัครเรียนได้ทันที 📧

📧 Prep Eng Thailand คอร์สศึกษาดังกฤษออนไลน์ ตัวต่อตัว *ครูต่างชาติ *ทีมภาษาภาษาอังกฤษ

#PrepEngThailand

B3: A&S Language



A&S Language
23 June

Business English Speaking คอร์สเรียนภาษาอังกฤษเพื่อการสื่อสารเชิงธุรกิจสำหรับผู้ที่ทำงานทุกระดับ ตั้งแต่ระดับอาวุโสจนถึงระดับผู้ช่วยงาน

- ✓ คอร์สเรียนนี้เหมาะสำหรับผู้ที่ทำงานทุกระดับ ที่ต้องการพัฒนาทักษะภาษาอังกฤษเพื่อใช้สื่อสารเชิงธุรกิจได้อย่างมีประสิทธิภาพ
- ✓ เรียนตลอดสัปดาห์ทุกวันจันทร์-วันศุกร์ เวลา 18.00-20.00 น. (เรียนออนไลน์)
- ✓ หลักสูตรเน้นการสื่อสารเชิงธุรกิจ การเจรจา และการติดต่อทางโทรศัพท์ทั้งภายในและภายนอกองค์กร
- ✓ หลักสูตรเน้นการฟัง การอ่าน การเขียน และการพูด
- ✓ หลักสูตรเน้นการฟัง การอ่าน การเขียน และการพูด
- ✓ หลักสูตรเน้นการฟัง การอ่าน การเขียน และการพูด

Business English
คอร์สเรียนภาษาอังกฤษเพื่อการสื่อสารเชิงธุรกิจแบบกลุ่มออนไลน์ สดกับครูเจ้าของภาษา

✓ มีครูเจ้าของภาษาที่เชี่ยวชาญในการสอนภาษาอังกฤษเชิงธุรกิจ
✓ หลักสูตรเน้นการสื่อสารเชิงธุรกิจ การเจรจา และการติดต่อทางโทรศัพท์ทั้งภายในและภายนอกองค์กร
✓ หลักสูตรเน้นการฟัง การอ่าน การเขียน และการพูด

B4: London Centre



LONDON CENTRE
อนุบาล-ประถมศึกษา

PHONICS
ออกเสียงเพื่:
สะกดคำแบบ

เรียนกับครูเจ้าของภาษา

โรงเรียนสอนภาษาอังกฤษ London Centre
Language school

โรงเรียนสอนภาษาอังกฤษ London Centre
22 September

เน้นการสอนภาษาอังกฤษให้เด็กนักเรียน @Londoncentre

- ✓ Phonics คือการออกเสียงคำศัพท์ ซึ่งสามารถนำไปใช้ได้ตลอดชีวิต
- ✓ เหมาะสำหรับผู้เรียนทุกระดับ ตั้งแต่ระดับอนุบาล - ประถมต้น
- ✓ สามารถนำไปใช้ได้ทั้งในและนอกห้องเรียน
- ✓ พัฒนาความรู้ทางภาษา ฟัง พูด อ่าน เขียน
- ✓ มีกิจกรรมและเกมเสริมการเรียนรู้ ทำให้เรียนสนุก
- ✓ สนุกสนานและสนุกสนาน กิจกรรม Active Learning
- ✓ เรียนฟรี ทุกวันจันทร์-วันศุกร์ เวลา 18.00-20.00 น.

✓ หลักสูตรสอนออกเสียงคำศัพท์ เพื่อการสื่อสารภาษาอังกฤษขั้นต้น

B6: Globish



Globish โกลบิช ภาษาอังกฤษสำหรับวัยทำงาน
9 October

เลิกงานก็เรียนได้! คอร์สเรียนภาษาอังกฤษสำหรับวัยทำงานโดยเฉพาะ!

วันจันทร์-วันศุกร์ เวลา 18.00-20.00 น. (เรียนออนไลน์)

คอร์สเรียนพัฒนาทักษะทั้ง ฟัง พูด อ่าน เขียน Email และ Presentation
ฝึกฝนด้วยสื่อที่ทันสมัยและน่าสนใจ เรียนฟรี 25 นาที สามารถดูได้ตลอดเวลาที่ไหนก็ได้

สอนภาษาและเนื้อหา ทดสอบวัดระดับภาษาฟรี!
<https://globish.me/a4753d>

พิสูจน์ความสำเร็จจากนักเรียนกว่า 50,000 คน
ภาษาอังกฤษสำหรับวัยทำงาน ที่สามารถนำไปใช้ได้จริง

- ✓ เรียนฟรีตลอดสัปดาห์ทุกวันจันทร์-วันศุกร์
- ✓ เหมาะสำหรับผู้เรียนทุกระดับ ตั้งแต่ระดับอนุบาล - ประถมต้น
- ✓ สามารถนำไปใช้ได้ทั้งในและนอกห้องเรียน
- ✓ มีกิจกรรมและเกมเสริมการเรียนรู้ ทำให้เรียนสนุก
- ✓ สนุกสนานและสนุกสนาน กิจกรรม Active Learning
- ✓ เรียนฟรี ทุกวันจันทร์-วันศุกร์ เวลา 18.00-20.00 น.

โรงเรียนสอนภาษาอังกฤษ London Centre
Language school

เลิกงานก็เรียนได้
คอร์สเรียนภาษาอังกฤษสำหรับวัยทำงาน

การเรียนฟรีทุกวันใน 3 เดือน

สอนภาษาและเนื้อหา ทดสอบวัดระดับภาษาฟรี!
<https://globish.me/a4753d>

พิสูจน์ความสำเร็จจากนักเรียนกว่า 50,000 คน
ภาษาอังกฤษสำหรับวัยทำงาน ที่สามารถนำไปใช้ได้จริง

B5: AUA Language Center



AUA Language Center
English for Communication Course
คอร์สเรียนภาษาอังกฤษเพื่อการสื่อสารในชีวิตประจำวัน

พัฒนาภาษาอังกฤษ อย่างมีประสิทธิภาพ
เรียนกับครูเจ้าของภาษาที่พูดชัด ฟังง่าย และเรียนอย่างสนุกสนาน

เรียนฟรีทุกวันใน 3 เดือน

สอนภาษาและเนื้อหา ทดสอบวัดระดับภาษาฟรี!
<https://globish.me/a4753d>

พิสูจน์ความสำเร็จจากนักเรียนกว่า 50,000 คน
ภาษาอังกฤษสำหรับวัยทำงาน ที่สามารถนำไปใช้ได้จริง

B7: British Council

British Council Thailand
18 September

ความฝันในใจแห่งหนึ่งไม่ได้เกิดจากการคิดค้นคนเดียว แต่เกิดจากการเรียนรู้และปฏิบัติเพื่อทำตามความฝัน
เราเชื่อว่าการศึกษาที่ดีคือสิ่งที่สำคัญที่สุดในการก้าวข้ามสู่การศึกษาระดับสูงอย่างมีประสิทธิภาพ โดย
คุณครูที่เชี่ยวชาญในสาขา CELTA ซึ่งเป็นใบรับรองมาตรฐานจากสถาบันวิชาชีพสอนภาษา ประเทศ
อังกฤษ ซึ่งมีความรู้และประสบการณ์ในการสอนภาษาอังกฤษอย่างมืออาชีพ
พร้อมด้วยเนื้อหาที่ถูกต้องและทันสมัยโดยผู้เชี่ยวชาญ เพื่อให้คุณได้เรียนรู้ที่ตรงจุดและนำไปใช้ได้
จริง

ลงทุนกับการพัฒนาตัวเองวันนี้ แล้วคุณจะได้มากกว่าที่เห็นอย่างแน่นอนด้วยตัวเองในวิชา
📍 ฟรี ทดสอบระดับภาษา / รับแบบทดสอบเฉพาะตัว
สมัครเรียนฟรี รับสิทธิ์ไม่รับเงินคืนพิเศษ!
คลิกจองค่าปรึกษาฟรี



**เรียนภาษา
อังกฤษที่
ใช้ได้จริงจาก
ผู้สอนระดับโลก**

**จองคอร์สเรียน
ภาษาอังกฤษของ
คุณได้เลย**

B9: Westminster School of English

Westminster School of English
10 November at 09:25

เรียนและสอบ IELTS ที่สาขาเซ็นทรัลลาดพร้าว (BTS near ลาดพร้าว)
ชั้น 8 & 11 เซ็นทรัลลาดพร้าว - Location 📍 <https://goo.gl/maps/eMRVPorKfKacSD07>
รายละเอียดคอร์สเรียน 📄 <https://westminster.co.th/ielts-preparation-course/>

- 📌 เรียน IELTS ที่ Westminster
- 📌 คอร์ส IELTS 100% คอมพิวเตอร์ 4 ทักษะ
- 📌 ทีมอาจารย์ Westminster เป็นผู้เชี่ยวชาญด้าน IELTS โดยเฉลี่ย 100% เป็น Native Speaker
- 📌 ความน่าเชื่อถือเทียบเท่า ได้เรียนภาษาอังกฤษจากมหาวิทยาลัยระดับโลก
- 📌 British Council 12 สาขา Westminster เป็นศูนย์สอบ IELTS อย่างเป็นทางการ
- 📌 ระยะเวลาเรียนที่สั้นลง จึง นักเรียนของ Westminster ได้ทดลองทำข้อสอบใน Study Lab ซึ่งเป็น
สถานที่สอบ IELTS จริง
- 📌 Independent Self-study System (ISS) ระบบจำลองการสอบ IELTS เสมือนจริง ฝึกทำข้อสอบ IELTS
ได้ทุกที่ ทุกเวลา
- 📌 การันตีคุณภาพด้วยรางวัล British Council IELTS Partner of the Year ถึง 5 ปีซ้อน
- 📌 นักเรียนของเราได้ผลดีจริง ทั้งผู้สมัครเพื่อที่จะจากนักเรียนของเรา เรียนฟรี รับคะแนนเพิ่มสอบ
ได้ IELTS 7.0-9.0
- 📌 Location 8 เซ็นทรัลลาดพร้าว ติดรถไฟฟ้า MRT และ BTS
- 📌 7 สาขาในเครือไทย
- 📌 บริการพิเศษ จบ ไม่เสียเวลา เรียน IELTS, สอบ IELTS และปรึกษาเรียนต่อ UK, USA และ Australia

📌 สอบ IELTS ที่ Westminster
📌 Westminster เป็นศูนย์สอบ IELTS อย่างเป็นทางการของ British Council
📌 ที่สาขาในไทย ที่จะได้ฝึกทำข้อสอบในข้อสอบจริงของ British Council
📌 บริการจองสอบฟรี 100% ฟรี!

รายละเอียดคอร์สเรียน 📄 <https://westminster.co.th/ielts-preparation-course/>
📌 สอบภาษาอังกฤษเพิ่มเติม
📌 LINE: <https://line.me/R/tp/p/ujc0604o>
📌 LINE ID: @westminsterschool
📌 02-0556040

WESTMINSTER
School of English

**เรียนและสอบ IELTS
ที่ WESTMINSTER
สาขาเซ็นทรัลลาดพร้าว**

IELTS 7.5

IELTS 8.0 IELTS 8.0

**รุ่นพี่ยกทัพ
การันตีสอบได้
IELTS 7.0 - 9.0**

**กดสมัครระดับฟรี
โดย Native Speaker**

📍 เซ็นทรัลลาดพร้าว ชั้น 11
BTS, รัชดาภิเษก, MRT พหลโยธิน

B8: Smart Learning

Smart Learning
10 November at 22:55

#เปิดเทอมนี้!! เริ่มต้นฤดูใบไม้ผลิด้วย Smart Learning

**เปิดเทอมนี้!!
เก่งอังกฤษ ส่องหน้าพัฒนาทุกคน
กับ Smart Learning**

📌 เรียนกับ "อาจารย์ภาษา"
📌 เรียนได้ทุกที่ ทุกเวลา
📌 หลักสูตรมาตรฐาน CEFR

📌 ชุดฝึก ฝึกซ้ำได้ ไปบนแอปเรียนภาษาอังกฤษ (Smart Learning)
📌 ตั้งแต่วันที่ 1 - 31 มีนาคม 2569

[@smartlearning](https://smartlearning.co.th) 087-515-5737 smartlearning.in.th

B10: ATDI

สนทนาภาษาอังกฤษคล่อง

ATDI REAL TALK 2025

**ถูกต้องและมั่นใจกับสุดยอดทีมครู
Native Speaker ของ ATDI**

Teacher John Teacher Ryan Teacher Steve Teacher Alfie

ภาษาอังกฤษดีขึ้น เห็นผลชัดเจนภายใน 1 เดือน!!!

**กับครูสาขาอังกฤษการันตีผลที่ได้ รับความนิยมสูงสุด
เลือกเรียนได้ทั้งรูปแบบ On-site / Online**

📌 ส่งใบสมัครเรียนและติดต่อเพิ่มเติมได้ที่ Educational Consultant:
ATDI Contact 📞 02-010-1111 📧 info@atdi.co.th 📱 02-010-1111 📱 02-010-1111 📱 02-010-1111

ATDI สถาบันภาษา/สอนแอร์ ผลงานอันดับ 1

ATDI สถาบันภาษา/สอนแอร์ ผลงานอันดับ 1
11 September

“สนทนาภาษาอังกฤษไม่ใช่เรื่องยากอีกต่อไป!!” ถ้าได้เรียนกับ #สุดยอดทีมครูNativeSpeaker ของ ATDI ทุกวันแล้ว #สนทนาภาษาอังกฤษคล่องภายใน 1 เดือน มีเรียน Speak English ทุกวันกับ #ครูNative Speaker ด้วยใจรัก ฝึกทักษะ ทั้ง พูด อ่าน เขียน ฟัง โดยทีมครูเจ้าของภาษา โดยที่ทุกคนทำได้...แต่ผู้สอนของเราได้ผลดีจริง ทั้งผู้สมัครเพื่อที่จะจากนักเรียนของเรา เรียนฟรี รับคะแนนเพิ่มสอบได้ IELTS 7.0-9.0!!

📌 ทีมครู Native สเปคของ ATDI
📌 Teacher Ryan
📌 Teacher John
📌 Teacher Steve

📌 จุดเด่นที่ไม่เหมือนใครของ ATDI Real Talk (English Conversation) สนทนาภาษาอังกฤษกับครูเจ้าของภาษา Native Speaker ของ ATDI

- * ภาษาอังกฤษของนักเรียนจะดีขึ้นชัดเจน เห็นผลชัดเจนภายใน 1 เดือน
- * เป็นหลักสูตรภาษาอังกฤษที่ออกแบบมาเพื่อคนไทยโดยเฉพาะ เน้นพูดจริงไม่ใช่ท่องจำ
- * สอนโดยครูเจ้าของภาษา Native Speaker มากประสบการณ์ด้านการสอนทั้งในไทยและต่างประเทศ ได้ฝึกการสนทนาจริงในชีวิตประจำวันและมีความเข้าใจวัฒนธรรมไทยเป็นอย่างดี
- * ผู้เรียนไม่จำเป็นต้องรู้ภาษาอังกฤษมาก่อน ผู้สอนจะคอยช่วยเหลือ
- * เป็นที่ฝึกพูดจริงและฟังจริงด้วยเสียงเจ้าของภาษาและสามารถสนทนาได้ทันที
- * เป็นที่ฝึกพูดภาษาอังกฤษที่คล่องและมั่นใจได้โดยไม่ต้องกังวล
- * ทุกบทเรียนของเราทำมาจากสถานการณ์จริง สามารถนำไปใช้ได้ทันที
- * มีทั้งคลาสกลุ่มและคลาส Private ให้ผู้เรียนเลือกตามความสะดวก
- * สามารถเรียนได้ทั้งแบบ On-site และ Online
- * หลักสูตรและเนื้อหาประกอบด้วยบทเรียนฟรี
- * มีเจ้าหน้าที่ผู้ช่วยคอยติดตามและช่วยเหลือผู้เรียนและผู้สมัครเรียน

นอกจากนี้ในโปรแกรมการเรียนภาษาอังกฤษของเรายังสามารถเลือกเรียนภาษาอังกฤษเพิ่มเติมได้ตามความต้องการของเราได้แก่ EC ของเราก่อนเพื่อใช้ในการเรียน และแนะนำหลักสูตรภาษาอังกฤษที่เหมาะสมและตรงจุดและตรงกับระดับภาษาของผู้เรียนและสามารถเลือกเรียนภาษาที่สนใจได้ตามความต้องการของนักเรียนทางสถาบัน

B11: AEP



AEP TEACHER
T. MICHAEL
คุณครูผู้สอนชาวอังกฤษ (British)
มีประสบการณ์การสอนภาษาอังกฤษในไทยกว่า 4 ปี

โรงเรียนสอนภาษาอังกฤษ AEP
หลักสูตรมาตรฐานสากล CEFR
คอร์สเรียนภาษาอังกฤษที่ออกแบบมาเพื่อคุณ
รับรองโดย **กระทรวงศึกษาธิการ**
สอบวัดคุณวุฒิของกษ

ลงทะเบียนตอนนี้รับสิทธิ์ระดับภาษาฟรี! ทักเลย!

AEP Institute - เรียนภาษาอังกฤษ
25 February ๒๕๖๖
เรียนภาษาอังกฤษกับ Teacher Michael
ความมั่นใจ พัฒนาตั้งแต่พื้นฐานไปถึงระดับ Mastery
ภาษาอังกฤษดีเริ่มต้นที่ AEP
คอร์สเรียนภาษาอังกฤษหลักสูตรเพื่อคนไทยโดยเฉพาะ
สอนโดยคุณครูเจ้าของภาษา
รับรองโดยกระทรวงศึกษาธิการ
ดูแลโดยทีมบริการระดับมืออาชีพ

B13: Wall Street English



Wall Street English
๕ June ๒๕๖๖

แต่พูดอังกฤษ โลกก็เปิดกว้างขึ้น!
อยากสอนผ่าน... อยากเรียนต่อ... อยากไปภาษาได้จริง... เริ่มได้ตั้งแต่วันนี้!

ฝึกพูด ฟัง คิดเป็นภาษาอังกฤษแบบมั่นใจ
คลาสสนุก เรียนไม่เครียด ใช้ได้จริงแน่นอน

#BreakthroughYourEnglish #WallStreetEnglish #WSEThailand #EnglishMadeEasy
#WSEThailand #WallStreetEnglish #เรียนภาษาอังกฤษ #ฝึกภาษาอังกฤษ #แต่พูดอังกฤษโลกก็เปิดกว้าง #UnlockYourFuture

BREAKTHROUGH YOUR ENGLISH
ปลดปล่อยศักยภาพในตัวคุณ พูดภาษาอังกฤษได้อย่างมั่นใจ

UNLOCK YOUR FUTURE
แค่พูดอังกฤษได้ โลกก็เปิดกว้างขึ้นทันที

การันตีผลลัพธ์ ภายใน 3-6 เดือน
เพราะอนาคตดี... เริ่มต้นที่ภาษาดี

วอลสตรีต อิงลิช
สถาบันสอนภาษาอังกฤษระดับโลก

วัดระดับภาษาอังกฤษ
มาตรฐานระดับ CEFR มูลค่า 1,250.- ฟรี

ติดต่อสอบถามฟรี
ฟรีไม่มีค่าใช้จ่ายใดๆ

1211
wallstreetenglish.co.th

B12: inlingua



inlingua
International School of Languages

Private Class
เรียนภาษาอังกฤษแบบตัวต่อตัว

How
Does
✓ วิทย์เด็ก
✓ วิทย์เรียน
✓ เตรียมสอบ
✓ วิทย์ทำงาน

พูดคุยได้ สื่อสารกับครูเจ้าของภาษา
เพียงวันละ 50 นาที ที่ inlingua

inlingua Thailand
Local business

inlingua Thailand
12 November 2024

Private Class ที่ inlingua!
เรียนภาษาอังกฤษแบบตัวต่อตัว เหมาะสำหรับผู้ใหญ่

- ✓ วิทย์เด็ก: เสริมทักษะการอ่านเขียนตั้งแต่ต้น
- ✓ วิทย์เรียน: เตรียมพร้อมสำหรับการเรียน และงานอดิเรก
- ✓ เตรียมสอบ: เตรียมพร้อมเข้าเรียนในมหาวิทยาลัย
- ✓ วิทย์ทำงาน: เพิ่มพูนความรู้ด้วยภาษาอังกฤษอย่างมั่นใจ

ไม่ว่าคุณจะไปทำงานหรือเรียนภาษาที่ไหน inlingua Thailand
#PrivateClass #เรียนภาษาอังกฤษ #สอนภาษาอังกฤษ #inlinguaThailand #ภาษาอังกฤษตัวต่อตัว #inlingua

B14: Hollywood English



ครูทูลเลน Kru Kellen
Yesterday at 17:22

เปลี่ยนจากพูดไม่ได้... เป็นพูดได้
ที่ Hollywood English เราเข้าใจทุกคนไทยดีที่สุด
เพราะครูเจ้าของภาษาของเราพูดไทยได้
และรู้ภาษาไทย "ดีตรงไหน" เวลาพูดอังกฤษ

- ฝึกจริงทุกคลาส
- แบ่งกลุ่มตามระดับภาษา

เริ่มวันนี้... เพื่ออนาคตที่พูดได้อย่างมั่นใจ

สอบถามเพิ่มเติมหรือสำรองที่นั่งได้ที่ Facebook m.me/krukellen หรือ LINE @krukellen
https://lin.ee/NQm1Qlh หรือ โทร 0999399124

HOLLYWOOD ENGLISH

เปลี่ยนจากพูดไม่ได้... เป็นพูดได้
ภายในไม่กี่เดือน!
เรียนที่ Hollywood English

- ✓ กับครูเจ้าของภาษาที่พูดไทยได้
- ✓ เข้าใจปัญหาคนไทย
- ✓ พูดเก่งขึ้นเป็นอน

099-939-9124 @krukellen

B16: New Cambridge Institute



AUA Language Center

30 September 2020

Free Trial Class

 อนาคตของคุณอยู่ตรงหน้า แต่ยังไม่มั่นใจว่า คุณอาจจะรู้สึกกังวลใจ ใต้แสง AUA Free Trial Class สำหรับ วิชาเรียน เรียนรู้ใหญ่และกว้างขวางเป็นเวลา 15 ชั่วโมง พิเศษของคุณที่จะได้มาฟรีๆ - ไม่เสียค่าใช้จ่าย ไม่ต้องจ่าย

 เหนือกว่า...

-
 ค้นหาลำบากที่ต้องไม่ทางานมีกลุ่ม
-
 รู้ถึงข้อบกพร่องการพูดให้คนอื่นใช้
-
 ค้นหาคำว่าและเขียนที่ใหม่ดี อนาคตของคุณจะเปลี่ยนครั้งใหญ่

ในเวลาสองสัปดาห์ คุณจะได้...

-
 พูด-ตอบโต้กับครูต่างชาติจริง
-
 ได้รู้เทคนิคการ-ตอบโต้ในโตเรียนจริงและที่ทำงาน
-
 ได้ฝึกเล่าสำหรั+ ประโยชน์ที่ได้ใช้กับ
-
 รู้วันและค่าครอสที่เหมาะกับการเรียนของคุณ

 ได้เห็นพิเศษสำหรับเรียนรู้ว่าครูทดลองเรียน

ค่าลงทะเบียน + สบครูตัวจริง จาก 600 บาท เหลือเพียง 300 บาท เมื่อสมัครเรียน

 จำนวนจำกัด - จองก่อนเต็ม

