

Defenders of Land, Sea, and Life:

Indigenous Peoples' Struggle Against Dispossession, SLAPPs, and False Climate Solutions in Thailand



Submission to the UN Special Rapporteur on the Rights of Indigenous Peoples' Call for Inputs on 'Demarcation, registration and titling of Indigenous Peoples' lands, territories and resources'





Defenders of Land, Sea, and Life: Indigenous Peoples' Struggle Against Dispossession, SLAPPs, and False Climate Solutions in Thailand May 2026

Submission by

Manushya Foundation



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Introduction

Despite their key role in safeguarding ecosystems on ancestral lands they have inhabited and cultivated for centuries, Indigenous Peoples in Thailand are labeled as forest encroachers, singled out as responsible for environmental degradation, criminalised and evicted from their land. As Indigenous Peoples are one of the most vulnerable populations in Thailand, the lack of land rights compliant with the UN Declaration of the Rights of Indigenous Peoples (UNDRIP) severely impacts their livelihood and further exacerbates their vulnerability. Denied of their right to Free, Prior and Informed Consent (FPIC), Indigenous Peoples see their land grabbed in the name of conservation as well as for the benefit of private actors.

In this context, and in response to the [call for inputs](#) issued by the UN Special Rapporteur on the Rights of Indigenous Peoples, this submission by Manushya Foundation shares the reality and struggles experienced by Indigenous Peoples communities and partners that Manushya works with and supports.¹ In particular, community-led recommendations were compiled during the People-Led UPR workshops held in [Central](#), [Southern](#), [Northern](#) and [Northeastern](#) Thailand from October 2025 to January 2026.

1. The Lack of Recognition of Indigenous Peoples, their Right to Free, Prior and Informed Consent and their Customary Tenure

The estimated number of Indigenous Peoples in Thailand is around 6.1 million people, or 9.7% of the total population.²

While Thailand approved the adoption of the UNDRIP, it does not recognise Indigenous Peoples. Thailand's Constitution only enshrines the protection for different ethnic groups to have the right to live in the society according to the traditional culture, custom, and ways of life on a voluntary basis (Section 70).

The debate related to the adoption of the *Ethnic Way of Life Protection and Promotion Act B.E. 2568 (2025)* illustrates a clear lack of understanding on the need to recognise them and their rights. Several MPs argued that recognising Indigenous Peoples risked threatening national security by segregating the country and providing privileges to certain groups.³ The term initially contained in the bill was then removed by Parliament.⁴

Likewise, Thailand does not recognise Indigenous Peoples' right to FPIC and customary tenure. While the Constitution affirms the rights of communities to be informed and have access to public information (Section 41) and affirms the State's duty to undertake Environmental and Health Impact Assessments (EHIA) through public hearings of communities in advance of any undertaking that might affect them and lays down the requirements for permitting such undertaking (Section 58), the provisions fall short of Indigenous Peoples' rights.⁵ Furthermore, while the Constitution stipulates that the State has the duty to distribute landholding in a way that allows people to have land to live on (Section 72), and to ensure a fair distribution of land holding (Section 258), in practice, the government limits Indigenous communities' rights to manage the lands they live on and cultivate.⁶

Community-Led Recommendations

- In line with the UNDRIP, officially recognise the existence of Indigenous Peoples in Thailand. This includes referring to Indigenous Peoples in the Constitution.
- Include Indigenous Peoples in the drafting process of the new Constitution.
- Remove all legal barriers preventing the protection of Indigenous Peoples.

Additional Recommendations

- In line with the 2022 CERD Concluding Observations, uphold the right of individuals and communities to determine their identity, including identifying as Indigenous.
- In line with the 2022 CERD Concluding Observations, ratify the Indigenous and Tribal Peoples Convention (No.169) of the International Labour Organisation.
- In line with the 2022 CERD Concluding Observations, adopt a legal framework that provides effective recognition and protection for the right of Indigenous Peoples to own, use, control and develop the lands, territories and resources that they have traditionally owned, occupied or otherwise used or acquired.
- In line with the 2013 consultations on the situation of Indigenous Peoples in Asia from the Special Rapporteur on the Rights of Indigenous Peoples, recognise Indigenous Peoples' customary tenure rights over lands and resources by providing demarcation of Indigenous Peoples' territories.

2. The Impact of Colonisation on Thailand's Forest Management

From the 13th to mid 18th century, all land in Thailand was regarded as the property of the monarchy, however, local traditions and practices ensured the right to access land for agriculture and other purposes. Change began at the end of the 18th century when European colonial power started extracting timber in neighbouring countries.⁷ The expansion of timber extraction by European power pushed Thailand's central government to annex Lanna, what is now Northern Thailand at the end of the 19th century⁸ and enact legislation to take more effective control over forests⁹ and profit from the lucrative teak trade, in complicity with European colonisers¹⁰ and to the detriment of Indigenous communities. The Royal Forest Department (RFD) was established in 1896. Headed by a British forester and former Deputy Conservator of Forests in Myanmar, the RFD set up the forest bureaucracy in Thailand which introduced several legislations modelling British colonial forestry in Asia. Until half of the 20th century, Thailand's forest management was marked by the primary objective of revenue generation through logging, with British colonial timber companies having power over teak concessions. In the meantime, the RFD criminalised local communities' use of teak by making it illegal to cut small teak.¹¹ In the mid-50s, logging concessions granted to foreign companies expired and were turned over to Thailand's Forest Industry Organisation and provincial logging companies.¹² However, the underlying model remained intact. The colonial logic of centralised authority, revenue-driven management, and exclusion of customary tenure persisted. This dual regime institutionalised structural injustice in forest governance that continues today. Indigenous communities are still labelled "illegal encroachers", protected areas overlap with ancestral territories, conservation law frequently criminalises rotational farming, and recognition of collective land rights remains severely limited.

3. False Climate Solutions: The Criminalisation of Indigenous Peoples in the Name of Forest Conservation

3.1. Demarcation of National Parks and Forest Reserves

While deforestation has been driven by logging, commercial agriculture and expansion of infrastructures, leading to the decreasing forest area from 224.5 million rai in 1910 to 171 million rai in 1961,¹³ Indigenous Peoples have seen their ancestral lands declared ‘State lands’ following the enactment of legislations on natural resources management such as the *Forest Act* (1941)¹⁴, the *National Park Act* (1961)¹⁵ and the *National Forest Reserve Act* (1964).^{16 17} By granting authorities the power to establish national parks and national reserved forests through a top-down approach in the name of conservation, without meaningful engagement and FPIC of Indigenous communities living in those areas, communities were labelled as forest encroachers.¹⁸

For instance, the **Indigenous Karen community of Bang Kloi** has lived in harmony with the Kaeng Krachan forest for over a century, long before it was designated a forest reserve in 1965 and declared a national park in 1981. Since 1996, the community has faced repeated evictions and accusations of forest encroachment, culminating in the burning of their homes and rice barns in 2011, and ongoing displacement. In 2021, even as the Kaeng Krachan forest was listed as a UNESCO World Heritage Site, over 100 Indigenous Peoples were forcibly removed from their ancestral lands, and 22 villagers were arrested and imprisoned for attempting to return home.¹⁹ UN Special Procedures raised concerns over lack of concrete measures to address land tenure rights of the Karen.²⁰ In early 2022, Karen people held a 15-days protest calling for a new independent committee to find a solution to the community rights issues, as well as the dropping of charges against 30 community members and 10 activists and the amendment of the *National Park Act* (2019). Following the protest, a new committee was set up.²¹ Despite approval in April 2023 by the Prime Minister of the committee’s proposals,²² the situation has not yet been resolved.²³

Nomadic and semi-nomadic Indigenous Peoples in coastal Thailand whose customary rights to coastal and marine areas are not recognised also face land and resource grabbing in the name of conservation.²⁴

Additional recent version of the *National Parks Act* (2019)²⁵ and the *Wildlife Conservation and Protection Act* (2019)²⁶ which were both adopted without public consultation²⁷ keep restricting Indigenous Peoples’ access to land and livelihood.²⁸

Furthermore, on 15 November 2024, the Cabinet approved a resolution authorising the issuance of two Royal Decrees under Section 64 of the *National Parks Act* (2019) and Section 121 of the *Wildlife Conservation and Protection Act* (2019).²⁹ The new decrees limit forest residents to a maximum of 20 rai for a period not exceeding 20 years, and grant officials the authority to evict and fine ‘violators’ without judicial oversight.³⁰ The decrees have been criticised for not recognising Indigenous Peoples as ‘guardians’ of the forest, pushing them out of their ancestral lands.³¹ In March and April 2025, multiple Indigenous and forest-dependent community networks mobilised to demand the repeal or revision of the decrees.³² In May 2025, 11 Indigenous leaders and Human Rights Defenders (HRDs) who participated in protests were SLAPPED.³³ While in theory, six key demands were accepted by the Cabinet.³⁴ It was later revealed that the matter had only been reported orally and did not constitute a Cabinet resolution so no official circular was issued to relevant agencies.³⁵

It is noteworthy that Indigenous Peoples' very limited access to land tenure security particularly impacts Indigenous women as around 90% of Indigenous women live in protected forest areas where land ownership is not legally recognised, while the remaining 10% often lack direct land rights, as titles are commonly registered under male family members due to cultural inheritance norms.³⁶

3.2. The Forest Reclamation Policy

The *Forest Reclamation Policy* (2014) was intended to prevent further encroachment of forest land, and operationalise older legislations such as the *Forest Act* (1941), the *National Park Act* (1961) and the *National Reserved Forests* (1964).³⁷

In order to operationalise the Policy, orders were adopted by the National Council for Peace and Order (NCPO) after the 2014 military coup. NCPO Order 64/2014 granted State agencies the authority to arrest those who encroach, seize, possess, destroy, or cause damage to the forest, specifically on protected land with the aim to stop deforestation. NCPO Order 66/2014 suggested that the primary targets of the Policy must be investors or large-scale outside developers, while the poor, landless and those who had settled on the land before it was declared as a protected area should not be affected by NCPO Order 64/2014.³⁸

However, when implementing the NCPO Orders, authorities have persistently identified land-dependent communities who lived on their land for decades as 'investors' resulting in the loss of protection set out by NCPO Order 66/2014.³⁹ As of today, over 48,000 cases against Indigenous Peoples and other poor forest communities have been unfairly prosecuted under the *Forest Reclamation Policy*.⁴⁰

While the Orders were repealed in 2019, they were integrated into the *National Park Act* (2019) and the *Wildlife Preservation and Protection Act* (2019) which fail to align with communities' way of living. Within national parks families need approval for their own use of land lasting for a maximum of 20 years, without being granted ownership over the land. Prior to cutting plants, communities must also inform the authorities. The *National Park Act* (2019) also increases maximum imprisonment to 20 years and the maximum fine to 2 million baht against those convicted under the Act.⁴¹

On 9 October 2025, People's Movement for a Just Society (P-Move) and the Network of People Affected by the State's Forest Reclamation Policy submitted a letter to the Parliament calling for the expedited passage of the *Draft Act on Amnesty for Citizens Affected by State Policies on Land and Natural Resources*.⁴² Public hearings with affected residents were held in Phuket and Nakhon Ratchasima in November 2025 and in Narathiwat in December 2025.^{43 44}

Community-Led Recommendations

- Revised all regulations that violate Indigenous Peoples' rights, such as the *National Parks Act* (2019), the *Wildlife Preservation and Protection Act* (2019) and the *Community Forest Act* (2019) as they restrict their right to own, use, control and develop the lands, territories and resources that they have traditionally owned, occupied or otherwise used or acquired.
- Ensure the recognition of residential areas, farmland, mooring areas, cultural areas, spiritual areas and ritual areas as "legitimate rights", which do not overlap with areas governed by other laws, with documentation and permanent security for Indigenous Peoples.

- Legally recognise Nature, grant it legal rights and allow Indigenous communities to take legal action on its behalf.

Additional Recommendations

- In line with the 2022 CERD Concluding Observations, ensure that Indigenous Peoples are consulted on legislative or administrative measures that affect the land and natural resources that they own or have traditionally owned, occupied or otherwise used or acquired with a view to obtaining their FPIC.
- Adopt the *Act on Amnesty for Citizens Affected by State Policies on Land and Natural Resources* while ensuring that companies and investors are not granted amnesty.

4. The Exclusion of Indigenous Peoples in Resources Management

4.1. Community Forest Management

Many Indigenous communities still maintain their traditional rotational farming. Rightly done, it is a strong self-sustainable system supportive of climate change mitigation measures while providing food security to Indigenous communities.⁴⁵ Instead, authorities try to eradicate the practice, framing it as responsible for air pollution and the cause of natural disasters such as landslides.⁴⁶

While the **Constitution** establishes the right of communities to *‘manage, maintain and utilise natural resources, environment and biodiversity in a balanced and sustainable manner, in accordance with the procedures as provided by law’* (Section 43) and the State’s duty to *‘conserve, protect, maintain, restore, manage and use or arrange for utilisation of natural resources, environment and biodiversity in a balanced and sustainable manner, provided that the relevant local people and local community shall be allowed to participate in and obtain the benefit from such undertaking as provided by law’* (Section 57) in practice, Indigenous communities have been excluded from resource management.

The Regulation on the Issuance of Community Title Deeds (2010) does not recognise Indigenous Peoples’ traditional land tenure and resource management systems.⁴⁷ While under the Regulation communities have the right to collectively manage and use state-owned lands for their livelihood, only few communities have been able to get community title deeds.⁴⁸

The Community Forest Act (2019) has been criticised for the lack of community engagement in its drafting and its centralisation of power.⁴⁹ Community forests can only be established outside protected forests to conserve, manage and sustainably use forest resources. The Act does not provide clarity on customary rights and management rights such as decision-making power in relation to the use of the forest and requires a community to be at least 50 people above 18 years of age to be established as a community forest. The overall process for communities to establish a community forest is complex with an overwhelming number of steps. Further, while the Act recognises that community forest has decision-making power over community forest management, the final approval of the forest management plan rests with the Community Forest Policy Committee mostly composed of government representatives.⁵⁰

Lastly, on 19 September 2025 entered into force the **Ethnic Way of Life Protection and Promotion Act (2025)**. The Act recognises ethnic groups rights relating to land, natural resources and the environment

necessary for their subsistence or community public activities (Section 9). The Act also sets procedure for the establishment of “ethnic way of life protection areas” (Section 37) in which communities have the right to reside and utilise land and natural resources (Sections 38, 39). However, important gaps remain, including:

- The Act fails to recognise Indigenous Peoples and their right to FPIC.
- The protection and promotion of the ways of life of ethnic groups can be limited under broad circumstances (Section 5).⁵¹
- The Act does not explicitly say that ethnic groups’ rights relating to land, natural resources and the environment exist irrespective of legal ownership (Section 9).
- The right to maintain traditional ways of life is conditioned to the fact that practices do not cause ecological imbalance or environmental harm (Section 9).⁵²
- The declaration of an ethnic way of life protection area is conditioned on an agreement between the community and the relevant State agencies in the area (Section 37) which can be difficult to achieve.
- The Act does not address the issue of conflict of law with forest conservation laws. Under the Act communities have the right within an ethnic way of life area to reside and utilise land and natural resources but in compliance with laws applicable to that area (Sections 38, 39).

4.2. Dispossession of Indigenous Peoples’ Ancestral Lands for Development Projects

While Indigenous Peoples are criminalised under forest conservation law, their traditional forest knowledge ignored and evicted from their ancestral lands, they also face land grabbing from development projects.

The Chao Lay peoples (Moken, Moklen and Urak Lawoi Indigenous peoples) living in Southern Thailand have seen their lands grabbed and their access to their fishing area cut off for hotels and on the beach-front business activities as well as infrastructure projects.⁵³

Privatisation of coastal lands has prevented the Moken from making temporary camps on empty beaches. Development projects⁵⁴ such as the Land Bridge project⁵⁵ also threaten the way of life of the Moken.⁵⁶ Communities have criticised the lack of public engagement in the project development and the over 1,000-page long ERIA report was made public online mid-July 2025 only 18 days before public hearing.⁵⁷

Development of shrimp farms, rubber plantations, housing developments, restaurants and resorts forced Moklen communities to move inland and those living in the mangrove or beach forests have seen their land declared protected areas.⁵⁸

When in 1974 the Thai government established the Mu Ko Tarutao Marine National Park, Urak Lawoi became encroachers.⁵⁹ Meanwhile, rapid tourism development in Phuket, Koh Phi Phi and Koh Lipe have led to the eviction of Urak Lawoi peoples who have been pushed further inland far from the beachfront where they carry their activities for subsistence.⁶⁰ While the Supreme Court issued 2 rulings in March 2024 in favour of Chao Lay people from Rawai beach in Phuket, considering developers’ land titles illegal, the Court did not rule on the legitimacy of Chao Lay people to live and work on their ancestral lands. Rulings therefore cannot benefit other Chao Lay communities facing similar eviction threats from project developers.⁶¹

In December 2022, 15 Chao Lay people on Koh Lipe were prosecuted for protesting against land grabbing and the blockage of a pathway used to access a school, a local hospital, and the beach by a project developer.⁶² In April 2025, the same company that claims ownership over the disputed land and previously blocked the public route returned to the area with the intention of demolishing the school's canteen and restroom facilities, alleging that the school has encroached on their land for many years.⁶³ The community staged a protest recalling the land had been donated to the school and did not encroach on the company's claimed land.⁶⁴

The Mani or Maniq, an Indigenous hunter-gatherers group in Southern Thailand, face increasing exploitation of their land, culture, and resources by business actors operating without their FPIC. Attempts by central authorities and civil society networks to secure land for them have been obstructed by local officials and tourism operators whose unlawful businesses in protected forest areas depend on preventing recognition of Mani land rights. Community members have faced fabricated allegations, police intimidation, and pressure to withdraw from lands designated for them, while resorts continue to use their culture as a tourist attraction, collecting donations and generating revenue without consent, transparency, or equitable benefit-sharing.⁶⁵

In Northern Thailand, Indigenous Peoples are particularly impacted by mining. In 2019, Indigenous Plong Karen community in Chiang Mai province found out that a coal mine would occupy large parts of their farmland and divert two streams they rely on for irrigation. The project had been approved by the Office of Natural Resources and Environmental Policy and Planning in 2011 without their FPIC. Following community opposition to the project, in 2020 the National Human Rights Commission found irregularities in the approval process.⁶⁶ In 2022, the community filed a lawsuit seeking to revoke the project's Environmental Impact Assessment (EIA) report. While the court granted a temporary injunction preventing the company or any relevant agencies from taking any action until a judgment is issued or the court orders otherwise,⁶⁷ the company has continued its efforts to advance the project, including by creating division within the community.⁶⁸

In Mae Hong Son Province, Indigenous Karen and Lua communities have been opposing the planned reopening of fluorite mining in a watershed near the La River which had caused negative impacts in the past, including water contamination, health issues and loss of livelihood. Almost 30 years after an abrupt stop of operations and no remediation from the mine, the company has been seeking to resume operation since 2021 without FPIC of communities. The mine could potentially impact around at least 500 residents across five villages.⁶⁹

Community-Led Recommendations

- Ensure that cultural protection zones for Indigenous Peoples do not overlap with areas governed by other laws and that communities have authority over their own land and resource management.

Additional Recommendations

- In line with the 2025 CEDAW Concluding Observations, ensure the meaningful participation of Indigenous women in decision-making processes regarding the use of their traditional lands and establish effective consultation mechanisms to secure their FPIC.
- In line with the 2022 CERD Concluding Observations, ensure access to effective remedies, prioritising restitution of Indigenous Peoples' lands, territories, and resources, and where

restitution is deemed materially impossible by a court, provide just compensation and culturally appropriate relocation options.

- In line with the 2021 UPR recommendation (Indonesia), enhance the participation of Indigenous Peoples in land conservation and forest management, and recognise their role in the global climate action agenda.
- Ensure alignment between the *Ethnic Way of Life Protection and Promotion Act* and other natural resources related laws to guarantee the absence of criminalisation of communities within ethnic way of life areas.
- Adopt and implement, in consultation with Indigenous Peoples, a clear and transparent procedure to ensure respect of their right to FPIC..
- Ensure that Indigenous Peoples who are actually or potentially affected by business activities have complete and timely access to all relevant information and in a language they understand to ensure that they are able to participate effectively in key decisions that affect them.
- Ensure that the *Promotion of Responsible Business Conduct* bill requires companies to conduct human rights due diligence, taking into account the rights of Indigenous Peoples.

5. Violence Faced by Land Defenders

5.1. Enforced Disappearance of ‘Billy’

Porlajee “Billy” Rakchongcharoen was a community leader, member of the Indigenous Karen community in Phetchaburi Province who defended his community rights. He notably played a key role in filing a lawsuit against the Department of National Parks, Wildlife and Plant Conservation for its role in evicting Karen villagers from their homes and the destruction and burning of over 20 Karen homes and properties. Billy was called as a main witness but he disappeared just a few weeks before his hearing, after being arrested by a Kaeng Krachan park ranger at a checkpoint. Since then, no one has seen him. While in 2019 it was announced that Billy’s bones had been found, his death remains unsolved.²⁰

UN Special Procedures expressed serious concern over attacks and harassment of the Indigenous Karen, including ‘*the failure to fully investigate and prosecute the perpetrators of the enforced disappearance and killing of land rights defender Mr. Porlajee Rakchongcharoen.*’²¹

5.2. Judicial Harassment

Strategic Lawsuit Against Public Participation (SLAPP) is at the core of the intimidation faced by HRDs in Thailand. Most often, SLAPP cases take the form of defamation suits where HRDs and community members are prosecuted for defending their rights and lands. Women HRDs (WHRDs) are particularly vulnerable to SLAPPs. Between 2014 and 2022, over 200 WHRDs were SLAPPED.²²

In violation of international human rights law, under Thai law, defamation is both a civil and a criminal offence.²³ Despite amendments to the Criminal Procedure Code in 2019, provisions introduced to limit the use of SLAPP cases against HRDs remain ineffective.²⁴

While the Ministry of Justice is currently drafting the ***Prevention of Strategic Litigation Against Public Participation Act***, important gaps remain both in terms of process and content.

Despite the fact that public consultations were organised from 14 March to 21 April 2025, analysis of the summary of the first round of consultation raises serious concerns. In fact, although 574 individuals submitted comments, 92% of participants were government officials. Participation from non-state actors was extremely limited with only 15 submissions by civil society. This overwhelming dominance of State actors clearly indicates that the process failed to effectively engage rights-holders, affected communities, and independent civil society.

In terms of the content, the bill is not a standalone anti-SLAPP legislation. Instead it only provides amendments to existing legislation in relation to defamation, not tackling all grounds used for SLAPPs.⁷⁵ The bill also lacks critical elements to ensure effective protection of HRDs such as the definition of SLAPP and its prohibition, the definition of public participation and the decriminalisation of defamation. The definition of ‘matter of public interest’ is also too restrictive.

Community-Led Recommendations

- Ensure the protection of Indigenous rights defenders.

Additional Recommendations

- Recognise HRDs and adopt gender-sensitive legal frameworks and accountability mechanisms that protect and support them.
- Decriminalise defamation and adopt a stand-alone, gender-sensitive and effective anti-SLAPP law.
- Investigate and prosecute acts of harassment, threat, intimidation, physical violence, enforced disappearance, attempted murders and killing against HRDs and WHRDs.

6. Conclusion

Despite voting in favour of the adoption of UNDRIP, Thailand still refuses to recognise Indigenous Peoples. Worse, Thailand’s legal framework criminalises Indigenous Peoples and blatantly violates their rights on a daily basis, in clear contradiction with UNDRIP. Marginalised, evicted from their lands in the name of nature conservatism, false climate solutions and economic development and silenced when not murdered, Indigenous Peoples have no other choice than keep fighting for their existence and rights being recognised.

7. Endnotes

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27. The adoption took place amid criticism and opposition from civil society regarding the substance of the laws as well as the lack of public consultation and the timing of their adoption, which occurred only two weeks before the general election. ILAW, *เปิดกฎหมายอุทยานและคุ้มครองสัตว์ป่าฉบับใหม่ ภาคตอนโยบาย “ทวงคืนผืนป่า” ของคสช*,
28. For instance by prohibiting holding or possessing land, carrying out construction or acting in any manner causing deterioration or diversion from original condition and collecting wood in protected areas (Section 19 of the *National Park Act*, Section 55 of the *Wildlife Conservation and Protection Act*).
29. The new decrees are linked to Thailand’s plans to tackle the climate crisis and have 55% of the country covered in forests by 2037. Six national parks are set to implement the decrees and 23 other locations are designated to become new national parks. Hard Stories, *As Thailand aims to tackle climate crisis, forest dwellers fear for their future*, (13 December 2024), available at:
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<https://aippnet.org/historic-step-forward-indigenous-land-rights-recognised-northern-thailand/>

35. The Active, หวัง ‘รองนายกฯ ประเสริฐ’ ดันมติ ครม. แก้ปัญหาคนอยู่กับป่า, (27 April 2025), available at

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37. Manushya Foundation, *Land Related Rights, Forest Conservation Laws & Climate Change Policies - Joint UPR Submission to the UN Universal Periodic Review*, (25 March 2021), available at:

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<https://news.mongabay.com/2025/06/mining-company-returns-to-haunt-thailands-karen-communities-as-resistance-mounts/>; See also: EarthRights International, *Indigenous communities in Mae La Noi stand against fluorite mining*, (5 March 2025), available at:

<https://earthrights.org/blog/indigenous-communities-in-mae-la-noi-stand-against-fluorite-mining/>

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<https://www.manushyafoundation.org/post/savebangkloi-11-years-since-billy-s-disappearance>

71. UN Special Procedures, *UN Communication (AL/THA/4/2021)*, (30 June 2021), available at:

<https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=26518>

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