



Challenging False Climate Solutions: Defending Community Rights in the Fight for Climate Justice in Thailand



 **Joint UPR Submission to the UN Universal Periodic Review**

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Joint UPR Submission: Challenging False Climate Solutions: Defending Community Rights in the Fight for Climate Justice in Thailand April 2026

Submission by

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1. Introduction

- 1.1. In this submission, the Climate Justice Working Group of the Thai CSOs Coalition for the UPR (*Manushya Foundation, Indigenous Women's Network of Thailand (IWNT), The Green World Network, Sab Wai Villagers, Phichit Villagers, Ka Boe Din Villagers, Tanah Kita Network, the Network of People Affected by the Pak Mun Dam, The Patani RESOURCE, Freedom of Bird, The Saiburi River Youth Network, HomeNet Thailand, Young Pride Foundation, Indigenous Women's Association for Development (IWAD)*) examine Thailand's failure to ensure climate justice and uphold human rights in the context of land governance, environmental protection, and climate policies, in light of recommendations accepted during the third UPR cycle (2021). It centres the experiences of Indigenous Peoples and frontline communities disproportionately impacted by conservation and development projects, highlighting systemic exclusion, lack of meaningful participation, and barriers to justice and remedy.
- 1.2. During the third UPR cycle, Thailand received nine recommendations on Indigenous Peoples' rights, land, forest governance, and community participation in climate policies, all of which it supported. Yet none have been fully implemented, as affected communities remain excluded from decision-making. Thailand also received nine recommendations on ensuring a safe environment for human rights defenders; seven were supported and two noted. However, no effective protection against SLAPPs has been established, and climate defenders continue to face prosecution. Notably, Thailand received no recommendations on environmental pollution or access to remedy for communities affected by climate change and harmful policies, despite the severity of these impacts.
- 1.3. Deep concern arises from systemic failures in Thailand's land, environmental, and climate governance, which disproportionately impact Indigenous Peoples and marginalized communities. Forest-dwelling communities are criminalised and evicted despite their role in protecting ecosystems, while polluting industries continue to receive State support. Development and climate projects proceed without meaningful consultation, causing environmental harm and loss of livelihoods. These impacts are compounded by discrimination, with Indigenous women, LGBTQIA+ persons, and informal workers facing heightened vulnerability. Human rights defenders are targeted by SLAPPs, and access to effective remedies remains limited due to weak and inaccessible mechanisms. These patterns reflect the absence of inclusive, rights-based governance and undermine climate justice in Thailand.
- 1.4. This submission demonstrates that Thailand's forest land reclamation and climate policies result in human rights violations, structured as follows:
 - Section 2 examines false climate solutions: greenwashing policies resulting in the exclusion and criminalisation of forest-dwelling communities.
 - Section 3 addresses development projects impacting community rights and the environment.
 - Section 4 analyses environmental pollution and its impacts on health and livelihoods.
 - Section 5 highlights climate governance gaps and unequal impacts on communities.
 - Section 6 focuses on the exclusion of Indigenous women.

- Section 7 assesses barriers to effective access to remedy.
- Section 8 sets out recommendations.

2. False Climate Solutions resulting in the Exclusion & Criminalisation of Forest-Dwelling Communities

- 2.1. **Forest Conservation Laws and the Systematic Exclusion of Customary Land Rights:** Thailand's forest governance framework is grounded in a series of laws that enable the State to designate land as forest or conservation areas without recognising customary land rights. These include the *Forest Act* (1941)ⁱ, the *National Parks Act* (1961)ⁱⁱ, and the *National Forest Reserve Act* (1964)ⁱⁱⁱ. Subsequent policies and laws have reinforced this framework, including the Forest Reclamation Policy (2014), implemented through NCPO Orders 64/2557 and 66/2557. Although the NCPO Orders were repealed in 2019, they were integrated into the *National Parks Act* (2019)^{iv} and the *Wildlife Conservation and Protection Act* (2019)^v. These laws continue to restrict communities' access to land and livelihoods, fail to align with communities' ways of life^{vi}, and were adopted without public consultation.^{vii} On 15 November 2024, the Cabinet further approved the issuance of Royal Decrees under Section 64 of the *National Parks Act* (2019) and Section 121 of the *Wildlife Conservation and Protection Act* (2019), which limit land use to 20 rai for a period not exceeding 20 years and grant officials powers to evict and impose fines without judicial oversight.^{viii}
- 2.2. **Non-recognition of customary land tenure and Free, Prior and Informed Consent (FPIC):** The legal framework allows for the declaration of national parks and forest reserves through a top-down approach, without meaningful consultation or FPIC of Indigenous Peoples. As a result, Indigenous communities living on ancestral lands are labelled as "forest encroachers."^{ix}
- 2.3. This structural gap is reinforced by the *Ethnic Way of Life Protection and Promotion Act* (2025),^x adopted on 6 August 2025 and entered into force on 19 September 2025. While the Act recognises certain rights of ethnic groups relating to land, natural resources, and the environment necessary for their subsistence or community activities, it fails to recognise Indigenous Peoples and their right to FPIC. The term "Indigenous Peoples," which was initially included in the draft, was removed during parliamentary deliberations.^{xi} In addition, protection of ethnic ways of life may be restricted under broad circumstances (Section 5), the Act does not explicitly affirm that rights to land, natural resources, and the environment exist irrespective of formal legal ownership (Section 9), and the designation of ethnic way of life protection areas is contingent on agreement between communities and State authorities (Section 37), which may be difficult to achieve. The Act also fails to address conflicts with existing forest conservation laws. This continued non-recognition undermines the protection of their rights, including the right to self-determination, customary land rights, and FPIC, as recognised under international human rights law and the UN Declaration on the Rights of Indigenous Peoples, which Thailand voted in favour of.
- 2.4. **Expansion of carbon markets as false climate solutions:** Thailand's climate strategy increasingly relies on market-based mechanisms such as carbon credits and reforestation projects, presented as solutions to climate change. However, these approaches risk reinforcing existing patterns of

land dispossession and human rights violations. Carbon offset schemes allow corporations and States to continue emissions while claiming reductions elsewhere, often through projects implemented on lands traditionally inhabited by Indigenous Peoples and forest-dependent communities. In practice, these schemes lack robust human rights safeguards, transparency, and independent verification, enabling greenwashing and shifting the burden of climate mitigation onto frontline communities. Carbon markets in Thailand operate largely on a voluntary and opaque basis, creating significant risks of abuse, including land grabs, forced evictions, and the exclusion of communities from decision-making processes.^{xii}

2.5. The experience of the Indigenous **Karen community of Bang Kloi** illustrates how so-called climate and conservation policies operate as greenwashing tools, driving forced evictions, and the dispossession of Indigenous Peoples from their ancestral lands. The community 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.^{xiii} UN Special Procedures raised concerns over the lack of concrete measures to address land tenure rights of the Karen.^{xiv} In early 2022, Karen people held a 15-day 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 Parks Act* (2019). Following the protest, a new committee was set up.^{xv} Despite approval in April 2023 by the Prime Minister of the committee's proposals,^{xvi} the situation has not yet been resolved.^{xvii}

2.6. **Criminalisation of Forest-Dependent Communities Under Conservation and Climate Policies:** the Forest Reclamation Policy (2014) and its implementing orders have led to widespread criminalisation of Indigenous Peoples and forest-dependent communities. Although NCPO Order No. 66/2557 (2014) indicated that implementation should not affect poor or landless people and long-settled communities, in practice authorities have repeatedly classified land-dependent communities as “investors,” thereby depriving them of the limited protections envisaged under the Order.^{xviii} While the policy was intended to target influential land grabbers, its implementation has disproportionately affected poor villagers.^{xix} Authorities have combined small, individual land plots into larger aggregated areas to meet enforcement thresholds, resulting in criminal charges against community members.^{xx} In some cases, “ownerless cases” have been initiated, whereby land is first seized and individuals who later come forward to claim it are subsequently arrested. As a result, many villagers have been incarcerated and have lost their land-use rights.^{xxi}

2.7. As of today, more than 48,000 cases against Indigenous Peoples and other poor forest communities have been unfairly prosecuted under the Policy.^{xxii} This reflects the long-standing structural problem of “forests overlapping with people” in Thailand's land management system, where communities residing in areas later designated as forest zones are subjected to arrest and prosecution despite having lived there prior to such declarations.^{xxiii}

- 2.8. The case of the **Sab Wai villagers** highlights the criminalisation, land dispossession, and forced eviction faced by rural communities under Thailand's *Forest Reclamation Policy*.^{xxiv} Fourteen villagers, including nine Isaan ethnic women, have been prosecuted for alleged encroachment, despite a long history of sustainable land use. Most of those affected are Isaan ethnic women who, in line with traditional roles, serve as the primary caretakers of their families, managing food production, caregiving, and household economies.^{xxv} The loss of access to farmland not only undermines their livelihoods but also deepens existing gender inequalities by stripping women of their autonomy, economic security, and ability to fulfill their social and cultural responsibilities. In May 2025, the National Human Rights Commission (NHRCT) concluded that the Sab Wai villagers' rights had been violated and called on authorities to delay evictions, provide farmland, and revise discriminatory forest regulations.^{xxvi}
- 2.9. In Koh Lipe, the Tarutao National Park authorities have filed three cases against six **Chao Lay community members**, accusing them of trespassing and seeking the demolition of their houses and homestays. Although a survey had previously been conducted under Section 64 of the National Parks Act,^{xxvii} the process was never completed. Despite this, authorities proceeded with criminal prosecution and eviction actions against the affected villagers.^{xxviii}^{xxix}
- 2.10. **Security-based justification in Southern border provinces:** In certain areas such as the Southern border provinces, the declaration of State land differs from other regions. In these areas, designation as national parks or conservation zones is justified on security grounds, as they are considered hideouts for armed groups in mountainous areas.^{xxx} For example, in Khao Tave in Ra-ngae District and the Budo mountain area, it is argued that such designation is necessary to prevent these areas from serving as bases for armed groups. In preparing the establishment of Si Po Waterfall National Park in Ra-ngae District, Narathiwat Province, the Department of National Parks cited the presence of separatist groups in the mountains.^{xxxi} The proposed park, demarcated using satellite mapping, covers 60,000 rai across Ra-ngae, Chanae, Rueso, and Si Sakhon districts, affecting more than 20,000 people who would lose access to their land for livelihoods.^{xxxii} The Department has presented measures such as land possession surveys as efforts to address the issue of overlap between the proposed national park boundary and people's farmland. However, in reality, this process facilitates the eventual designation of such land as a national park, resulting in the loss of access to land for affected communities.^{xxxiii}
- 2.11. **Exclusion from natural resources management:** Forest-dwelling communities are systematically excluded from natural resource governance. While the Constitution^{xxxiv} establishes the right of communities to "manage, maintain and utilise natural resources, environment and biodiversity in a balanced and sustainable manner" (Section 43) and the State's duty to ensure community participation (Section 57), in practice Indigenous communities are rarely able to exercise meaningful decision-making power over land and natural resource management.
- 2.12. The *Regulation on the Issuance of Community Title Deeds* (2010) does not recognise Indigenous Peoples' traditional land tenure and resource management systems.^{xxxv} While under the Regulation communities have the right to collectively manage and use State-owned lands for their livelihood, only a few communities have been able to get community title deeds.^{xxxvi}

- 2.13. The *Community Forest Act* (2019) has been criticised for the lack of community engagement in its drafting and its centralisation of power.^{xxxvii} 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.^{xxxviii}
- 2.14. **Recent developments and gaps in remedy:** On 11 December 2025, the *Amnesty for Citizens Affected by State Policies on Land and Natural Resources Bill*, aiming to remedy past State policies and restore the dignity of affected communities, was approved by a parliamentary committee after extensive deliberation.^{xxxix} However, it lapsed following the dissolution of Parliament on 12 December 2025. It will need to be reintroduced in Parliament at the request of the new Cabinet within 60 days of the first sitting of the newly convened Parliament, which took place on 14 March 2026. To date, the Bill has not been reintroduced, underscoring the continued absence of effective remedies for communities affected by past and ongoing land and forest policies.

3. Development Projects Affecting Communities' Rights and the Environment

- 3.1. Weak regulation of corporate accountability and inadequate enforcement of existing laws have enabled development projects in Thailand to proceed without meaningful consultation or participation, resulting in environmental harm and human rights impacts. Although legal frameworks, including environmental impact assessment processes, require public participation and information disclosure, these safeguards are often implemented in a limited and procedural manner, with communities receiving incomplete information or being consulted only at late stages. As a result, communities, particularly Indigenous Peoples and rural populations, are excluded from decision-making processes affecting their lands, livelihoods, and environment, while barriers to accessing justice and weak accountability further compound these impacts. In the context of climate-related and large-scale development projects, these gaps enable projects framed as climate or development solutions to proceed despite disproportionately harming vulnerable communities and undermining their rights.
- 3.2. In Ubon Ratchathani Province, communities affected by **the Pak Mun Dam** have endured over three decades of environmental, social, and economic harm linked to State-led energy development. The dam has significantly altered the ecosystem of the Mun River, leading to a drastic decline in fish species and undermining the livelihoods and food security of fishing communities across the Isaan region in ten provinces.^{xl} Women, in particular, report loss of livelihoods, degradation of natural resources, and prolonged denial of justice despite decades of engagement with authorities. Those who speak out against such impacts often face stigma, discrimination, and social exclusion for assuming public roles not traditionally accepted for

women. They also face intimidation and threats, which discourage participation and limit communities' ability to advocate for their rights.^{xli}

- 3.3. While Indigenous Peoples are criminalised under forest conservation laws, their traditional knowledge is disregarded and they are increasingly displaced from their ancestral lands by large-scale development projects.^{xlii} For example, **the Land Bridge project**, consisting of a 90 km motorway and railway linking the Andaman Sea and the Gulf of Thailand with a deep-sea harbour on each end, poses significant risks to the way of life of the Moken Indigenous Peoples. Communities have raised concerns over the lack of meaningful public engagement in the project's development, noting that the over 1,000-page EHIA report was made publicly available only 18 days before the public hearing.^{xliii} The project also threatens critical ecosystems, including the Kra Ecotone, a rare continental transition zone for species that is at risk of severe ecological disruption.^{xliv}
- 3.4. **The "Pracharath Power Plant" scheme or Very Small Power Producers (VSPP)**^{xlv} in the Southern Border Provinces has not only violated communities' rights to consultation and access to information, but has also impacted their cultural way of life and health.^{xlvi} Areas of spiritual, religious, and cultural significance, often located in quiet natural environments such as orchards and forest areas, are affected by environmental changes, noise, nighttime disturbances, and vibrations from power plant operations. Further, agricultural production is affected by dust and emissions settling on plant leaves, reducing photosynthesis and lowering both quality and yield. Air quality in surrounding areas is often poor due to the use of low-quality biomass and incomplete combustion, resulting in increased particulate emissions. Available studies indicate that biomass burning is a major source of PM2.5, and communities living near such plants report higher incidences of allergies, particularly among children and the elderly.^{xlvii}
- 3.5. In 2023, the Department of Water Resources proceeded with large-scale excavation projects in **the Phru Lan Khwai peatland** in Yala and Pattani provinces despite sustained opposition from affected communities, academics, civil society, and parliamentary oversight bodies.^{xlix} The projects have caused significant environmental harm, including disruption of wetlands, loss of biodiversity, and alteration of natural water flows, while directly affecting livelihoods dependent on buffalo grazing, agriculture, and small-scale fisheries.ⁱ Evidence indicates violations of land rights, including encroachment on public land and land held under Sor.Kor.1 documents, in breach of the Land Code B.E. 2497 (1954).ⁱⁱ Affected communities report inadequate access to information and exclusion from decision-making, and some have filed cases before the Administrative Court seeking suspension of the projects.ⁱⁱⁱ However, in early 2026, the Southern Border Provinces Administrative Centre has advanced plans to designate Phru Lan Khwai as a Ramsar site and promote nature-based tourism.ⁱⁱⁱⁱ

4. Environmental Pollution and its Impacts on Health and Communities

- 4.1. The **Clean Air Management Bill**, currently under consideration, reflects an emerging legal framework recognising the right to clean air. However, debates surrounding the Bill reveal persistent structural gaps in Thailand's approach, including fragmented governance, weak

enforcement of existing laws, and the absence of an integrated system to hold polluters accountable, particularly through the application of the “polluter pays” principle.^{liv}

- 4.2. These governance gaps are reflected in the treatment of Indigenous communities and their traditional livelihoods. Many Indigenous communities still maintain their traditional rotational farming. When properly practised, it is a strong self-sustainable system supportive of climate change mitigation measures while providing food security to Indigenous communities.^{lv} Instead, authorities try to eradicate the practice, framing it as responsible for **air pollution** and the cause of natural disasters such as landslides.^{lvi} At the same time, agricultural burning accounts for only part of the problem, with significant contributions from industrial, energy, and transport sectors.^{lvii} Despite this, policy responses disproportionately target small-scale farmers rather than addressing these broader sources, while support continues to be provided to polluting industries such as coal mining and energy production. These approaches reflect broader patterns in disaster and climate governance, which remain top-down and State-centric, excluding local and Indigenous knowledge systems.
- 4.3. These governance failures have also had disproportionate impacts on rural and Indigenous women. Policies aimed at expanding green spaces or reducing PM2.5 pollution have restricted traditional rotational farming.^{lviii} While blamed for air pollution, hill tribes often lack access to viable alternatives due to structural constraints such as rising production costs, limited access to machinery, and cycles of debt.^{lix} Further, during recent transboundary haze events, no official warnings or guidance were issued to Indigenous and rural communities. Disaster response is poorly coordinated, with no community consultation or early warning systems, and budget allocations often fail to reflect actual needs. As frontline caretakers, rural and Indigenous women remain especially vulnerable and unsupported in crisis situations.^{lx}
- 4.4. **Similar governance failures are evident in Thailand’s waste management framework.** Weak enforcement of environmental laws, insufficient investment in waste management infrastructure, limited implementation of source segregation systems, lack of integration of informal workers, inadequate transparency and access to information, and fragmented policy coordination across agencies continue to undermine the effectiveness of Thailand’s waste management framework.
- 4.5. As a result of these structural gaps, Thailand continues to face high levels of plastic waste, while its capacity for sustainable management remains insufficient. In Bangkok alone, more than 10,000 tons of waste are generated daily, overwhelming existing systems and leading to widespread mismanagement and pollution of land, air, and water, including leakage into water bodies that affects ecosystems and downstream communities. These failures have direct and disproportionate human rights impacts, particularly on communities living near waste sites, who face heightened health risks and exposure to toxic substances. The impacts are unequally distributed, disproportionately affecting low-income and vulnerable groups, while informal waste workers remain excluded from legal recognition and protection, facing unsafe working conditions, income insecurity, and social exclusion.^{lxi}

5. Climate Governance Gaps and Unequal Impacts on Communities

- 5.1. Thailand's draft **Climate Change Bill** represents an important step toward national climate governance. However, it remains critically gender-blind and exclusionary. The Bill lacks mechanisms to ensure meaningful participation of women, Indigenous peoples, and LGBTQIA+ individuals in climate policymaking, despite their disproportionate exposure to climate impacts.^{lxii} More broadly, Thailand's climate policies show a clear disconnect from gender equality and social inclusion goals. These policies lack specific definitions, strategies, and indicators to address the needs of women and marginalised groups, resulting in weak implementation. Key barriers include limited understanding of gender-climate linkages, lack of disaggregated data, weak interagency coordination, absence of practical gender and social inclusion tools, and minimal participation from affected communities.^{lxiii}
- 5.2. The government's **climate and disaster risk reduction efforts** have delivered little benefit to rural and Indigenous women. There is a lack of outreach on health risks like air pollution, and local implementation is slow or absent. During recent transboundary haze events, no official warnings or guidance were issued. Disaster response is poorly coordinated, with no community consultation or early warning systems, and budget allocations often fail to reflect actual needs. As frontline caretakers, rural and Indigenous women remain especially vulnerable and unsupported in crisis situations.^{lxiv}
- 5.3. Climate change and disasters disproportionately affect **LGBTQIA+ people**, especially those with intersecting marginalised identities. Many live in rural or remote areas with limited access to government services, and their specific needs are often excluded from disaster response, climate adaptation, and relief plans. Economic hardship further limits their ability to afford protective measures, such as air purifiers during severe pollution. At the national level, the lack of legal recognition of gender-diverse identities and the absence of disaggregated data render LGBTQIA+ communities invisible in climate policymaking.^{lxv}
- 5.4. These governance gaps are reflected in the unequal impacts of climate hazards across different population groups. Thailand's land is highly climate-vulnerable, with 90% exposed to extreme heat, and significant portions facing droughts, floods, and landslides.^{lxvi} **Informal workers**, including motorcycle taxi drivers, platform-based delivery riders, and street food vendors, are disproportionately exposed to the health impacts of rising temperatures. Research conducted by HomeNet Thailand in partnership with WIEGO confirms that with heat stress now a serious urban challenge, workers in informal employment, who make up 42% of Bangkok's workforce, are among the most affected.^{lxvii} Motorcycle taxi drivers have died from heat-related illness during Bangkok's hottest periods, when temperatures reach 40-50°C. Workers described inadequate access to health information on heat stress management, and the pressure of traffic congestion forces them to work continuously without adequate hydration or rest breaks. For more information on the impact of climate change on outdoor informal workers, please refer to the Joint UPR submission on Labour Rights in Thailand by Women Workers for Justice Group and Manushya Foundation.

6. The Exclusion of Indigenous Women

- 6.1. Thailand's legal framework does not formally recognise Indigenous Peoples, resulting in significant gaps in the protection of their land and resource rights. Government policies, including national park zoning, have had significant impacts on Indigenous communities and their access to land. 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.^{lxviii} As a result, Indigenous women face heightened land insecurity and are excluded from natural resource governance, despite their central role in sustainable resource use, food systems, and the preservation of traditional knowledge. Due to gender and racial discrimination, they are often denied land rights and excluded from titling and decision-making processes.
- 6.2. Since 2014, the Community Land Allocation Program has allowed communities to remain on State-designated land, much of which includes Indigenous ancestral territories, for a limited term and without ownership rights. Renewal depends on conditions set by the State, and communities risk losing their land if agreements are not renewed. Many communities joined this system without proper consultation or full access to information.
- 6.3. The consequences for Indigenous women are severe. Loss of access to land and forests destroys food security, erodes cultural identity, disrupts social structures, and forces women into precarious wage labor. In Kaeng Krachan National Park, Karen communities have faced eviction and relocation despite a court ruling affirming their residency rights. Forced relocation to infertile and water-scarce areas has undermined livelihoods and increased the burden on women, who often bear primary responsibility for family survival.^{lxix}

7. Ineffective Access to Remedy

- 7.1. Thailand has established institutional mechanisms intended to provide access to justice and remedy, including the Justice Fund and the Rights and Liberties Protection Department (RLPD). However, in practice, these mechanisms remain inaccessible or ineffective for many women, particularly those from rural and marginalised communities. While some women are aware of the Justice Fund, many are not clearly informed of their right to access it, especially during urgent moments like bail hearings. Slow bureaucratic processes further limit its effectiveness in crisis situations, such as arrests during protest crackdowns. Additionally, the role of the RLPD remains unclear to many, as it rarely delivers concrete outcomes and often redirects cases to other agencies.^{lxx}
- 7.2. In the case of the **Sab Wai villagers**, the National Human Rights Commission concluded in May 2025 that their rights had been violated and called on authorities to delay evictions, provide farmland, and revise discriminatory forest regulations. However, months later, no meaningful action has been taken to implement these recommendations.^{lxxi} Authorities have also questioned the Commission's jurisdiction to investigate the case, citing prior court proceedings in which the

villagers were sentenced, and their conviction was upheld by the Supreme Court in 2021. This case demonstrates the limited powers of the National Human Rights Commission, which lacks the authority to impose or enforce binding decisions on State agencies.

- 7.3. The **communities affected by the Pak Mun Dam** have endured over three decades of environmental, social, and economic harm linked to State-led energy development. Despite the prolonged impacts, affected communities have been **denied effective remedies, including compensation for loss of livelihoods**. Barriers to justice are compounded by discrimination, including against Isaan communities of Lao descent, with reports of authorities refusing to meaningfully engage with complainants due to language differences and failing to provide adequate support or translation. Women face additional challenges, including stigma, discrimination, and intimidation when speaking out, further limiting their participation in decision-making processes. This case reflects broader systemic concerns regarding the lack of effective remedy in large-scale energy and development projects.^{lxxii}

8. Recommendations

8.1. False Climate Solutions

- 1) In line with the CEDAW Concluding Observations (2025), protect Indigenous women's access to and collective ownership of their traditional lands; protect them from eviction and adopt policies that provide for adequate resource-sharing, compensation and reparations to Indigenous women in regions negatively affected by investment and nature conservation projects.
- 2) In line with the CERD Concluding Observations (2022), ensure the elimination of prejudices and negative stereotypes against ethnic and ethno-religious groups, indigenous peoples.
- 3) Environmental and conservation policies must acknowledge and legally protect the traditional roles of Indigenous and ethnic women—as land stewards, knowledge holders, and caregivers. Their deep-rooted connection to land and natural resources should be affirmed through rights-based land tenure frameworks and community-led conservation models.

8.2. Development Projects Affecting Communities' Rights and the Environment

- 1) In line with the CERD Concluding Observations (2022), ensure Indigenous Peoples from becoming the victims of illegal occupation or use of their lands and territories or illegal use of their resources, including by third parties and to ensure protection against forced eviction from their lands and territories.
- 2) All development projects must require gender-responsive and when relevant, Indigenous-sensitive impact assessments. These assessments should be legally binding and address risks such as displacement, loss of livelihoods, gender-based violence, and exclusion from decision-making.

8.3. Environmental Pollution and its Impacts on Health and Communities

- 1) In line with the 3rd cycle UPR recommendation made by Cyprus (2021), integrate a rights-based approach into climate mitigation and disaster risk reduction policies by ensuring meaningful participation of Indigenous Peoples and affected communities, adopting gender-responsive measures, and providing accessible early warning systems and health information for at-risk populations.

- 2) Legally recognise and protect traditional rotational farming and Indigenous land use practices as sustainable environmental management systems and prohibit policies that criminalise or restrict such practices without scientific justification and meaningful consultation.

8.4. Climate Governance Gaps and Unequal Impacts on Communities

- 1) In line with the 3rd cycle UPR recommendation made by Indonesia (2021), ensure that all national policies related to climate change, forestry, land, natural resources are fully aligned with international standards, are grounded in the principles of non-discrimination and participation and adopt a gender-lens with specific safeguards for Indigenous, ethnic and rural women.
- 2) In line with the UPR recommendations made by Fiji, Maldives and Costa Rica (2021), ensure the effective participation of rural women, including Indigenous and ethnic women and LGBTQIA+ people in the formulation and implementation of policies on climate change and disaster response and risk reduction and ensure that such policies and plans explicitly include a gender perspective and take into account their particular needs.
- 3) In line with In line with the CEDAW Concluding Observations (2025), ensure the integration a gender perspective into national legislation, policies and programmes on climate change and disaster risk reduction

8.5. Exclusion of Indigenous Women

- 1) In line with the CERD Concluding Observations (2022), ensure Indigenous Peoples and their rights are legally recognised in accordance with UNDRIP and ratify the Indigenous and Tribal Peoples Convention, 1989 (No. 169) of the International Labour Organisation.
- 2) In line with the CEDAW Concluding Observations (2025), ensure the meaningful participation of Indigenous women in decision-making processes regarding the use of traditional Indigenous lands and establish effective consultation mechanisms to secure the free, prior and informed consent of Indigenous women.
- 3) In line with the 3rd cycle UPR recommendation made by Indonesia (2021), enhance the participation of local communities in land conservation and forest management, including by recognising the local community's role in the global climate action agenda.

8.6. Ineffective Access to Remedy

- 1) In line with the CEDAW Concluding Observations (2025), and the 3rd cycle UPR recommendation made by Peru 2021) ensure access to justice and ensure that assistance to the Justice Fund is available to all women, including Indigenous women and women belonging to ethnic minorities and that they have access to interpretation in judicial proceedings.
- 2) Ensure that the *Promotion of Responsible Business Conduct* Bill sets civil and criminal liability regime, including harmonising legislation to ensure effective access to justice such as establishing burden of proof on companies.

ENDNOTES

- i Forest Act (1941), available at: <https://www.forest.go.th/law/wp-content/uploads/sites/33/2022/02/คำแปล-พ.ร.บ.-ป่าไม้-พุทธศักราช-2484.pdf>
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Annex: Assessment of implementation of UPR recommendations received during the 3rd UPR cycle of Thailand, particularly in relation to land-related rights, forest conservation laws and climate change policies

Recommendations	Position	Full list of themes	Assessment /comments on level of implementation
<i>Theme: Equality & non-discrimination</i>			
51.170 Continue its efforts towards the protection of rights of persons with disabilities and ethnic minorities (Nepal); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Equality & non-discrimination - Persons with disabilities: definition, general principles - Members of minorities SDGs: - 10 - REDUCED INEQUALITIES - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Minorities/ racial, ethnic, linguistic, religious or descent-based groups - Persons with disabilities	Status: partially implemented
<i>Theme: Racial discrimination</i>			
51.51 Strengthen efforts in eliminating all forms of racial discrimination (Nigeria);	Supported	- Racial discrimination - Equality & non-discrimination	Status: not implemented

Source of Position: A/HRC/49/17/Add.1 - Para.51		SDGs: - 10 - REDUCED INEQUALITIES Affected persons: - Minorities/ racial, ethnic, linguistic, religious or descent-based groups	
<i>Theme: Right to development</i>			
51.52 Continue efforts at human-centred development, including through the thirteenth National Economic and Social Development Plan (Sri Lanka); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Right to development - Economic, social & cultural rights - general measures of implementation - National Human Rights Action Plans (or specific areas) / implementation plans - Right to an adequate standard of living SDGs: - 1 - NO POVERTY - 2 - ZERO HUNGER - 10 - REDUCED INEQUALITIES	Status: not implemented
<i>Theme: Business & Human Rights</i>			
51.56 Sustain efforts in implementing the business and human rights agenda (Pakistan); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Business & Human Rights SDGs: - 12 - RESPONSIBLE CONSUMPTION AND PRODUCTION - 16 - PEACE, JUSTICE AND	Status: partially implemented

		STRONG INSTITUTIONS	
51.57 Continue efforts to address business-related human rights abuses in conformity with the Guiding Principles on Business and Human Rights (State of Palestine); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Business & Human Rights SDGs: - 12 - RESPONSIBLE CONSUMPTION AND PRODUCTION - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS	Status: partially implemented
51.58 Continue its efforts to promote human rights in the business sector (Iraq); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Business & Human Rights SDGs: - 12 - RESPONSIBLE CONSUMPTION AND PRODUCTION - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS	Status: partially implemented
51.59 Pursue promoting mandatory measures for business to conduct human rights due diligence (Bahrain); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Business & Human Rights - Constitutional & legislative framework SDGs: - 12 - RESPONSIBLE CONSUMPTION AND PRODUCTION - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS	Status: partially implemented

Theme: Human rights & climate change			
51.60 Ensure the meaningful participation of women, children, persons with disabilities, and local communities in the development and implementation of climate change and disaster risk reduction frameworks (Fiji); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Human rights & climate change - Economic & political crisis, natural disasters or other emergencies SDGs: - 5 - GENDER EQUALITY - 11 - SUSTAINABLE CITIES AND COMMUNITIES - 13 - CLIMATE ACTION Affected persons: - Children - Persons living in rural areas - Women & girls - Persons with disabilities	Status: not implemented
51.62 Continue to enhance the participation of local communities in land conservation and forest management, including by recognising the local community's role in the global climate action agenda (Indonesia); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Human rights & climate change - Human rights & the environment SDGs: - 11 - SUSTAINABLE CITIES AND COMMUNITIES - 13 - CLIMATE ACTION - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons:	Status: not implemented

		- Persons living in rural areas	
51.64 Integrate a rights-based approach in climate mitigation policy and disaster risk reduction plans (Cyprus); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Human rights & climate change - National Human Rights Action Plans (or specific areas) / implementation plans - Economic & political crisis, natural disasters or other emergencies SDGs: - 1 - NO POVERTY - 11 - SUSTAINABLE CITIES AND COMMUNITIES - 13 - CLIMATE ACTION	Status: partially implemented
<i>Theme: Access to justice & remedy</i>			
52.72 Undertake actions to strengthen women's access to justice, in particular for rural, indigenous women and those belonging to ethnic and religious minorities and women with disabilities (Peru); Source of Position: A/HRC/49/17/Add.1 - Para.16	Supported	- Access to justice & remedy - Administration of justice & fair trial - Discrimination against women SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Indigenous peoples - Persons living in rural areas - Women & girls	Status: not implemented

		- Minorities/ racial, ethnic, linguistic, religious or descent-based groups - Persons with disabilities	
52.50 Guarantee the rights to freedom of expression, association and peaceful assembly, and protect individuals, including political opponents, from judicial harassment (Norway); Source of Position: A/HRC/49/17/Add.1 - Para.9	Noted	- Freedom of opinion and expression & access to information - Freedom of association - Right to peaceful assembly SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS	Status: not implemented
52.51 Repeal all provisions that criminalise or unduly restrict the rights to freedom of opinion and expression and of assembly (Portugal); Source of Position: A/HRC/49/17/Add.1 - Para.9	Noted	- Freedom of opinion and expression & access to information - Right to peaceful assembly - Constitutional & legislative framework SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS	Status: not implemented
<i>Theme: Participation of women in political & public life</i>			
51.61 Ensure the effective participation of women in the formulation and implementation of policies and action	Supported	- Participation of women in political & public life	Status: not implemented

plans on climate change and disaster response and risk reduction (Maldives); Source of Position: A/HRC/49/17/Add.1 - Para.51		- National Human Rights Action Plans (or specific areas) / implementation plans - Human rights & the environment - Economic & political crisis, natural disasters or other emergencies - Human rights & climate change SDGs: - 5 - GENDER EQUALITY - 11 - SUSTAINABLE CITIES AND COMMUNITIES - 13 - CLIMATE ACTION - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Women & girls	
<i>Theme: Cooperation & consultation with civil society</i>			
51.44 Enact legal protection against strategic litigation against public participation cases (Belgium); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Cooperation & consultation with civil society - Constitutional & legislative framework - Freedom of opinion and expression & access to information	Status: partially implemented but not fully protecting against SLAPP cases.

		SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS	
51.63 Ensure in national legislation the effective participation of civil society, especially women, in the formulation and application of policies and action plans on climate change (Costa Rica); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Cooperation & consultation with civil society - National Human Rights Action Plans (or specific areas) / implementation plans - Constitutional & legislative framework - Human rights & climate change - Participation of women in political & public life SDGs: - 5 - GENDER EQUALITY - 13 - CLIMATE ACTION - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Civil society - Women & girls	Status: not implemented
Theme: Freedom of association			
52.25 Ensure that any potential new legislation governing the operations of the non-profit sector does not restrict the activities of civil society in a manner	Supported	- Freedom of association - Human rights defenders	Status: not implemented

inconsistent with Thailand's international obligations, ensure all stakeholders are consulted on such legislation, and protect and encourage the work of human rights defenders (Canada); Source of Position: A/HRC/49/17/Add.1 - Para.12		- Constitutional & legislative framework SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Civil society	
<i>Theme: Members of minorities</i>			
51.180 Continue efforts to promote and protect ethnic, religious and linguistic minorities (Turkey); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Members of minorities - Equality & non-discrimination - Freedom of thought, conscience & religion SDGs: - 10 - REDUCED INEQUALITIES Affected persons: - Minorities/ racial, ethnic, linguistic, religious or descent-based groups	Status: not implemented
52.77 Ensure that the protection and promotion of the way of life of ethnic groups act is drafted and implemented in accordance with the relevant international human rights law and standards (Romania); Source of Position: A/HRC/49/17/Add.1 - Para.16	Supported	- Members of minorities - Constitutional & legislative framework SDGs: - 10 - REDUCED INEQUALITIES Affected persons:	Status: partially implemented but not fully in accordance with international human rights law and standards.

		- Minorities/ racial, ethnic, linguistic, religious or descent-based groups	
<i>Theme: Human Right Defenders</i>			
51.191 Take measures to foster a safe, respectful and enabling environment for civil society and human rights defenders, especially women human rights defenders, free from persecution, intimidation and harassment (Latvia); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Human rights defenders - Rule of law & impunity SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Human rights defenders & activists - Women & girls	Status: not implemented
51.192 Ensure the protection of human rights defenders, including through prompt and thorough investigation of attacks (Norway); Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Human rights defenders - Rule of law & impunity SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Human rights defenders & activists	Status: not implemented
51.193 Protect human rights defenders, including under a gender perspective, and investigate any reported cases of	Supported	- Human rights defenders - Rule of law & impunity	Status: not implemented

intimidation, harassment and attacks against them (Austria); Source of Position: A/HRC/49/17/Add.1 - Para.51		SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Human rights defenders & activists	
51.194 Create a safe and enabling environment to exercise the rights to peaceful assembly and freedom of expression and prevent attacks and intimidation against human rights defenders (Italy). Source of Position: A/HRC/49/17/Add.1 - Para.51	Supported	- Human rights defenders - Right to peaceful assembly - Freedom of opinion and expression & access to information SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Human rights defenders & activists	Status: not implemented
52.82 Ensure the protection of civic space and human rights defenders, including youth, members of civil society, lawyers, media and academics, so that they can operate freely and fully exercise the rights to freedom of expression, including online, and freedom of peaceful assembly and association (United Kingdom of Great Britain and Northern Ireland); Source of Position: A/HRC/49/17/Add.1 - Para.8	Supported	- Human rights defenders - Freedom of association - Right to peaceful assembly - Freedom of opinion and expression & access to information SDGs:	Status: not implemented

		- 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Human rights defenders & activists - Civil society - Youth & juveniles - Media - Judges, lawyers and prosecutors	
52.84 Take further steps to ensure a safe and enabling environment for human rights defenders, stop all forms of harassment, violence and intimidation against them and ensure prompt, transparent and independent investigation of all reported cases (Czechia). Source of Position: A/HRC/49/17/Add.1 - Para.19	Supported	- Human rights defenders - Rule of law & impunity - Access to justice & remedy SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Human rights defenders & activists	Status: not implemented
52.81 In order to ensure the protection of human rights defenders, amend sections 326 to 333 of the criminal code (Switzerland); Source of Position: A/HRC/49/17/Add.1 - Para.20	Noted	- Human rights defenders - Constitutional & legislative framework SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons:	Status: not implemented



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		- Human rights defenders & activists	
52.83 End arbitrary detentions, arrests and any acts of harassment against political actors and civil society, including human rights defenders (Ireland); Source of Position: A/HRC/49/17/Add.1 - Para.9	Noted	- Human rights defenders - Arbitrary arrest & detention SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Human rights defenders & activists - Civil society	Status: not implemented
Theme: Ratification of & accession to international instruments			
52.16 Ratify the 1954 Convention relating to the Status of Stateless Persons (Costa Rica); (Côte d'Ivoire); Source of Position: A/HRC/49/17/Add.1 - Para.5	Noted	- Ratification of & accession to international instruments - Rights related to name, identity & nationality SDGs: - 16 - PEACE, JUSTICE AND STRONG INSTITUTIONS Affected persons: - Stateless persons	Status: not implemented

Joint UPR Submission: Challenging False Climate Solutions: Defending Community Rights in the Fight for Climate Justice in Thailand April 2026

Submission by



Manushya Foundation is a women-led, decolonial and intersectional feminist organisation building cross-border safety nets of protection, solidarity, and accountability across Asia. We strengthen the political power and decision-making leadership of feminists, youth movements, and frontline communities. Our work shifts power by bridging emergency protection for activists facing repression and transnational repression, movement lawyering to confront corporate abuse and false climate solutions, defense of digital rights and civic space in increasingly surveilled environments, and grassroots-led advocacy engaging international accountability systems to advance structural justice.

For more, see <https://www.manushyafoundation.org/>.



The **Thai CSOs Coalition for the UPR and UN Mechanisms (Universal Periodic Review)**, established during Thailand's Second UPR cycle, is a people-led, intersectional feminist movement bringing together local communities and national civil society organisations across all human rights sectors. As one of the largest intersectional grassroots-led movements in Thailand, it engages with the UPR and UN treaty bodies, connecting struggles from Indigenous Peoples' rights, land and environmental justice, and labour rights to digital rights, freedom of expression, transnational repression, and the protection of human rights defenders, migrants, political refugees, youth, LGBTIQ+ individuals, and communities facing systemic marginalization. It fosters solidarity among communities facing shared challenges and strengthens collective action to demand accountability from the state and companies for their international human rights obligations.



Indigenous Women's Association for Development (IWAD) was previously named the Indigenous Women's Network of Thailand (IWNT). It is a coalition of Indigenous women leaders from diverse ethnic groups across the country. Since its founding in 1996, the network has actively worked to promote human rights, gender equality, and the empowerment of Indigenous women in Thailand. In 2011, it became established as an independent organization working towards improving the lives of Indigenous women in the country. It has worked with groups or members from the Karen, Lisu, Hmong, Lahu, Akha, Dara'ang, Taiyai, Lua, Kachin, and Mien Indigenous groups. Over time, the network has expanded to include members from more than 26 Indigenous communities/groups across all regions of the country. In 2025, approaching the 30th anniversary of its work, the network officially registered as a legal entity in Thailand, under the name of the "Indigenous Women's Association for Development" (IWAD). For more information, please visit: <https://www.facebook.com/iwadthailand>.



Indigenous Women's Network of Thailand (IWNT) was founded in 1996 as a part of the Inter Mountain Peoples Education and Culture in Thailand (IMPECT) to provide a gender perspective to development activities affecting indigenous peoples in Thailand. In 2011, IWNT was established as an independent organization to work towards improving the lives of indigenous women in Thailand, working with the following groups or "chon paos": Karen, Lisu, H'mong, Lahu, Akha, Dara'ang, Taiyai or Shan, Lua, Kachin, Mien, Moken, Urak Lawoi. IWNT aims at advancing indigenous women's rights as Women and as Indigenous Peoples, promoting national and international instruments for women's protection, strengthening indigenous women's participation in local government, natural resource management sector and other decision-making bodies, for them to acknowledge and support indigenous women's rights and traditional knowledge. Over time, the network has expanded to include members from more than 26 Indigenous communities/groups across all regions of the country.





The Green World Network is a community network based in Songkhla Province, Southern Thailand, that has been actively working to protect community rights, natural resources, and the environment from unsustainable development. Since 2014, the Network has been protesting the Royal Thai Government's announcement of the Thepa coal-fired power plant, Thailand's largest proposed power plant. For further information, please visit: <https://www.facebook.com/profile.php?id=100087889741564>



Sab Wai Villagers are 14 members of a rural farming community in Chaiyaphum province. From the Isan ethnic minority group, the villagers have been unfairly criminalised under Thailand's 2014 Forest Reclamation Policy for encroaching land in Sai Thong National Park where they have been living and making their livelihood for decades. For further information about Sab Wai villagers, please visit: <https://www.manushyafoundation.org/campaign-savesabwaivillagers>.



Phichit Villagers are members of a rural farming community across Phichit, Phetchabun and Phitsanulok provinces who have been impacted by Thailand's largest gold mine since the start of its operations in 2001. For further information about Phichit villagers, please visit: <https://www.manushyafoundation.org/justice-for-phichit>.



Network of People Affected by the Pak Mun Dam is a community-based network of villagers living along the Mun River in Ubon Ratchathani Province who have been impacted by the Pak Mun Dam since its construction in the early 1990s. The network advocates for the restoration of livelihoods, access to natural resources, and accountability for the long-term social and environmental impacts of the dam.



Ka Boe Din Villagers is a small Indigenous Karen community of approximately 400 people located in Omkoi District, Chiang Mai Province. Their land and resources are increasingly threatened by external investors seeking to exploit the area's rich natural resources, putting their livelihoods, identity, and ancestral lands at risk. For further information on the villagers, please visit: <https://www.facebook.com/KaberdinWonderland>.



Tanah Kita Network is a community-based network of residents living in areas surrounding the proposed Si Pho Waterfall National Park, advocating for the protection of land rights and the recognition of community tenure and livelihoods.



The Patani RESOURCE is the group for the Protection of Resource Base and Sustainable Development, an organisation dedicated to advancing development grounded in justice. It upholds the rights of the Patani people over the ownership of their natural resources. Its core mission is to protect local interests from policies that impact natural resources, while creating spaces for dialogue to reclaim decision-making power for communities so they can shape their own futures. The organisation also coordinates with civil society networks to establish mechanisms for sustainable development.



The Saiburi River Youth Network is a youth network in the southern border provinces working on natural resource conservation, sustainable resource management, and the promotion of community participation in natural resource decision-making processes. The network works with local communities and civil society organisations to monitor environmental and human rights situations affecting the livelihoods of people in the Sai Buri River basin.



HomeNet Thailand is a national network of home-based workers and informal workers that advocates for labour rights, social protection, and economic justice. Established in 1992, the network works to strengthen the voice and bargaining power of home-based workers, particularly women, through organizing, capacity-building, policy advocacy, and collaboration with government and civil society to improve working conditions and legal protections in Thailand. For more information, please visit: <https://www.homenetthailand.org/>



Freedom of Bird was formed by a group of independent activists committed to promoting a better society, a healthy environment, and improved well-being for communities. It works to support community development by strengthening the capacity of children and youth, while connecting local cultural practices, traditional knowledge, and community arts through participatory learning processes. The organisation focuses on enhancing community capacity, preserving cultural heritage, strengthening community networks, and promoting community well-being. It also collaborates with government agencies in implementing activities in the area and serves as a community learning center, extending its work to neighboring communities.



Young Pride Foundation, founded in 2018, is a youth- and LGBTQ+-led organisation supporting human rights, gender equality, and democracy through online learning, events, and meetings. We dedicate ourselves to supporting and maintaining relationships among youth leaders through communication support and resource sharing. We also aim to promote understanding of diversity and inclusion at universities and monitor cases of unfair discrimination. For more, please see <https://youngprideclub.com/>.



THAILAND UPR IV
2026



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