

# Justice and Peace

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## of Thousand of Words, Images and Impression

This new issue of JP E-Newsletter comes to you. All activities implemented by CCJP in July - December 2009, documented in this JP E-Newsletter can help readers to know our stand in ongoing work for human rights, justice and peace. The JP E-Newsletter has always pursued stories relevant to our work. We at CCJP take it as a mission to be the sign of the times to motivate and caution all Church organizations so that they will be aware of social problems and mutually reflect on the mission of Christians that they cannot be indifferent on problems of fellow human being. On the contrary, we all are working towards building justice and peace in society.

### CCJP On the Move

A panel discussion was organized on a theme “Injustice in the Current of Mitigation of Global Warming and Alternative We Can Choose”.

On Thursday 13 August 2009, a panel discussion was held on the 10th floor of the Catholic Bishops’ Conference of Thailand’s Building at Chongnonsi. The panelists included Mr. Jacque-chai Chomthongdee, a researcher of FOCUS on the Global South and a member of the network of climate justice, Ms. Kingkorn Narintornkul Na Ayudhya, deputy director of BioThai Foundation/Network of Slow Food Thailand, Mr. Chookiat Goman, a non-chemical vegetable farmer who also made tools and supplies for domestic use, with Ms. Achara Somsaengsuang as the moderator. The audience included priests, religious sisters, teachers, staff of Catholic organizations under the Bishops’ Conference, interested people and media, with a total of 46 people. See details of this panel discussion under the heading ‘Feature’ in this issue.



Mr. Jacque-chai Chomthongdee, a researcher of FOCUS on the Global South and a member of the network on Climate Justice.



Ms. Kingkorn Narintornkul Na Ayudhya, deputy director of BioThai/network on Slow Food Thailand.



Mr. Chookiat Goman, non-chemical vegetable farmer who make stuff for domestic use.

## Sixth human rights camp for youth on October 1-4, 2009 at Petsamran retreat house in Hua Hin, Prachuabkhirikhan.

34 young people (15 girls 19 boys) from 8 schools (4 Catholic schools and 4 public schools, namely Joseph Uppatham, Sarasit Pitthaya, Assumption Convent, Assumption Commercial College, Kampaengpet Pitthayakhom, Pibul Mungsaarn Ubol, Woranaree Chalerm Songkhla, and Maha Vajiravudh Songkhla). In this camp, several activities on human rights learning were provided, such as station on road to human rights for learning on basic principles of human rights including justice, non-discrimination, human dignity, etc., documentary presentation on harvesting short-necked clam, situation on violation of child rights, learning on Universal Declaration on Human Rights, non-violent communication, learning on inequality in access to resources, exposure visit to study community problem on conflict against large fishing boats coming to harvest short-necked clam in Hua Hin Bay, which affected fishing activity of fisher folks of Khao Tagiab. There was reflection on what the youth have learned, which helped them to be aware of community rights on management of natural resources and the environment, with a determination to help protect resources as best as they could.

At the end of the camp, youth from each school mutually drew up a project to promote human rights in their schools. These participating youth were



*Human rights station activity 'human boat', learning basic human rights principles on justice, non-discrimination and human dignity.*



*Field visit to study problems of fisher folks at Khao Tagiab.*

active to learn in all activities, and expressed their intention to take part in future activities of CCJP. In a final sharing, they have voiced out that the camp was fun with several interesting activities. They learned useful knowledge that they could share to their friends. In addition, young people who have taken part in previous camp and are now studying in universities have come to help as mentors, daily moderators and assistants in recreational activities and sharing experience that they have gained from their previous camp since 2007.



*Uncle Montri Pongpanit, community leader, shared on situation and impacts of development on fishing community.*



*Activity on "Rights of the Child in the Present Situation" by molding clay to explain situation on violation of children's rights.*



*There were workshops and presentation of ideas and lessons learned from human rights activities.*

## Workshop on “Non-violent communication” for staff of social action organizations in Ranong Province on October 6-7, 2009

CCJP under Caritas Thailand has organized a workshop on “non-violent communication” with the approach of Dr. Marshall B. Rosenberg, which was given by Mr. Naris Maneekhao as a resource person. This workshop was held on October 6-7, 2009 at a conference room of Heritage Grand Hall in Ranong. The trainees came from Marist Mission’s learning centers Ranong, Ranong field office of National Catholic Commission for Migration under Caritas Thailand, quality of life development center of Jesuit Relief Services in Ranong and nursing unit of Camillian Social Center Ranong, with a total number of 52 people.

The heart of non-violent communication is need identification, and the important factor is understanding. The trainees practiced communication skill with giraffe and wolf language, both intake and output. Wolf language is that a person speaks with judgment and blaming, intake wolf language is judgmental, blaming oneself, while output speaking is to blame others. Speaking intake giraffe language is to tell our needs to others, while output speaking is to understand needs of others.

In non-violent communication, important steps include observation, feeling, need and request. One has to be careful not to give order, because people would resist to order. Observation is different from judgment. When people see something, they have the tendency to make judgment based on feeling and emotion rather than a mere observation without making any judgment. We have to separate observation from judgment. Furthermore, there was also training on mediation skill to mediate dispute of two parties. Then, there were case studies of actual conflict with demonstration how we could communicate to promote peace by the four steps of communication, for example, warning younger friend after hearing that her boy friend invited her to ago go, conflict between younger sister and elder brother when she was upset with a nurse hired to take care of their sick father, conflict of roommates who do not go to bed at the same time when one goes to bed early, while the other prefer to go to bed late and switch on radio or TV at loud noise. Trainees had a chance to do this exercise.

The trainees were interested and attentive to the sharing and answered questions posed by resource person with serious and enthusiastic exercise. They took note of sharing of the resource persons. They also asked questions to the resource persons, especially Burmese trainees whose number was bigger than Thai trainees. The Burmese trainees were very interested in this training and said they would apply what they learned from this training in their work, such as colleagues, and in their daily living. In this training, a Burmese translator who could speak Thai fluently was provided, although it took much time but very helpful. In addition, some training media were also in Burmese to foster understanding of those who could not read Thai characters.



Activities on exercise with giraffe and wolf languages.



Mutual massage for relaxation.



Skill training as conflict mediator.



Non-violent communication has the key steps of observation - feeling - need - request.

## An Exposure - Immersion programme was provided for the 4<sup>th</sup> year students of theology and religion of Lux Mundi College on 10-17 October 2009.

Participants of this exposure immersion programme were the 4<sup>th</sup> year students of theology and religion of Lux Mundi College with a total number of 29 students. The exposure-immersion programme for 2009 aimed at understanding life reality of different groups of people in the field areas of social work of Suratthani Diocese. Four students went to the field area of Marist Mission in Ranong, 3 to Koh Lao, 6 to nursing unit of Camillian Social Center Ranong, 2 to Moken community at Theparat in Phangnga, 2 to Burmese community at Kurod in Taguapa, Phangnga, 2 to Muslim community of Bang Dong (Klongtoey) at Taguapa, Phangnga, 2 to Muslim community of Bang Tib at Taguapa, Phangnga, 2 to Burmese migrant workers at construction worker camp at Patong, Phuket, 2 to Burmese migrant workers at construction worker camp at Muang District, Phuket, and 4 to Burmese migrant workers at construction worker camp at fishing pier, Phuket.

This programme was organized as a learning process for those who were preparing to be a good pastor to truly achieve the goal. It was necessary to provide educational process that was in harmony and good connection with subjects that they have studied and practice in real life. Lux Mundi College realized that an exposure-immersion programme was a good opportunity to help its students to gain direct experience from understanding social reality, analysis and planning to work with grassroots people, which was part of pastoral work that corresponds to Thai social context.



*Housing of Moken at Koh Lao.*

*Moken people come out to take stuff brought along with the staff and students.*



*Students of Lux Mundi Seminary led recreational activities with Moken children*



*Mercy Center - A field for social work of Diocesan Social Action Center of Suratthani and the work on nutrition of Moken children on Koh Lao.*



*Moken people and the signboard that the students helped repair.*



*Groups visiting Phuket for exposure-immersion to Burmese workers in workers camp and fishery workers.*

## Workshop on human rights study was organized for teachers and personnel of Tida Maephra School in Suratthani at Boonchu Bangberd Resort, Bang Sapannoi District, Prachuabkhirikhan on October 21-22, 2009.

Tida Maephra is a large secondary school under supervision of the Sisters of the Servants of Mary Immaculate Conception. It enrolls students from kindergarten to senior secondary education with a total number of about 5,000 students. The trainees of this workshop were 170 teachers. The subjects dealt with in this workshop included background of basic principles of human rights, Convention on the Rights of the Child, human rights in educational institution, principle in integrating human rights with teaching curriculum, and drawing of teaching plan for their subjects and class levels.

School administrator realized the importance of human rights study and, therefore, took part in the whole workshop. The teachers were also interested in this workshop and asked questions. However, due to time limitation as the workshop only had one and a half days, the subjects could not all be dealt with. Yet, most teachers could well integrate human rights study with their teaching plan. In their evaluation, they shared that they have learned about human rights and understood rights of the child better. They also had intention to apply what they have learned in their teaching and disseminate this knowledge to help their students be aware that they have rights and how to protect them. Furthermore, the school administrator was determined to promote human study in school and has requested for support on movie and video from CCJP to be used as teaching aid in human rights study of their students.



Associate Professor Dr. Walai Na Pombet, chairperson of the Human Rights Study Project.



Teachers of Tida Maephra School, Suratthani Province.



Teachers help draw teaching plan for presentation.



Teachers and resource persons.

## Monitoring and evaluation of **human rights study training** on December 2, 2009 at Regina Coeli College in Chiangmai

CCJP had a chance to talk with 4 teachers about result of the application of human rights teaching plan in classroom. These teachers have integrated human rights study in each subject they taught and all activities of the school. They have also said that their students gained knowledge and understanding on human rights and behave themselves in respect of the rights of other people more. At school level, there was development in the promotion of understanding in human rights by choosing it as campaign theme of the school, such as human trafficking, which was also extended to parents as well. The teachers have also voiced out an obstacle in teaching human rights that is choosing media appropriate to the level of students, which was very difficult to find. The teachers tried to solve this problem by searching the Internet. Therefore, they wanted support on diverse teaching aid and information on human rights promotion from CCJP. Beside, the teachers have also made self-assessment that school culture also played a crucial role in forming and promoting the value of human rights, which needed to be ongoing because of new enrolment of students.

### *On December 8, 2009 at Montfort College (secondary level), Chiangmai*

There were 15 executive personnel, academic, pastoral and students affairs, and social science and Thai language teachers attended this meeting. There was integration of human rights study in social subjects and Thai language classes, in activities of pastoral affair and in activities on student development, such as volunteer project. The teachers have shared that there were many new teachers who have not got training on human rights. Although the school have supported these teachers to be exposed to grassroots people to raise their awareness, but they did not have basic knowledge on human rights. Therefore, it was difficult for them to understand human dignity and rights and could not integrate human rights study in their classes. They, thus, requested CCJP to provide additional training for these new teachers.



*(left) Executive personnel and teachers of Regina Coeli School (right), Associate Professor Dr. Walai Na Pombetr, chairperson of the human rights study project, Ms. Achara Somsaengsuang, director and staff of CCJP.*

## Workshop on human rights study for teachers of non-formal education center of Chiangdao District, Chiangmai Province on December 3-4, 2009 at Ping Kong Municipality, Chiangdao District, Chiangmai Province

36 teachers took part in this workshop. They were very interested and took part in all activities. They were able to develop good teaching plan. They said in their evaluation that they have gained better understanding on human rights and would share this knowledge to their students and community members to help them understand their own rights and the rights of other people. Non-formation education center provides education to people marginalized from formal education. These people have diverse problems, such as nationality, drugs, health, AIDS, environment, women rights, foreign workers, migrants, etc. Therefore, the teachers wanted to learn more about these problems so that they would be able to share it to their students who are facing these problems. There were also teachers who wanted ongoing training on these issues and wanted CCJP to provide similar training for students and community members in many areas. The teachers had interest in laws and organizations providing protection from violation so that they could help the less-fortunate people whose rights were violated. Thus, this is a channel that CCJP could work through intermediaries to help lessen problems of rights violation of the less-fortunate people who are ethnic groups.



Ms. Achara Somsaengsuang, director of CCJP, gave knowledge on Convention on Rights of the Child.



(left) Ms. Patipat Paitrakulpong, human rights staff and Mr. Nititorn Thongthirakul, staff of Amnesty International Thailand gave knowledge on Universal Declaration on Human Rights.



Teachers help draw teaching plan.



With game on pairing cards pairing words - activity on human rights.



Non-formal education teachers and activities on human rights 'Color of Unity'.

## Panel discussion on the topic “I, He-She, We, You... Are all Equal Human Persons” on the occasion of the Human Rights Day of the Catholic Church in Thailand on November 27, 2009 from 08.30-14.30 at a conference room on the 10<sup>th</sup> floor of the Catholic Bishops’ Conference of Thailand Building.

This panel discussion was organised to show the stand of the Catholic Church on the promotion of human rights and peace to help all people to love and respect in differences and equal human dignity based on religious teachings as the holding principle and guidelines for a living and in treating all others as their equal human person.

The panel discussion was divided into 2 parts. The first part was a panel discussion on the topic “I, He-She, We, You... Are all Equal Human Persons”. The panelists shared their experience in helping the less-fortunate people in society, which is the work of Catholic organizations with women sex workers, ethnic groups, foreign workers and people living with HIV/AIDS, with Ms. Chuensuk Asaithammakul as a moderator.

Sr. Supaporn Chotipon, director of Fountain of Life Center Pattaya, shared her experience by raising a question whether there was still people or women whose rights were seriously violated. These women agreed to be sex workers for food, housing and existence. Fountain of Life Center was working in all aspects to promote development of these women as clearly stated in its vision ‘Against social dangers, giving training and assistance, support the nature, promote self-supporting and forming people with values’.

Mr. Somwang Deebucha, chairperson of the eastern network of people living with HIV/AIDS, shared his personal experience of living with HIV/AIDS. He suffered from marginalization, discrimination and stigmatization. He was seen as a virus and no one would like to come close to him and did not accept him. People living with HIV/AIDS shared the same fate. They did not have access to care. They were seen as people without human dignity or value. Somwang and his friends got together to fight for their rights as equal human persons, fighting for acceptance from society, and continue to



*Sr. Supaporn from Fountain of Life Women Center Pattaya.*



*Mr. Somwang Deebucha, chairperson of the eastern network of people living with HIV/AIDS. (right) Ms. Chuensuk Asaithammakul is a moderator.*



*From left - Mr. Viroj Nittayo, manager of Burmese migrant workers of Diocesan Social Action Center of Suratthani, Ms. Summana Petngarm, field coordinator of Diocesan Social Action Center of Suratthani in Phuket, Mr. Laguay Booncharoen from Suan Pung District, Ratchaburi, and Ms. Chuensuk Asaidharmakul.*

search for opportunity and proper solution fighting for respect from society, and continue to find opportunity and proper solution for other people who are living with HIV/AIDS so that they could live in society peacefully with dignity and equal rights as other people.

Mr. Laguay Booncharoen from Suan Pung District, Ratchaburi Province, is a catechist and wage earner. Laguay shared his experience of being discriminated against by state agencies because he did not have identity card and could not travel out of his area. Therefore, he demanded his right to have identity card indicating his citizenship as Thai people. He is also a leader helping his neighbours who also shared the same problem.

Ms. Summana Petngarm, a field coordinator of Diocesan Social Action Center of Suratthani in Phuket. She helped foreign workers who are Burmese and Mon. She mentioned main problems that these foreign workers are affected by state policies, state officials, employers and prejudice of Thai people. These factors

were motivation and pressures driving her to get involved in the assistance to foreign workers and recover their human dignity.

Mr. Viroj Nittayo, project manager of migrant workers of Diocesan Social Action Center of Suratthani, concluded that public relations should be done to help Thai people understand positive contribution of migrant workers. There must also be campaign and advocacy through various media on justice and hospitality to strangers who are suffering from difficulties in Thailand.

In the afternoon, there was a theological reflection led by Bishop emeritus Bunlue Mansap. He focused on duties of Christians that when we see unjust authority, exploitation and abuses in human context, the Church teaches that we cannot be indifferent to this crisis of authority or these abuses. We are Christian and we need to proclaim the Good News, bringing about the Kingdom of God to this world. We need to help in social development, not just performing social welfare.



# Injustice in the Current of Mitigation of Global Warming and Alternative We Can Choose

*By Mr. Jacque-chai Chomthongdee,  
a researcher of FOCUS on the Global South and a member of  
the network of climate justice.*



Carbon credit is a method initiated by developed countries to address the question of global warming. Richer countries are required to reduce Carbon emission down 5.2%, which is difficult to achieve. These countries, thus, initiated this instrument to reduce Carbon emission while at the same time based on the principle of maximum efficient marketing. In Carbon credit, richer countries say that deforestation causes global warming because trees absorb Carbon. At the same time, richer countries claim that developing countries are in need of money and think that they could reduce deforestation they should get Carbon credit. For example, they calculate a tree of 5 years old to see how much Carbon this tree would absorb when it is 30 years old, and how much it would cost in term of money. If people in poorer countries have plenty of trees, they would pay the value of Carbon these trees would absorb. Actually, richer countries are

required to reduce Carbon emission, but they are too lazy to reduce it because it would make change their living. So, they ask people in poorer countries to grow or maintain their trees and pay the price for the value of Carbon that these trees would absorb in a certain period of time. For them, they continue to emit Carbon. This is a marketing mechanism, once again.

Regarding REDD (Reducing Emission from Deforestation and Degradation in Developing Countries), Thailand is presently piloting REDD project under World Bank. Royal Department of Forestry thought that if forest was surrounded, people would leave the forest and the Department would take care of the forest instead. It calculated how many trees are in the forest. The issue is that what about forest communities and people; how people living with forest would live; how ethnic groups would live. Are these people causing global warming? How much Carbon these

ethnic people emit per year per head? When the Department went on negotiating for REDD, it did not recognize rights of ethnic peoples in making a living and use forest. In addition, there is manipulation by investors. What we often heard is concert to mitigate global warming, rally to mitigate global warming, how these activities could mitigate global warming. It would be better if we do not have to do anything, so that we would not have to use gasoline. Another clear case in our country is construction of nuclear plants. The master plan on energy says there must be at least one nuclear plant. Nuclear has a high risk, but technology is able to control it. What is important is that this nuclear plant development would strengthen energy monopoly. Today, energy is completely monopolized without people's rights.

## The Choice We Can Do for Our Earth

*By Ms. Kingkorn Narintornkul Na Ayudhya,  
deputy director of BioThai/Network on Slow Food Thailand*

Today, food production system has changed towards greater industrialization. Vegetable cultivation relies heavily on chemical fertilizer, producing more Nitrous Oxide. Production is made by machines and chemicals. 70% of chicken we eat everyday comes from large farms, 20% from smaller farms, and only 10% from household farms. About 90% of chicken we eat today are from industrial system. Modern production relies on chemicals, using more energy withy monopolizing process that creates injustice in all stages related to food production system.

When we talk about food system, we must not look at the plate, but from the beginning of the production process, namely producers, production, transportation, distribution, processing, all stages are related to human with the dimension of justice, environment and health. It is an issue that requires our common awareness. If we could change this, the world would change. Apart from changing the way of life, it also changes our faith and culture. Our eating culture, faith and eating preference have also been



changed towards more industrialized production process and distribution.

What we need to act together is to change our eating habit, starting from asking question. When we talk about food, we have to look beyond the plate in front of us. We have to see the face of producer, production process, trading process, and related food distribution, which would help us to understand where the problem is, and how we could play a part in addressing it. The key concept of slow food is Good, choosing good food with value, fresh with attention at all stages of processing, eating in season. It is even better if it is the food that does not have to travel far. Another concept is Clean, with clean production process at every stage, from good soil without chemicals, healthy. And finally it should be Fair - fair production process and

distribution. These are principles for selection.

We all can be part in effecting change, starting from eating, because we eat everyday, 3 meals a day. Many people say they have not cook by themselves for many years. Yet, we have time to manage our life. We can tell our friends who tell you that they did not have time that can they not cook 2 days a week, or just buy good stuff to be happy. We all can cause this change, like the issue of global warming that we all have a part to play. We need to advocate for structural change too. Beside, changing our behaviours, the structure of solution to the problem of global warming is also unjust. Weneed to change the structure and behaviours of consumers at the same time.



*Mr. Chookiat Goman, farmers who grow non-chemical vegetable and make stuff for domestic use.*

I finished my first degree in bio-technology, with a focus on technological use of micro-organisms in waste water treatment and garbage disposal for service to industrial sector. When I entered my employment life, I had the impression that everything of mine was taken away. I did not even have time for my personal life. I had to wake up very early to get to the office before 08.00, had my lunch at 12.00, and left for home after 17.00 to find myself completely exhausted. I was not different from chicken in a farm. I was forced to be in this system. I was attracted by my income for a while and became consumeristic. I used my credit card to buy everything. I had the impression that I was forced to consume. When I started farming, I felt that I have regained my life. I could do many things that I want to do, such as organic farming because I finished my study in this field of technical use of microorganisms, which is helpful for farming. I see that farming is a secured job and no one could ever take it away from me. The foundation of our country is farming rather than export-oriented industry. I have made several trials and errors and always searched for knowledge. When I have problem, I ask experienced people. When I started, I had the feeling that I had to live on my own as much as possible, depending less on others. It is a happier life for me. It has brought pride in me.

Today, we are talking to mitigate global warming. We need to change our behaviours. It is more difficult to change something bigger than us. Looking at cultivation, we could grow vegetable easily at home and we would have fresh and clean vegetable to eat



every day. Today, we are dominated by modern trade. People in the old days did not have Tesco Lotus, Carrefour, but they still could live. Now, I make clothes washing soap, shampoo, floor cleaning soap, and soap, and am trying on toothpaste. When I came out to lead this kind of life, no one in my family supported me. They did not understand why I chose to live a difficult life. Truly, I am not in a difficult situation, but even more happy.

*Ms. Achara Somsaengsuang, director of justice and peace desk of Caritas Thailand*

Ultimately is it because human beings are afraid of death that is why they are concerned with international crisis of climate change and join campaign to mitigate global warming. However, our fear of death is sometimes yields impacts on developing countries. For example, people in Latin America and Thai ethnic groups accept the policy to support business sector to grow. Although they continue to live a normal life but it destroys their life base and social asset. Regarding Carbon credit, scholars look at it as a current of competition and domination. The Carbon trade today is like trade in the 14-15th century in the middle age before the separation of Protestants. When

Christianity was at its peak, there was sale of sin redemption certificate. Knights at that time who exploited grassroots people bought this sin redemption certificate. This is like developed countries which could not reduce their Carbon emission, buy Carbon credit from the Third World while they can continue doing wrong, like buying merits. Earlier, people lived with a culture of slow eating. When we were young, we had to be in our kitchen with our mothers. We helped her look for coconut husk or shell as fuel for cooking. Everything had both science and art. In traditional rice cooking, we had to regularly watch to see how the rice has been cooked. In all these, time was not decisive factor. Culture in family emerged here. If there were sick people, they would eat vegetable soup. Slow food is a revival of cultural values, the search for meaning and return to traditional living to empower communities.

(From a panel discussion on a theme "Injustice in the Current of Mitigation of Global Warming and Alternative We Can Choose" organized by Catholic Commission for Justice and Peace on Thursday 13 August 2009 at the conference room on the 10th floor of the building of the Catholic Bishops'

Conference of Thailand at Chongnonsi.