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I. Introduction

The month of April has been a month of intensive activity in the group, with increasing problems being faced, and now strategies having to be applied. It has also heralded in the formalisation of the group and the commencement of the long process of attempting to register the group as a legal entity. In terms of national politics it has been a disturbing month, with article 21 of the constitution being used for the first time for the summary (without trial) execution of two people.

Throughout April the workers of the Group have been facing increasing problems of lack of cooperation and harassment by officials in the special branch of the police, and in the prisons department.

For example:-

1) During the visit of our workers to Surin Province at the end of March, shortly after they had meetings with some local people, the special branch followed closely behind, and asked for details of what was discussed. In addition our workers were informed by the families of prisoners in that province that the police had instructed them to let the local police know if anyone asked them about their arrested relatives.

2) A high ranking special branch official, using a file of copies of much of our correspondence with prisoners on their families, tried to pressurise a high ranking monk (who is sympathetic to our work) to join the anti-communist crusade. In this way we were semi officially informed that the special branch is keeping an extremely close watch on us.

3) Another monk, from the south of Thailand, who has been helping us gather information from time to time came to Bangkok to inform us that our letters were taking two months to reach him, and other letters were confiscated by local police officials. It was also discovered at this time that the letter he has been sending us had never arrived.

4) On 8th of April, during our regular visit to the "Endangering Society" prisoners at Bangkok by a group of five of our workers (including one monk), entry was refused. All were forced to be photographed, and the officials on duty did their best to try to intimidate our group.

5) At about the same time we received information from a released prisoner that the authorities were threatenning to refuse to review the cases of any prisoner that contacted our group (endangering society prisoners are supposed to have their cases reviewed every 30 days) see Annex 5) v.

6) On Monday 11th of April we delivered an official letter to the Director General of the Prisons Department requesting; permission for a special Songkran (see Part 3) to the political prisoners. This request was refused on the morning of 12th of April.

7) There have been various other miscellaneous indications of workers of our group being followed, the office watched etc.

It was decided by the workers in the group that whatever the risk the work, and the prison visits should continue, and that in order to provide protection for the group (not to attack the government) it was necessary to "go public" and invite journalist to observe and discuss group activities. Thus

1) On 12th April in the afternoon, 20 participants in our group activities (including three and a priest monks) went to Bangken in peaceful procession with flowers, gifts and books on Buddhism for the prisoners even though permission had been refused. Journalists from CBS, AP, UPI, BBC, and the New York Times were invited along to observe the refused of entry.

2) On 14th April US Congressman Theodore Stark Jr was invited to the group office (along with a group of foreign journalists) for a meeting, at which time information on the group objectives and activities was distributed, and the work of the group outlined. (see Part 4)

It should however be emphasised that in the discussions that have taken place with journalists, no attacks have been made on the government, only an attempt to explain the activities of the group and its reason for existence.

The increasing harassment and more cooperation from authorities has inevitably led to further changes in the strategy of the group. Some of the main changes are:-

1) we are trying to write to all known prisoners regularly

(as well as sending them thing) so that those we contact are not victimised

2) We are trying to contact released prisoners in order to get details of those arrested

3) We are having to go up country more often to gather information directly from places where the people are arrested

4) We are preparing dossiers on our activities to give to the Special Branch and the Prisons Department, and will try to arrange face to face meeting with high level officials in these organizations

All in all our activities are continuing despite the difficulties. However an increasing number of workers are having to be involved, with more frequent visits up country which adds to the expense of the activities. Group morals however remains high, as those working believe in the justice and importance of what they are doing.

On the political scene April has been a month of persistent rumours, military alerts and relaxation. Most serious (from the point of view of basic human rights) has been the summary execution of one alleged drug trafficker on April 15, 1977 (Mr. Tavern Udomridd), and the alleged leader of the March 26th Coup on the 21/4/77 (Ex General Chalard Hirunsiri) Though our group is not over sympathetic to drug peddlers or military coup leaders, we feel that these executions without trial (using article 21 of the constitution) may establish extremely unfortunate pre-extents

The Formal Establishment of C.G.R.S. (16th April 1977)

On 16th April 1977 the C.G.R.H. was established Formally at a meeting attended by 23 founding members all of whom are committed to struggling for human and social justice through non-violent means. All the founding members approved the draft rules and regulations of C.G.R.S. that had been prepared by a sub-committee and formally adopted those rules as the statute of C.G.R.S. Six member of the executive committee were elected and it was also decided to take steps to register the group as a legal society.

There were two steps in the election of the committee. First we elected three members of the committee one each from buddhists, protestant, and catholic religions. Secondly we elected a further three members of the committee anyone who was a member of the group. In the first step Pra Pracha Pasannatammo, Father Prasit Samanchit, and Dr. Kosol Srisang were elected. In the second step Mr. Gothom Ariya, Mr. Nicholas Bennett, and Mr. Pisal Amart were elected. After this the committee itself elected the following officers as specified in the statutes of the group:- Dr. Kosol Srisang as Chairman, Fr. Prasit Samanchit and Pra Pracha Pasannatammo as Vice-Chairman, Nicholas Bennett as Assistant to the Chairman for International Relations, Mr. Kothom Ariya as Treasurer, Mr. Pisal Amart as Secretary. Finally the meeting discussed the activities of the C.G.R.S. and though it was agreed that at the present time the priority area of activity should be in the area of human rights and associated welfare services, it was agreed that other activities should also take place which might help turn our ideals into reality. As a first step the following subsidiary projects and activities (for which there would be separate staff and accounts) were approved:-

-Helping wounded soldiers and policemen.

-Organising a seminar programme of the role of religions in society.

-Assisting in establishing a school in an extremely poor and depressed rural area

Nevertheless it was agreed that for some time to come the main thrust of the activities of C.G.R.S. should be in the human rights and associate welfare area.

SUMMARY REPORT ON HUMAN RIGHT SITUATION IN THAILAND

After the military coup on 6th October, 1976, many thousands of people were arrested under martial law edicts, and have still not been brought to trial.

Those arrested fall into main categories:-

- Over 3,000 people arrested at Thammasat University prior to the coup. Most of these were rapidly released on bail, bail was only refused to thirty, however a large number of poor people who could not possibly afford the \$ 1,000 bail stayed in jail for almost five months. Most of these had nothing to do with the Thammasat demonstration but included Janitors, Noodle vendors, and ordinary spectators. Now, all except for 30 of those arrested at Thammasat have been released. Only 110 of those arrested are being charged, (mainly for being communists) and will be tried at an unspecified time in a military court. They are not entitled to legal representation during their trial (which must take place before February 1978)

- Up to 8,000 people have been arrested as "Danger to Society" since October 6th, 1976 and probably at least 2,000 are still being held. According to Decree Number 22 of the National Administration Reform Council (NARC) those people can be held for 30 days at a time, renewable and need never be brought to trial

In addition to the arrests there have been many other abuses on human rights, namely.

- Up to 50 intellectuals, writers, journalists, university professors have had to flee the country, and take up residence in various western countries. Some have to leave their family and friends behind them.

--- At least 600 students, workers, and farmer leaders have had to flee to Laos to avoid arrest and detention, whilst larger numbers have had to go underground.

- Since the coup, Communist insurgency has taken a dramatic upturn with increasing casualties both amongst troops and insurgents as well as amongst innocent villagers. In its efforts to deal with the insurgency problem, the government has declared increasing areas of the country out-of-bounds to the general public, has introduced long curfews, and restricted the freedom of villagers to a great extent in other ways.

- All political parties have been banned, and labour unions made inoperative (through disallowing meetings and strikes - those organising the most legitimate of strikes have been arrested as "danger to Society") Many members of socialist parties, leaders of trade unions, and peasant unions are amongst the arrested.

- Strict censorship regulations have been imposed on all mass media. Many left wing newspapers have been permanently closed, (and the journalists working on them put out of work), and other newspapers have frequently been temporarily closed, thus muzzling criticism of government. In terms of electronic media, all those high level officials who had opposed the

army controlled T.V. and radio stations have been replaced, and only moderate right wing stations allowed to broadcast. Magazines newspapers and radio stations of the extreme right have also been closed.

- Hundreds of thousands of books have been burnt and banned since October 6, including books actively promoting socialist or communist ideologies, but also many less radical books advocating more egalitarian and just development policies. Many of the banned books seem to have been banned more because of their authors or titles, than for their content. At the sametime, hundreds of thousands of copies of books written by the prime minister, have been printed at government expense and distributed to educational, religious and other institutions all over the country.

All in all it can be seen that the present military backed government has taken action against all normally accepted principles on human rights.

COORDINATING GROUP FOR RELIGION
IN SOCIETY

APRIL 1977.

APPENDIX

1. Decree No.22 of the NARC

2. Governmental officers and police have the authorities to inspect and investigate those who are considered to be a "danger to society". They are allowed to arrest and detain those who are considered to be a "danger to society" for investigation and re-education for a period of 30 days.
3. After 30 days in detention, if those who are considered to be a "danger to society" do not behave properly, they can be transfered to a vocational training center by the order of Police Chief Commisioner in Bangkok and Governors of provinces in other provinces.

2. Article 21 of the Constitution (1976)

Provide the Prime Ministers sees the necessities to inhibit, prevent, restrain and subdue incidents that endanger the kingdom the throne and the economy or destroy the peacefulness, moral, resourcefulness and health of people no matter that those incidents happen inside or outside the country, before or after the announcement of this Constitution; he has the authorities to give any order with the consent of the cabinet and the counselling council.

The order of the Prime Minister in the case mentioned is enacted as law.

III Report on visiting wounded policemen and soldiers and detainees

(12th April 1977 - Songkran Festival)

We decided to arrange special symbolic mass visits for the Songkran Festival for two main reasons:-

1. Songkran is one of the most important Thai festivals. This festival is very meaningful in the Thai's system of beliefs and religion. Traditionally Songkran is the time of the New Year, falling at the end of the hot dry season. It is a water festival, where everyone sprinkles or pours water over their friends, relatives, neighbours and monks to wash away all the bad feelings of the old year (and the frustrations of the hot dry season) so that the New Year can be brought in a spirit of friendliness. In term of religion the festival is based of the four principles of virtuous existence: Loving-kindness, Compassion, Happiness and Lack of prejudice. Thus, our group decided to take the opportunity of using this symbolic time to make friends and create an understanding with more people on this special occasion, especially to express our consideration for those being victimized by the conflicts amongst Thais.
2. Recently, (as described above) our group has been facing increasing difficulties in visiting and helping those detained for "endangering society"; because the prison department officials there did not trust us and felt suspicious of our voluntary workers who often went to visit the detainees. Many officials played dirty tricks on us to prevent our visiting, and accused us of troubling the detainees: so all of us, both present numbers of the group and voluntary workers, and three outstanding monks, decided to officially visit the political "endangering society" prisoners to symbolically wash away their frustration and antagonism.

For these reasons; we, the Coordinating Group for Religion in Society, set up the programme on Tuesday 12th April 1977 as follows:-

We felt sorry for unable to see the detainees, talk with them and give them the gifts directly as we had done before.

The police and prison officers were very angry with the foreign journalists who came along with us, and scolded at us while the journalists took pictures. But after we explained that we had no intention to expose and disgrace their institute, they seemed to calm down. We left at 2.20 pm.

Since that day, we were sure that our works on visiting political detainees and helping them and their families really facing increasing difficulties.

LATE NEWS

Money Needed For Legal Assistance

We need 5,000 dollars for legal assistance to 24 detainees who were caught in 6th October, 1976. The money will be use for legal documents and advisory papers and to photocopy some documents also. The amount of money using is checked out already. And it is a reasonable amount.

to interfere in the internal affairs of Thailand, but he willingly promised to help us and our work by:

1. asking some American lawyers via Amnesty International to observe the trials of those detained who will on trial soon.
2. contacting Amnesty International, Red Cross and United Nations (via Mr. Pracha Kuna-kasem, Thai ambassador in UN.) in order to force the government indirectly to publicize the information about the arrests and details and conditions in some secret detention camps so that those arrested and detained will not be victimized
3. unofficially asking the American Embassy here to request information about the government answer to the letter of Amnesty International that was delivered to the present government of Thailand two months ago (asking for permission to visit to "prisoners of conscience")
4. unofficially talking to important persons in Thailand and telling them that it is normal and necessary that a human right group exists in Thailand (otherwise the government will have an even worse image), in order to provide protection for the group.
5. writing a personal letter to President Carter of the United States describing the "human rights" situation in Thailand and pointing out that people in Thailand are in complete agreement with Mr. carter's human rights policies, and find inspiration from the stand he is taking.

Note:-

Documents given to Mr. Theodore Stark are:

- 1) The meeting arrangement and proposal of the meeting
- 2) Background and activities of CGRS
- 3) Summary report on human right situation in Thailand
- 4) Profiles of some political prisoners in Thailand
- 5) Profiles of those working in CGRS

- 6) The summary of work done by CGRS from December 1976 to March 1977
- 7) Report on New Year's program
- 8) Letters from prisons (translated)
- 9) The list of the names of those who may face "communist, lese majeste and October 6" charges.
- 10) The list of some detainees in Bangken Vocational Training 2
- 11) Report on visiting Pra Maha Sward (a monk detained as a "endangering society")
- 12) Report on bailing some detainees
- 13) Report on visiting prisoners' families in Bangkok and Surin provinces

papers no. I-10 are in English

papers no. II-13 are in Thai

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REPORT ON CGRS. VISIT TO DETAINEES' FAMILIES IN SURIN PROVINCE

ON 1-5th April 1977, two full time workers of CGRS went to visit detainees' families in Surin (remote province on the Cambodia where extensive arrests have taken place). They went to three different places, but at the third place met only relatives of the prisoner because his wife had gone to stay with their parents in Buri-ram province. So here is the report on the visit to the other two places.

I. Ban Mhongtakienh, Khontaek District, Sangha town, Surin Province

There are two detainees' families in this village. They are the families of Mr. Kumphong Kaengkaew and Mr. Phet Saitstja. Their wives are Mrs. Phongsri Kaengkaew and Mrs. Noi Saitstja. The time at which we visited was not the rice farming season. Thus the earnings of these families now are mainly from growing fruit and other kinds of crops. But there is a great shortage of water at this season they cannot earn much.

Mr. Kumphong and Mr. Phet were arrested for "endangering society" on October 26, 1976 when they went to buy things at Amphur Sangha. They were kept in Amphur Sangha for some time until they were sent to Bangkaen detention centre, Bangkok. When they were held at Sangha Police Station their families' could visit them easily, so they were visited very often. But when they were moved to Bangkok, their families could not afford to visit them even once. Thus the families have not seen Mr. Kumphong and Mr. Phet for more than five months.

It should be noted that this pattern of moving "endangering society" prisoners from one part of the country to another distant part seems to be the common practice. In this way local people can never know how many of their friends are still arrested and how many have been released.

Mr. Phet has four children.

1. Somchan, 22 years old, has a husband and a child (11 months old). Her husband stays with her in her family's house helping in farm work.
2. Saman, 19 years old, has no wife. He helps his mother working in the field.
3. Somsri, 17 years old, can help to work in the field also.
4. Bak-laem, 9 years old, cannot help much. Because his brain does not seem to work properly. He has no education.

When we considered the case of Mr. Phet's family, we concluded that there are already sufficient family members who can work and earn living. They can probably help themselves. The difficulties they have are not serious. So we gave them 300 baht, as an expression of our sympathy and solidarity. We think that this

is all that is needed. If there is anything that changes we will reconsider their case.

But Mr. Kumphong's family was in difficulties. Mrs. Phongsri is the only one in the family who is working to support the family. And she has six small children who cannot yet work:

1. Phimpha, 14 years old, went to live elsewhere and has no contact with the family.
2. Suriya, 10 years old, is in Pratom 3*. The school is closed for vacation. So he can help his mother to look after the buffalo.
3. Wan, (10 years old, a twin of Suriya) is in Pratom 4 now (her brother repeated last year). She helps her mother to look after her younger sisters and brother.
4. Sri-tra is 6 years old. She does not go to school, yet.
5. Kamme is 4 years old, she is at home.
6. Suriyan is one year old, he is at home.

Now it's not the rice farming season. Mrs. Phongsri works for other people to grow fruit trees and other kinds of crops. When they collect the fruits they share some with her. But that is very small compared to what her family really needs. She is already in debt for about 1,000 baht. So we gave her 500 baht for immediate assistance, and we think we are going to give her more on a regular bases as follows:-

- 500 baht more to get rid of her debt,
 - 260 baht for education for her two children at school, (per year)
 - 300 baht for monthly living expenses.
- Total 1,060 baht for the first month.

II. Ban Jikdak Kapchong Prasart district Surin province

We visited three families in Ban Jikdak. They are Mr. Yen Saiyod's family, Mr. Chaleo Kingkaew's family, and Mr. Prayong Saiyod's family. Their story is similar to that of Mr. Phet and Mr. Kumpong described above. They were arrested for "endangering society" at about the same time. They were invited to the local police station and arrested on the spot, and shortly after moved to Bangkok in Bangkok. Their families have not been able to visit them since late October, nor do the families know why they have been arrested.

It should be noted that all families visited had been instructed by the police to report any visitors who came to ask about their husbands. We informed them

that they could tell the police about CGRS. It should also be noted that in many of our up-country visits, special branch police have followed us closely to try and find out what we have been doing. Rice farming in Ban Jikdak is better than Ban Nhongtakienh. These families have their own land. The harvest of the last year was a good amount. But still they are in difficulties. Because, all of them have a lot of small children, not big enough to help in the fields. Mr. Yen has eight children (who stay with his wife). There are two more boys but they stay with an uncle to study. Mr. Chaleo has 7 children. Mr. Prayong has 5 children. So when they have no men in the families, they have not enough money to support their families. Besides, Mr. Yen and Mr. Prayong have borrowed 3,000 baht each from the agricultural cooperative. Mr. Yen's wife has sold their pigs so they could pay all the money back. But Mr. Prayong's wife has no money. Their relatives and friends help them to pay back some amount of money. Now she is only 16.60 baht in debt.

In this case their relatives and friends can help them by lending money. We are very glad that they help each others. But we will help them (these three families) for the education of their children and for their basic necessities for living as follows;

1. Mr. Yen Saiyod's family

For education of two children (per year)	390	baht
Living expenses (per month)	<u>200</u>	baht
Total first month	<u>590</u>	baht

2. Mr. Chaleo Gingkaew's family

Education of 4 children (per year)	520	baht
Living expenses (per month)	<u>200</u>	baht
Total first month	<u>720</u>	baht

3. Mr. Prayong Saiyad's family

Education of 3 children (per year)	390	baht
Living expenses (per month)	<u>200</u>	baht
Total first month	<u>590</u>	baht

Other visits to Families Up-Country

On 24th April our second up-country visit took place to Chiangmai, and the northern provinces. However when our team arrived in Chiangmai, a special branch Police Colonel (Chalart Sengchooto) who had been investigating our group for more than two months had already arrived at the temple at which our team had planned

to stay. Rather than produce any risks for those we had planned to visit, it was decided to cancel that visit and return to Bangkok (first having had two days of philosophical and religious discussion with the police colonel.

It should be noted that because of the Ahimsa group's association with that particular temple, it has been continuously watched since the 6th October, and searched five times, once by 100 armed soldiers. Needless to say the searchers found nothing, and after our discussion with the police colonel, might now leave that temple (a meditation centre) in peace.

On the 28th April our third up-country visit took place to the far N.E., where large numbers of Vietnamese are being presently arrested. This team has not yet returned.

Many other families in the Bangkok area have been visited, but do not appear to be in need of support.

Future Perspective for Visiting Families

Visiting families takes a lot of time, since most of the detainees whose families need help are with "endangering Society" category. live up-country. Each trip to visit even a few families takes a long time. Up to now people have shown a great deal of trust in us, and thus an increasing number of youths are voluntarily volunteering to help us even in the risky business of visiting the families of detainees. So we hope that we will reach an increasing number of families who are in difficulties because the head of their families is being detained in the coming months.

VI Profiles of Prisoners

Mr. Jarun Dietha-pichi

Arrested 2-3 days after 6 October 1976 at Thammasat University. He was first detained at an army barracks in Bangkok, and was later taken to Sethsiri Special Security Police Constabulary, unit 6, (at the end of December 1976))

At Sethsiri there was intensive interrogation by the police designed to force him to accept that he was a communist, a rioter and rebellion plotter. He was charged with promoting communism and conspiracy to commit rebellion, so he was refused bail. He had not been allowed visit on, even on the part of his family. From the time of his arrest and detention. He was subjected to sporadic interrogation and was kept in strict and isolated confinement. After his transfer to Sethsiri, all the other political prisoners there forbidden to speak with him. Besides, he was given only two meals of bad food a day.

Later, on 25 January 1977, a few newspaper announced that Jarun had escaped. The officers confirmed that he did disappear. Many people however suspect that he was killed. However the wife of one other prisoner at Sethsiri told us that the officers were careless and Jarun did infact escaped. Thus mystery however has not yet been clearly resolved.

Originally from Pathalung province of the south, from a poor peasant family; Mr. Jarun, aged 28, was a member of Thai Socialist Party. Mr. Jarun graduated from Thammasat University. He was one of the first leaders of student activists, and a friend of a famous leader Mr. Sekson Prasertkul. He used to be a worker in slum and industrial areas, and a leading organizer in various political and social activities as well. He wrote a lot in many university journals urging students to live and work with the poor masses. In addition, he used to hold seminars, political conscientization fairs, and publish many books on social issues.

Those arrested at Wat Choulpatharn

On 7th March 1977 we learnt from Dao-Siam and Sieng-Puang-Chon newspapers that a monk, a novice and five students were arrested at Wat (temple) Choulpatharn in Amphur Parkled of Nonthaburi province on 6th March 1977. They were

- 1) Irm Maha Sward Kovitoe (a Buddhist monk aged 42)
- 2) Samanen Charumporn Markloan (a Buddhist novice aged 20)
- 3) Mr. Arnuay Dhampech (aged 20, a first year university student of Ramkamaeng Faculty of Law)
- 4) Mr. Run Chu-month (aged 21)
- 5) Mr. Sin Chitprachar (aged 20)
- 6) Mr. Komol Boonchuwongse
- 7) Mr. Boonsoong Kaew-kong

All the above are southerners who had come to live at Wat Choulpatharn since the head-monk there (Archarn Punya-nantha Piku) was originally from the south too. They were first detained in different places, two at Amphur Mueng local government office, two at Amphur Bangkruay, three at Amphur Parkled; all were later transferred to Bangkok.

A monk named Pra Maha Pol, the present vice-head there, told Dao-Siam newsman that the monk and novice came from a sensitive area in the south, to live at Wat Choulpatharn for three months and some of the young men arrested were involved in "6th October 1976" case. It took us three weeks to contact various persons to obtain some basic information.

We interview many monks and young novices at the Wat and find out that on Sunday 6 March 1977 at 5 o'clock in the morning, about 100 policemen led by the governor of Nonthaburi himself and first region provincial police commander and some other police directors raided Pra Maha Sward's living place no. 4 but failed to find any illegal documents. Eight monks and one novice were taken to the local government office for interrogation, but all have since been released except Pra Maha Sward and Samanen Charumporn.

We have talked to the other monks arrested at the same time. They all thought that Pra Maha Sward was arrested because he had conflicts with some influential monks at the Wat. He had found out that these influential monks did have sexual relations with women which meant they had betrayed their own vows to obey the Buddha's doctrine, so he thought that these monks had to leave the monkhood. Therefore, Pra Maha Sward got into trouble.

Some reliable monks there said that Pra Maha Sward was a very good monk. Whenever he saw anything went wrong, he gave criticism and suggestion without exception. Even Pra Maha Pol, the vice-head there, used to be directly criticized by him of not having food in the calm and serene fashion becoming of a monk.

Some of the five arrested students were arrested on 6th October 1976 and released out on bail, then were rearrested at Wat Choulpatharn as "danger to society". (There was one boy, who was Archarn Punya's (the abbot of the Wat) was shot dead in the "6th October 1976" incident.) All these young people loved to gather and discuss under Pra Maha Sward's living place. But it was confirmed that Pra Maha Sward did not join the youth group as an active participant.

We went to see Pra Maha Sward, Samanon Charumporn and Mr. Arnuay afterwards in prison. Pra Maha Sward told us that he was invited by Archarn Punya to stay at Wat Choulpatharn and continue his grade 7,8,9 of monk education. He spent most of his time studying in Bangkok, and just finished his grade 7 on the day that he was arrested. He thought that some monks were frightened of their Arbut Farschick (a grave sin committed by a Buddhist monk requiring expulsion from the order, especially adultery) being disclosed and thus used their influence over his, (Wat Choulpatharn was well known of being a wat often frequented by police and military men)

Pra Maha Sward became a monk when he was 23 years old (now 42 years old). Before that, he had two sons who were later looked after by a monk. He is afraid that his two sons might be over-worried

and unable to continue their studies, so he asked our group to help him on this matter.

For Mr. Amnuay, we know from his close friend that he had just entered Ramkamhaeng University a few months before his arrest. It was not true (as mentioned in the story made up by the press) that he was a leader student who owned a lot of leftist documents for he had never joined any political group nor had he any known political activity before his arrest. On 6th October last year he went watching the event near Thamasat with his friends; and one of his friends - Mr. Sanguan-punth, Archarn Punya's nephew, was fatally injured; and it was him who brought the victim to the hospital. He was arrested in the evening of 6th March 1977. after he came back from a picnic in Pathaya with some youngsters who lived in the same Wat, that was he was released after 6th October 1976, only to be rearrested four months later.

Pra Maha Sward, Samanen Charumporn, and Mr. Amnuay were transfereed to Bangken Vocation and Behaviour Training Camp no.2. on 4th April 1977. we have no other information on the four students arrested at the same time.

VII : TRIAL PROCESS OF THOSE CHARGED WHO WERE ARRESTED ON 6th OCTOBER 1976

There were 3145 people arrested on 6th October 1976. Most of the people were bailed out. Only for 500 people did the investigators ask the court each a month, to extend the detention for a further month. Up to 3th March 1977 the Police Department withdrew the charges against 3044 people because they didn't have enough evidences against these people. There were thus only 111 people that the Head of the Police Department decided to put on trial. Out of these 111, thirty people were held in jail in 5 different places in Bangkok. The rest (81 people) had been bailed out before.

On 23rd March 2520 the Prosecution Department withdrew the charges against 36 people (6 of whom were detained) because there were not enough evidence against them. However at the end of April 1977, the Police Department insisted on charging these 36 people and putting them on trial. Now the Prosecution Department is considering their cases again. So the status of these 36 people is not certain. The conflict between the Police Department and the Prosecution Department, and the formers unwillingness to accept the recommendation of the latter raising interesting legal issues (from the Oct 6 arrestees). Now there are 24 people detained in 4 different places. Out of these 17 people have been charged with the first ten charges (see eleven charges already in the Annex 3) Six people have been charged with lese majeste also, so they have eleven charges. Only one has one charge which is lese majeste.

So out of 111 who were charged 75 seem certain to be tried at some time whilst 36 are not certain. We are still waiting to hear the reconsideration of the Prosecution Department for these. These 75 people will certainly be trial in criminal courts and military courts. (Communist charge will be tried in military court, according to MARC Decree No.8-see Annex 4, other charges in criminal courts)

The trial of these people can start at any time. On 22nd March 1977 the Prosecution Department (section 6 prosecuted Mr.Boonchart

Sathiantham-manee of lese majeste. The court accepted the charge and decided to conduct the trial on 20th April 1977. But when that day came they could not conduct the trial, because it happened to be at the same place and at the same time as the case of Mr. Suphap Phas-ong and his 6 friends who were charged with being communists, and being tried in a civil court as their cases started before the military coup on Oct 6.

Suphap Phas-ong and his eight friends were arrested on 30th March 1976, and proceedings have been taking place since then. Only the two girls have been released on bail (Miss Nipapan Patanapaiboon and Miss Saguansri Benjangjaru) as they was a public outcry last year (before the coup) about their mistreatment; they have since disappeared. Thus at present only seven people are being trial for this old case:-

1. Mr. Suphap Phas-ong (held at *Pradyas Prison*)
2. Mr. Pisit Pathanasari
3. Mr. Phomma Manork
4. Mr. Narint Apornrum
5. Mr. Vimut Suornum
6. Mr. Tongluer Makong
7. Mr. Wantha Rungkit.

They have been frequently visited in jail by CGRS workers, and are in as good a condition as can be expected.

They morale however is not high as though proceeding have been going on for more than a year, only 5 witnesses have so far been called out of 64 planned if the proceedings take place at this rate it will be many years before this case can be completed.

Returning now to the trial of Boonchart which had to be postponed to 30th May because of Suphap's long drawn out trial, the ex-prime minister Seni Pramoj was at the court as the first witness.

Finally we do not know when the rest will be put on trial. But the 23 who are being detained have to be present at the court again on 19th June 1977. It is expected that the police will postpone the trial again for a further 90 days as they have already done many times over the last seven months. Infact there seems a reluctance on the part of the police to have any of the cases of a political nature ever being tried.

6. Further Reports About Mistreatment of Those Arrested by Police and Authorities
(under the "endangering society" category)

As the activities of the group expand, and it becomes better known, we are gradually establishing an information network in different parts of the country. Though our helpers in various provinces have to remain anonymous, they are all reliable and respected people, and in all cases mentioned below, there is also some documentary evidence (letters, tapes, etc.) and thus we are convinced of the reliability of the stories.

1. Mr. Suphichai Somsri who was a teacher Amphur Sanghaburi, Surin province and was arrested and is being held in Bangkaen Detention centre without any charges being placed or evidence offered. He has threatened by the police that he will be shot dead if he does not cooperate and has been severely beaten by the police. He has written a petition asking for justice. In that letter he gave the name of the policemen who beat Suphichai. The name is second lieutenant Sawat Lamaisri, Vice-investigation Chief in Bangkaen., Detention Centre. No action has been taken on this petition.
2. Mr. Kid Suphanam and Mr. Suk Suphanam Both are people of Trim District, Amphur Srikhonphoom Surin province. They were charged by the Head of Trim District that they did not go to the temple and also that they did not help to develop the district. They were arrested on 11th November 1976. The motive of the charge however appears to be on investigation a personal grudge, even so they have not been released.
3. Mr. Wek Surakumhaeng and Mr. Prapan Kaewkrachang These two people were arrested in Hadyai on 22th January, 1977. The morning after their arrest relatives went to visit them at Hadyai Police Station. However, the police said that Prapan and Wek had been released. But shortly after these two people were found dead. They had been shot dead and found lying side by side, with their hands tied together. No action has been taken by authorities to investigate their murders. * 4. Mr. Sa-ngiam Kaewsri from Amphur Muang Chaiyaphoom province. Miss Sa-ngad Kaewsri said that he was arrested on 19 October, 1976. He was charged that he spoke badly to the police. He was beaten up by many policemen until he was badly hurt. And he was asked for money. Though he wrote a Petition this was ignored by the Ministry of interior, and there has been no investigation.
5. Mr. Hanh Phimpaka who works at Animal breeding centre Tapkwang, Amphur Kangkoi Saraburi province. He was arrested on 9th January, 1977 and no charges were placed.

He was arrested whilst he was having a meal with his friends. Policemen (both in uniform and in civilian clothes) came to ask Hanh to pay for their food. But he refused. So he was beaten and brought to police station. Then he was beaten again, and was charged of being drunk. The man who prepared this petition was * from Lumpiri Police Station, but a policeman Sawad Phimpaka*no action has been taken.

6. (Three monks in Amphur Piboon.)

7. REPORT OF THREE MONKS IN PHIPHOON

At the end of January 1977, three men from Phiphoon Nakornsritamaraj province came to Amphur Muang Nakornsritamaraj to be ordained as Buddhist Monks. One was a Deputy Village Head. (of Ban Phak-ghien group 6, Phiphoon district). The villagers respected this man very much, but he was continuously followed by Village Defence Volunteers (VDV) who threatened his life. It was believed by villagers that he was a man who protected the interests of the people and thus he automatically became the enemy of the "gangsters" (as the V.V are often called). He and two other villagers were listed (in ^{the list made by VDV.} as being communist sympathasies, and had helped the communists. However, their names did not appear in official Government intelligence lists, and in addition some high-ranking authorities liked him. Thus when he resigned from being Deputy Village's Head, these high-ranking authorities thought that it was loss to the government. These three men came to Amphur Muang to be quietly ordained. This ordination was well come by the Sangha (the community of monks) for there were no objections from authorities to these three men both according to the Buddha's rules, and to the laws of the kingdom (official clearance is required below ordination).

Two days after the ordination the two others monks were invited by relatives to return to a temple near their home. The ex-Deputy-Village Head (Pra Klom Jattamaro) remained in the Wat Chantraram preparing himself to go to another province for meditation practice in order to escape from unlawful mistreatment by the VDV. But on the Third day after the ordination the Deputy District Chief (civil officer) with a number of VDV's came to invite Pra Klom to Phiphoon District for investigation on a possible charge of sympathising with communism.

The Deputy District Chief and the VDV's spoke unclearly on what they wanted and seemed to be hiding something. Pra Klom (the newly ordained monk), for fear that the other monks would get into trouble, (also because he thought that he was innocent) agreed to accompany them to Amphur Phiphoon. The monks at Wat Chantraram requested the Deputy District Chief that Pra Klom stay at any of the Wats near the District

office, and whenever there was an investigation he could invite Pra Klom to the District Office or could question him at the Wat. Deputy District Chief gave his word that this request would be met. Many monks at Wat Chantraram did not agree that Pra Klom (who was a newly ordained monk) should travel to Phiphoon, because they would not know what would happen to him.

The Deputy District Chief and the VDV's did not give any document to insure that Pra Klom would be safe. When he reached the District office Pra Klom found the other two newly ordained monks (Pra Moom Parisutto and Pra Prakob Arayo) already detained at the VDV's camp 10 meters from the District Office. They were detained in a hut with no walls to separate them from the detention camp for lay people, which was surrounded by barbed wire. The three monks lived in this hut almost a month. How many times they were interrogated we do not know. At the end of February Pra Klom had written a letter to a high ranking monk at Wat Chantraram saying that he should not be worried anymore, as the investigation was nearly over. Pra Klom wrote that he would be back at Wat Chantraram in a few days.

Every life has been born to wait for death..... On March 3rd, 1977 21.00 o'clock, these three monks was brought to the investigation room in turn. During the investigation, two VDV's came from the behind and used rope and wound it around the monk's neck. The two VDV's then pulled on each end of the rope until the monk died. The other two monks were killed in the same method, and all three were buried in VDV's camp. The grave was dug next to the camp. One High ranking official who sympathied with the monks reported to our informant that he knew about this action too late to help (it should be noted that in this district people are afraid, as many people have been caught and disappeared).

Usually, there were relatives who came to talk with the monks every day. But that night no one came. And that provided the opportunity for these people who wanted to exercise their own power. These VDV's did not see these monks as monks, they saw them as enemies and called them yellow tigers (an insult).

In the morning their families and relatives came to offer food as usual, but did not find them there. There were only slippers and a statue of the Buddha left. The authorities told them that the monks had escaped. The families and relatives did not believe them.

In truth, VDV's have no right to judge people, nor to sentence them until there is a proof that he or she has broken the law. And then a trial should be conducted in the court. There are thus things that we should emphasise here are

about the case of these three monks.

1. The VDV's tried to kill these people before they were ordained, and thus they left home to become monks, hoping that religion would protect them from unjust persecution.
2. The Buddhist Church is the area of forgiveness for everybody, and monks are persons who abandon any kind of feelings of hate or revenge.
3. These three monks joined the order according to the rules of both the Buddhist church and the kingdom.
4. Even if their first motive was to find their own safety, they really did mean to study Buddhism and practise meditation. Pra Klom said to his monk friends that even though there were people who tried to kill him, he would be peaceful and die if necessary in his yellow robe.
4. If three monks were guilty, why had the head of the village given them certificates so that they could be ordained.
5. If they were guilty, the authorities should have asked permission from the head monk of the Wat before bringing Pra Klom and his two friends for investigation and should also have informed the Head monk who performed the ordination. This (according to the rules) should be done by letter not just by word, but it was not done.
7. If after investigation these three were proved guilty, they should be brought to the Sangha (Community of Buddhist Monks) to be taken out of the Sangha (disrobed) according to the Buddha's rules, and then should have been brought to the court for trial.
8. The deeds of the Deputy District Chief and the VDV's will destroy both the sanctity of the Buddhist Church and belief in the laws of the Kingdom.
9. The Head monk of the District had asked the Deputy District Chief and the VDV's for the safety of these monks lives two times already, and he also suggested that these monks stay at his wat, and he would take care of them. This monk is one of the monks that the government had appointed to ordain people who wanted to change from the communist side to the government side.
10. In the morning after that criminal night, and many mornings after also, the monk in a Wat near by used a loud-speaker to call for the three monks who had disappeared. But there was no sign of them.
11. There was a strict curfew in that area, and thus how could the monks escape without VDV's on duty shooting them. Also Pra Klom's letter to the monk at

Wat Chantraram showed that he was innocent and would be released soon, so there were no good reasons for him to try to escape since he believed he would soon be released.

12. Why was Pra Klom not allowed to stay in the Wat nearby? He was not proved guilty either. So why he had to stay in VDV's camp living in very bad conditions not normally expected of monks.

13. Many High ranking monks don't believe that they escaped like as the authorities had reported. They gave three reasons:

1. There had been a curfew there.
2. They had not been proved guilty.
3. These killings were caused by personal grudges on the part of government authorities.

14. It is reported that most of the VDV's (particularly in Piboon) are gangsters, immoral, and violent. Only a few are good people. Even one good VDV informed us that this story is true. It is also reported that a lot of people have been arrested in Piboon, brought up in a helicopter and thrown out in the forest from up on high. Even the soldiers have told us this themselves; and also could give the name of the one who ordered this to be done.

Whenever people are harassing, and killing each other's without thinking, or using words, and actions without love and forgiveness. Life will be cheap as a vegetable, and the world will be on fire.

reported by a buddhist, monk
from the South of Thailand.

Note: We also have a tape recording about human right situations in the south by Pra Klom before he was killed.

8. REPORT ON MASSACRE OF THE FARMERS IN TRANG

From the report of a sick farmer who was at the hospital of Trang province
In December 2, 1976 a company of soldiers went to Amphur Numpood and order all
villagers to ^{leave} ~~lean~~ the area of their village, and to stay at the Wat. The govern-
ment brought some rice for the people and let them take care of everything else
themselves.

However it was the harvesting season at that time. They had put all of what
they had in to the fields (both in terms of money and their sweat). How could
they leave their crops for the rats and birds? So when the soldiers moved away,
they were all returned to their houses and started harvesting the rice. Every
grain of rice was important for their lives.

However whom the soldiers decided to clear out "supposedly" communist in-
surgents the villagers were still in their fields harvesting their rice. The
soldiers who was in a helicopter thought that they were communists and thus
they machine gunned the fields, killing most of the villagers.

Our informant was in his house ^{at that particular time, and thus witness} ~~with~~ his family and his friends being
shot dead.

We are trying to find more details of their case. It should be noted that
many villager in the south, the extreme south, and the north east have been
declared "no go areas" where people can be shot on sight even if they are work-
ing their ancestral fields.

The Summary of Some Related Informations and Works Done in April, 1977

Most of the several thousand persons who were arrested following the violence that immediately preceded the October 6 coup d'etat had been released out on bail (20,000 - 80,000 baht per person). The police and the Prosecution Department decided to drop all cases but 111 on March 3, 1977 and 30 persons of these 111 persons remained in imprisonment. Then on March 23, 1977, 6 of the remaining 30 and other 30 persons were rejected the case by the Prosecution Department saying the evidences were not enough for convictions. But the police sent back the papers and asked the department to reconsider its decision of these 36 cases. However, the 6 persons have already been released so there are only 24 persons arrested in connection with the October 6 incident remain to be detained in various prisons and other 51 more persons will be prosecuted for certain. These 24 detainees were charged with promoting communism and some with lese majeste as well; so according to the Proclamation of the National Administrative Reform council, no advocater or solicitor is allowed for those charged with promoting communism, and they are going to be tried at the military tribunal or the criminal court or both. But the dates of thier trials are not settled yet. Until now, they have been detained without trial for months - 14 in Bangken, 7 in Bangkwang, 2 in Woman Punishment Camp, 1 in Sethsiri; (before there were 17 in Bangken, 6 in Bangkwang, 3 in Woman Punishment Camp, 3 in Sethsiri, 1 in Lard Yao Hospital, Boonchart was transferred from Bangken to Bangkwang later).

On 22nd March 1977, the remaining detainees were bring to the Bangken Temporary Court by the police investigators to ask for a three months further detention period which implied that they might be tried in the court on 19th June this year. However, according to the Internal Security Act or in other words the royal decree on prevention communist action these victims are allowed to be held without trial till February next year under the Act's provision.

(See Annex 5)

One of these 24 detainees is Mr. Boonchart Sathianthammanee who was released out on bail a few days after October 6 last year only to be re-arrested shortly after for committing riot and promoting communism. On 3rd March 1977, his case was dropped but he was accused of another charge for lese majeste because his school teacher accused him of collaborating with the others in staging the mock hanging of two Nakorn Pathom laymen who were earlier garroted to death and one of the one of the two re-enacting in the mock hanging allegedly was given

a make-up to resemble the Crown Prince, He was first sent to the Bangken Criminal Court on 22nd March 1977 to accept that the first hearing of lese majeste charges against him would be settled on 20th April 1977. So on April 20, he appeared in court with his legs chained but only to be told that it had been postponed until May 30 because the Court and his lawyer were busy with another case of Mr. Suphap Pas-ong and Mr. Pisith Pathanaseri who had been detained for than a year and were charged with promoting communism. Our group has approved a fund of 2,500 baht for the service of his advocate.

Another 23 detainees, who were arrested last October 6, were accused of totally 11 charges and did not know whether they could have their trials for their dates of trials were not informed yet. However some detainees' concerned relatives have gathered as a helping group for contacting various organisations and individuals to help these detainees who are their own sons, daughters, brothers or sisters. The group has sent a representative to ask for help from our group and a certain lawyer organisation. Many lawyers of that lawyer organisation are willing to advocate these 23 detainees in their expected trials without any payment except for some documentation expenses. This group of detainees' relatives have affort to collect just a small amount of money because they are not rich and most of them are poor rural people; besides it is very difficult for them to contact their own detained children or brothers or sisters, so they decided to leave them face their own fate for they think that what they are going to do might be a game for losers. However, they did not want to let the detainees receive full-scale injustice; the group's representatives came to ask an aid of one hundred thousand baht (฿5,000) from us on behalf of the detainees. Our group unanimously approved the project and decided to find as much money as possible from various organisations for this project. This large amount of money will be used mostly in documentation the multicopies of over ten thousand pages of investigation files, specific educational papers on laws for the detainees and the solicitors, and many other miscellaneous documents that are useful for the detainees in this preparation period.

In the area nearby within the Bangken Private Police Training School where "6 October" detainees have been imprisoned, there still is an adapted

gymnasium for confining some "endangering society" detainees. An indeterminate number of men and women have been arrested in a wave of mass arrests which began in October 1976. It is clear that arrests have continue since October and by now the total certainly exceeded the figure of 1055 officially quoted in connection with the security operations. Most of these detainees were arbitrarily arrested by executive order under the Proclamation of The National Administrative Reform Council decree 22 no. 5-6 provision (see Annex 9) Any police officer may without warrant arrest any suspected person. Newly-arrested detainees were hold initially 30-40 days for interrogation either in some secret holding centres or in the jails of the Local Central Police Station, then transferred to Bangkok or some provincial correction(punishment) centres for extensive imprisonment. Political detainees were invariably held without trial and without limited period under the act's provision, except being re-investigated of their cases by the officers once every two months. They were of very varied backgrounds - opposition leaders, students, journalists, trade unionists, businessmen, workers, civil servants, farmers, peasants and hawkers; but poor socio-economical status in common. More than half of them were poor farmers and peasants living in rural areas; after their being transferred to Bangkok or other provinces, their families were unable to visit them. We would estimate that at least 10% men arrested for endangering society are presently held without trial in Bangken and more than 5 women in Youth Punishment Camp, Lard Yao. (see Annex 2 , before there were 56 persons held in Bangken and Youth Punishment Camp, then 5 were released and more than 50 were recently arrested) When the CGRS went to see those detained in Bangken, they were very glad and told us that they were very worried about their families, and would like us to see them oftenly. But now we are harassed by the prison officers, it is difficult for us to have direct contact with those detained for endangering society to give them helps and receive informations from them so the group's workers decide to go up-country to the North, the South and the North East to find informations and visit detainee's families at the same time. On April 1, two of our voluntary workers went to visit five detainees' families in Surin Province. (for details, see Report on CGRS visit to detainee's families in Surin Province)

in Surin province)

We have set up the criterion of financial aids given to each detainee's family for the education of the children and for others basic necessities for living as follows:

1) The families helped by CGRS should be ones which cannot rely on and support themselves in the present condition no matter how hard the rest of each family's members have tried. Also, it should be understood by these families that the financial aids given to them have been donated by sympathetic people and they have to use the given money only on necessary and useful matters.

2) Maximum financial aid given to each detainee's family

living in town

for house rental is 300 baht per month

for each adult's living expenses is 250 baht per month

for each child's living expenses is 150 baht per month

living in rural area

for land rental is 200 baht per month

for each adult's living expenses is 150 baht per month

for each child's living expenses is 100 baht per month

for education of each children either living in town or rural area

details of expenses	level F. 1-4	P. 5-7-	MS. 1-3	MS. 4-5
books	30	50	200	300
clothes	100	100	200	200
fee	-	40	240	240
total	130	190	640	740

for each individual's medical treatment

CGRS will consider each specific case

3) In general, CGRS will give each family a total financial aid of 1500 baht per month as maximum.

At present, we know that in the near future we will reach an increasing number of families who are in difficulties because more detainees begin asking us to visit their families and more and more poor people are

going to be arrested and detained in the coming months.

On 12th April-Songkran Festival, about 20 members of our group (with additional volunteers) went to visit wounded soldiers and policemen in the morning; and planned to visit political detainees at Bangken in the afternoon, but failed. (see Part III for details)

On 14th April, we had a meeting with US Congressman Theodore Stark Jr., a member of Amnesty International (see Part IV for details)

On 16th April, the CGRS had its 7th meeting in the morning and the group was established formally at the meeting; in the afternoon, we had an election of the executive committee of the CGRS. As mentioned in a previous report, the Coordinating Group for Religion in Society was loosely formed by a few active people at the beginning of 1976 following a seminar on "Religion and Development"; but now the group is enlarging (we have over 20 members - including voluntary members such as three Thammasat University namely Mrs. Lawan, Mrs. Archara Hungsaprerak, Mrs. Sao-walarkse Koomprapunth, and a Chulalongkorn University student Mrs. Wata Nuengplee, and a released " 6 October " detainee Mr. Preecha Apichai) so we thought it's time to established the CGRS formally. We hope that after the formalization of the group, we will have more chances in our long process of attempting to register the group as a legal entity and will be able to overcome some of the difficulties we are facing at present and in the near future. (

Summary of News

After the March 26 abortive coup incident; some unwanted military men, government officers, business men and journalists were arrested, followed by a close down of Chao Thai daily newspaper for an indefinite period - it was officially said that all these detainees were in connection with the abortive coup attempt and the closed newspaper had to strong comment on the BMA's conflict, the resignation of Col Thanat Khoman from the National Administrative Reform Assembly and on the government's dryseason voluntary rural development project (which were irrelevant with the March 26 incident, but three senior editorial staff members and a journalist of the newspaper were detained in connection with the abortive coup attempt).

On 31st March 1977, Prime Minister Thanin Kraivichien went to speak on the topic of "Religion and the Government's reformation of the country" in a public seminar held by the Public Welfare Council. The main purpose of his speech was to claim that the present government would protect every humanized religion with all its efforts but the Communist ideology would destroy everything and in the communist countries "human rights" was something forgotten long ago.

On 15th April 1977, Prime Minister Thanin Kraivichien ordered the summary execution by firing squad an alleged Laotian drug trafficker arrested last month. Mr. Tavorn Udomridded was executed a few hours before Prime Minister Thanin attended an international drug conference to ask for financial aid. In the next day, it was said in the Nation newspaper that Thai security authorities uncovered a Communist guerilla operated narcotics processing and supply network in a district bordering Malaysia.

Gen. Chalard, who had been accused of leading the March 26 rebellion and murdering First Army Division Commander Gen Arun Tavathasin, was the next one executed on 22nd April 1977 under Article 21 of the Constitution provision. In the night after, the deputy supreme commander Gen. Kriangsak Chamanan left for the United States for a medical check up. Some said that he was a possible co-plotter of the abortive coup, others said that he was on the NARC's side and went to have a secret negotiation with the United States either dealing with ammunition and armament or asking permission to reshuffle the present cabinet. About ten days before the time of execution of Gen. Chalard; Jirawath, an army lieutenant who was arrested in the same time for investigation, told the military

tribunal that Gen. Prasert was one of the leaders of the March 26 coup. Some part of this testimony which involved many others military men was partly published in Bangkok Post using indirect words. However, nothing happened to Gen. Prasert and other powerful high ranking military officers. Also, a leaflet had been distributed saying that Gen. Aroon joined the coup-plotters and it was Gen. Chalard 's son who shot him to dead. Besides, it was rumoured that lieutenant colonel Samun Kajornprasasana who was one of the four accused of treason and sentenced to life imprisonment was tortured to death in prison a few days after March 26, 1977. Two others policemen who affirmed that they never set foot on Suan Ruen (the headquarter of the coup) in his life nor ever knew any military officers involved in the coup attempt were arrested and detained in Klong Prem. Others alleged officers such as the Public Relations Department Director and spokesman were dismissed from their posts and detained. The PRD Director sought to bail himself out with 4,400,500 baht worth of land deeds, but his bail request was rejected. On April 15, 1977, the Nation newspaper said that Supreme Commander Air Chief Marshal Kamol Dejatungka, who was said to be backed up by the Queen to play some trick so as to succeed in arresting the high ranking army officer Gen. Chalard, had counter-signed a Royal Appointment for the position of Maj Gen. Pat Uraierd as Gen. Aroon's successor.

On the same day that Gen. Chalard was executed, Daily Time daily newspaper was ordered shut down "indefinitely". The order cited the newspaper 's page-one headline on 20 April, 1977 edition, which said a full military alert had been ordered, as the main reason for the closure.

In the South, five more tambons in Khiviratnikhom District of Surat Thani had came under curfew from 8.00 pm. to 5.00 am. since March 28. Villagers living in these areas were forced to have "security" cards in addition to their identity cards. In April, the 4th Region Army had imposed a curfew on other four more villages in Muang District of Nakhon Sri Thammarach province and ordered the occupants to surrender every kind of arms and explosives. Besides, the selling and buying of foods and various goods had been limited.

There were many officially confirmed informations saying that some political detainees were released out on bail but re-arrested on the same day or a few days later with another charge especially for "endangering society" and they would be grant another bail as expensive as 200,000 baht each. (For

example: Mr. Arom Pungpa-ngan, Mr. Suvit Prayoonsakdi and Mr. Mahin Tanboonperm)

There had been some conflicts between the Police Department and the Prosecution Department which might make the remaining "6th October" detainees go into trouble. The Police Department insisted on the prosecution against 36 students and laymen arrested over the October 6 incident, reversing the Public Prosecution Department's earlier decision to drop all charges against them saying the evidence was not enough for convictions. On April 22, the Chief Public Prosecutor had ordered a new round of investigation before he made a final decision. But these 36 cases were still undecided. Regarding the cases of nine labours and students, arrested on communism charges at Samut Prakarn, out of total of 64 prosecution witnesses only five had already testified after these nine detainees being detained for a year.

Out of thousands of people arrested since October last year for endangering society, not more than 1000 people had been released. The waves of arrest never stopped. On Thursday 21 this month, a young assistant district officer of Chun District of Chiangmai province in the North was arrested on a alleged charge of supporting the communist movement.

On Wednesday 27, police arrested 63 Vietnamese refugees in Udon - a northeastern province of Thailand. Fifty four of the arrested were charged with "endangering society and detrimental to national security". This 54 being detained were refused bail, eight of them are women. All will be rehabilitated at Karunthep Camp (Karunthep means God of Kindness, but this camp has been used to hold arrested communist insurgents)

Director-General of the Prison Department said this month that about 170,000 people were imprisoned annually. In theory, he added, the number of prisoners in Thailand are "too many" and jails are full to overflowing. It was said in Bangkok Post on 9th April that a corrections (punishment) center will be set up this year in Korat and a Royal decree has already been enacted to allocate 100,000 rai of land in Tamboon Lardboakhae for corrections activities.

The Nation daily newspaper on 26th April 1977 said that crime rate has dropped on the average of 30 per cent following October 6, last year. But this was contrary to what ones felt after reading the first page of every newspaper since October 6, last year. And if it is true that the crime rate has dropped, then what kind of people the government is going to build jails and corrections centers for.

1. Letter from a Released Detainee

Bangkok

April 14, 1977

To the Coordinating Group for Religion in Society with respect

Your group has to acknowledge the facts written in this letter about things that happened to those detained in Bangken for "endangering society no. 5-6". You have helped our members or in other words "the victims of conflicting political situations". Since we were arrested, your group have visited and aided our families; and sent us various useful things. However, your good intentions are being frustrated by the prison officers who prevented you from visiting us and accused you of establishing a deceptive group to give false generosity for your own future benefit. Most of the things you gave us were confiscated by the officers claiming that they belonged to no one. Besides the authorities threatened us that they would refuse to review our cases if we were contacted your group. We are now in trouble. I will tell you about some difficulties we are facing:

1. Food: two meals of bad and boring food a day, in the morning and evening.
2. Labour: hard and slave-like labour as penal servitude, we were threatened not to be granted releases if we did not exhaust ourselves by working hard on everything.
3. Bath: two times a day, in the morning and evening, and no bath allowed on week-ends and official holidays. There was insufficient water supply, sometimes we had to use water from the wells dug with our own hands.
4. Agricultural products: we were forced to buy what we had planted and harvested with our own labour more expensive prices than the market prices.
5. Communication with outside people: we were allowed to send letters to our families and friends only on Mondays and Fridays. If the warders disliked any of us, they kept his letters

and threw them away or tore off the stamps to resell.

6. Torture: though not institutionalized, we always heard that some kinds of torture was being practiced on some of the detainees by some prison officers. I saw with my own eyes that on 10 March '77 a detainee was battered, kicked and knocked so that he fainted while he was picking up a soap, he had dropped.

7. Besides we were prevented from cooking our lunch by ourselves and were indirectly forced to buy food and soft-drinks from the officers at very expensive prices.

All these were the troubles of which we faced --- detainees or officially speaking the participants of "re-education programmes". I would like you to find some way to help us. And for the accommodations and food that being sent to us, you should give them to any one us specifically so as not to be confiscated by prison officers.

Finally, I hope that you understand us well. Thank you for your good intention and benevolence.

Respectfully,
a released prisoner.

2. Detainees at Bangkok Vocation and Behaviour Training Camp for
"endangering society"

1.	Tavee	Puekboom	*33.	Nopharatrana	Kongyuen
2.	Siroj	Tongsai	*34.	Yen	Saiyos
3.	Vijithre	Pongse-pathya	*35.	Prayong	Saiyos
4.	Daeng	Tavee-kaew	*36.	Chaleoy	Kingkaew
5.	Swart	Siri	*37.	Sanun	Singha-sena
6.	La-ong	Kaewri-on	*38.	Niraphai	Thanasri-lungkul
7.	Jarern	Sri-jarern	*39.	Kitiphong	Chai-rith
8.	Kesorn	Kowpong	*40.	Uksorn	Sai-sing
9.	Vichai	Jindawongse	*41.	Rueng-yos	Chantra-kiri
10.	Udom	Rukparn	*42.	Rueng-dech	Chantra-kiri
11.	Serie	Puekboom	*43.	Vichai	Chitranon
12.	Thawin	Puekboom	*44.	Ni-yom	Noochmitre
13.	Dum	Puekboom	*45.	Peng	Sumdaengphai
14.	Yuern	Kongkaew	*46.	Viroj	Chantra-daeng
15.	Keard	Mathu-rose	*47.	Prasong	Visessungkom
*16.	Pong	Mee-sai	*48.	Narinthre	Somtusna
*17.	Boonrith	Vongse-praserth	*49.	Sornchai	Nunpieng
*18.	Chaiwat	Limsethanwuthre	*50.	Prapunth	Sae-Ueng
*19.	Thawon	Anek-nuan	*51.	Vichai	Barnlu-silp
*20.	Boonme	Kakarratee	*52.	Somboon	Barnlu-silp
*21.	Supichai	Somsri	*53.	Teppitakse	Viriyar
*22.	Nisid	Jantramol	*54.	Oonrueng	Vichakum
*23.	Jarern	Montol	*55.	Jarus	Soodthanoo
*24.	Phisuth	Fischom	*56.	Tavee-suk	Harnchai
*25.	Vichien	Boonkla	*57.	Viroj	Kunthchompoo
*26.	Chana	Nongdee	*58.	Saney	Soonthorn
*27.	Kumpong	Kan-kaew	59.	O-vart	Serie-tantikul
*28.	Manit	Viengkum	*60.	Soopoj	Munjarernsiri
29.	(Unknown)		61.	Niponth	Pra-phinpongkorn
30.	(Unknown)		62.	Kriengsukde	Putra-pongpunth
*31.	Pechra	Saitsujja	63.	Prasith	Singhaddech
*32.	Su-phol	Kamoldej	64.	Rerkohai	Kumupmakarn

65. Vasin	Dec-inthra	85. Tam	Trun-von
*66. Jue-yoon	Sae-Lim	86. Tid	Trun-von
67. Manus	Malarngkul	87. Soong	Ngiern-won
68. Jumrus	Muang-yarm	88. Treard	Tengwo-tearnng
69. Sumdaeng	Laem-gigum	89. Kaew	Parn-buar
70. Somyos	Komkum	90. Kanueng	Ked-klang
71. Jarnkom	Komkum	91. Bai	Kaewchaidung
72. Somboon	Tungjarernsuthichai	92. Hock	Drane-owa
73. Boonlue	Posiri	93. Sunth	(Unknown)
74. Sommai	Sae-Kok	94. Karj	Burakorn
75. Udom	Punjakorn	95. Run	Chu-month
76. Juntra	Mai-sri	96. Sin	Chitprachar
77. Jaroon	Srisuksai	97. Komol	Boonchuwongse
78. Hui	Anka-kulnuvu thra	98. Boonsoong	Kaew-kong
79. Sien	Kingkaew	99. Charumporn	Markloan
*80. (Mee)Lers	Jirasri	100. Armnuay	Dhampech
*81. Preechar	Kongpukdee	101. (Maha)Sward	Koritoe
*82. Voratusna	Maneesuwon		
*83. Arnonth	Bhuddhanookorn		
*84. Socksanth	Muerrnrirooth		

Notes: 1) This is virtually a complete list of those being held for "endangering society" at Bangken detention centre. Those included in the list of 56 people submitted in the last report are marked with an *

2) Five prisoners had been released last month, they are:-

Suchat	Mulalin	(included in the list of 56 people)
Pholmma	Namvichai	" " ")
Long	Boonteing	" " ")
Methee	Dham-ma-chai	" " ")
Sompongse	Thongma	

3) There have been many woman-prisoners in the Youth Punishment Camp, Lardyao. Some inno who were arrested are

Mrs. Nitaya	Yongkaell	(from Bangkok)
Miss Wonlaya	Sansook	(from Bangkok)
Miss Ratreo	Vinth-ai	(from Chiangmai)

Mrs. Tai Sae-Nhian (from Bangkok)

Mrs. Pimparn Poo-vapanth (from Surin)

Their names were already included in the list of 56 people submitted in the last report.

3. SENTENCES OF ELEVEN CHARGES

<u>CHARGES</u>	<u>SENTENCES</u>
1. Join in having guns and bombs which are used in wars without permissions.	Not known, more than 5 years imprisonment.
2. Join in fighting and obstructing the arresting of the authorities.	Not more than 2 years imprisonment.
3. Have actions of gangster.	Not more than 2-10 years imprisonment.
4. Join in killing and trying to kill the authority who are in duty.	Execution. 1.
5. Join in killing and trying to kill other people.	Execution or life long imprisonment or 15-20 years imprisonment.
6. Join in recruiting of people and weapons for in-sergency.	Execution or life long imprisonment.
7. Join in any action to the people by words by letters or other kinds of means to cause the changing in the law of the kingdom or Government so that it causes disorder to the kingdom and causes the people to disobey the law of the kingdom.	Not more than 7 years imprisonment.
8. Join in a group more than eight people to hurt or threaten to hurt the authorities who try to dissolve the group but they do not obey.	Not more than 3 years imprisonment.
9. Join in breaking in the office of the government at night and destroyed property of the government.	Not more than 5 years imprisonment.
10. An act of communist.	5-12 years imprisonment.
11. Lese Majeste	Not more than 7 years imprisonment.

4. NATIONAL ADMINISTRATION REFORM COUNCIL DECREE NUMBER 8

All those charged under the royal decree on the prevention of communist action 1952, whether there are other charges or not, whether they have been detained before or after this decree, will fall under the authority of a military court to conduct the trial. This applies whether the charge was committed before or after the proclamation of Martial Law on 6th October 1976 7.10 pm.

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5. THE ROYAL DECREE ON PREVENTION OF COMMUNIST ACTION 1952

Chapter 18

All the cases that are charged according to this royal decree, whether they have other charges or not, can be detained by the investigation authorities for investigation for not more than 30 days from the day that the charged reaches the provincial gove. office or the police. If it is necessary to hold the charged longer than that the investigation authorities can ask permission form the Head of the Police Department for the authority to detain the person charged for not more than 60 days more. In addition if the alleged action has taken place is in the area that the prime minister has declared as sensitive, the 60 days can be extended to 180 days.

But if it necessary to detain the charged more than is allowed in the first paragraph. The charged has to be presented to the court and the prosecutor as the investigation authorities and then ask the court to have permission to detain the charged longer. The court can order a detention of not more than 90 days and it can order such a detention no more than three times consecutively.

Note Some details of this decree was changed by the Proclamation of the NARC no. 25 provision.