



PHOTO: USAID WILDLIFE ASIA

USAID WILDLIFE ASIA WORKSHOP FOR SPIRITUAL LEADERS ON REDUCING DEMAND FOR WILDLIFE PRODUCTS TRAINING REPORT

Samut Prakarn Province, Thailand
October 21, 2020

This document was produced for review by the United States Agency for International Development (USAID). It was prepared by RTI International for the USAID Wildlife Asia Activity, AID-468-I-16-0001, TO AID-486-TO-16-0003. The contents of this study/report are the sole responsibility of RTI International and do not necessarily reflect the views of USAID or the United States government.

USAID WILDLIFE ASIA

WORKSHOP FOR SPIRITUAL LEADERS
ON REDUCING DEMAND FOR WILDLIFE PRODUCTS

Samut Prakarn Province, Thailand
October 21, 2020

Contract Number:	AID-468-I-16-00001, TO AID-486-To-16-00003
Activity Start and End Date:	August 31, 2016 to August 30, 2021
COR Name:	Craig Kirkpatrick
Submitted by:	Peter Collier, USAID Wildlife Asia Chief of Party 208 Wireless Road, Unit 406 Lumpini, Pathumwan Bangkok 10330 Thailand

CONTENTS

I. BACKGROUND.....	1
II. OBJECTIVES.....	1
III. PARTICIPANTS.....	1
IV. AGENDA AND METHODOLOGY.....	2
V. TRAINING RESULTS AND OUTPUTS.....	4
VI. NEXT STEPS.....	8
ANNEXES.....	9
ANNEX 1: PARTICIPANT LIST – 5 PAGES.....	10
ANNEX 2: WORKSHOP AGENDA (ENGLISH).....	13

I. BACKGROUND

The workshop was a collaboration between the International Network of Engaged Buddhists (INEB), USAID Wildlife Asia, WildAid Thailand, the Thai Department of National Parks, Wildlife and Plant Conservation (DNP), FHI360 and the Sekhiyadhamma network and Wat Chak Daeng. The day-long workshop was held at Wat Chak Daeng, Samut Prakhon Province, Thailand. This event was the first time that Buddhist spiritual leaders were brought together to learn about how monks and nuns can be key influencers in Thailand's national effort to end the killing of animals and using wildlife products (skin, teeth, ivory, meat, etc.) in the belief that these products bring good luck and protection.

II. OBJECTIVES

The workshop aimed to strengthen the capacity and commitment of monks and nuns from key temples in Bangkok and northern Thailand. The objectives were as follows:

1. Echo key messages of the two spiritual beliefs campaigns implemented by USAID Wildlife Asia and respond to questions from people visiting temples and others with whom they come in contact;
2. Provide information regarding the negative impact of consuming endangered species based on findings from USAID Wildlife Asia's Thailand 2018 Consumer Research and other relevant research studies;
3. Develop messages aligned with USAID Wildlife Asia's campaigns that will be relevant in their particular temple and contexts, and
4. Speak authoritatively and explain why the use of amulets derived from ivory, tiger, and other endangered species are not in line with Buddhist teachings.

III. PARTICIPANTS

The participants were 20 Buddhist monks and 10 nuns from the Sekhiyadhamma and Wat Chak Daeng networks. These monks and nuns will be the key influencers to promote the message to stop using wildlife products and stop killing wildlife. Participants also included representatives from each of the coordinating organizations and presenters from DNP, USAID Wildlife Asia, and WildAid Thailand, totaling approximately 40 persons. A representative from the United States Agency for International Development (USAID) Regional Development Mission for Asia (RDMA) provided opening remarks.

(List of participants is in *Annex 1*).

IV. AGENDA AND METHODOLOGY

TRAINING TOPICS

The training covered the following topics:

- Update by the DNP on how Thailand is tackling the illegal trade of wildlife products such as ivory and tiger parts
- Introduction to USAID Wildlife Asia’s activities and campaign regarding spiritual beliefs pertaining to wildlife products
- Campaign in collaboration with WildAid – “A Good Life is Free of Killing”
- Discussion of the role of Buddhist spiritual leaders – monks and nuns – in disrupting illegal wildlife trade and consumption in Thailand
- Adapting messages to reduce demand for ivory and tiger products based on spiritual beliefs
- Small group discussions and presentations

TRAINING METHODOLOGY

The workshop methodology included group presentations, showing videos, and small group discussions with presentations as described below:

- Five presentations followed by question-and-answer sessions
- Showing short videos within the presentations
- Five small group discussions or breakout sessions with action planning and group presentations
- Wrap-up and closing

The presentations were delivered in Thai with some PowerPoint content in English. Please refer to Annex 2 for the full agenda.

USAID Ecosystems Management and Trade Specialist Saroj Srisai welcomed coordinators, monks, and nuns in attendance. Saroj said that the USAID-supported campaign’s focus in Thailand is to reduce the demand for wildlife products, specifically ivory and tiger amulets, as one way to reduce wildlife trafficking. Thailand is considered a primary hub for the trafficking of wildlife products. Driving the consumption of wildlife products in Thailand is the Thai people’s belief that wildlife products have spiritual powers.

Further opening remarks were made by Phra Maha Pranom Dhammalangkaro, Abbot of Wat Chak Daeng and host of the workshop. The Venerable Abbot shared his insights and broad perspective about living in harmony with nature. He said power comes from meditation and not the belief that power comes from ivory or an amulet.

The Venerable Abbot said: “True power is from the heart or the spirit. This is why wildlife products are not needed. Good energy comes from the right thoughts. When wildlife is killed, lives are taken and policies are broken.” He urged everyone not to kill in order to experience *metta* (compassion), love, and kindness.

The Venerable Abbot concluded by talking about plastic waste and how killing still takes place when animals consume it and die on land and in the oceans and rivers. “Animals are killed intentionally and unintentionally, directly and indirectly. We eventually see the consequences of trash. This is why Wat Chak Daeng has an extensive waste management system and teaches the youth how to recycle trash. If these two types of killing can be reduced, then wildlife will flourish. We need to have compassion for the natural world in order to live in harmony with it.”



Phra Maha Pranom Dhammalangkaro, Abbot of Wat Chak Daeng, delivers his opening remarks USAID Wildlife Asia

Session 1 - Update on how Thailand is tackling the illegal trade of wildlife products such as ivory and tiger parts by Sadudee Punpugdee, Director, Ivory Sub-Control Division (CITES), DNP.

Session 2 - Introduction of USAID Wildlife Asia, Spiritual Beliefs re Wildlife Products and Spiritual Beliefs campaigns - “No Ivory, No Tiger Amulets” by Chinnapat Chin, USAID Wildlife Asia.

Session 3 - Campaign in collaboration with WildAid – “A Good Life is Free of Killing” by Nuthatai Chotechuang, Thailand Representative, WildAid.

The WildAid campaign called “A Good Life is Free of Killing” focused on ending wildlife trade and illegal poaching in China, Vietnam, and Thailand; specifically, it aimed to reduce the demand for ivory and animal meat in Thailand. The campaign directly addressed the perceived beliefs that ivory protects people from evil and gives a good life. The campaign casts doubt on the power of ivory and tiger parts to bring good luck and fortune. The messages were delivered by a respected Buddhist monk, Venerable Phramedhivajirodom (V. Vajiramedhi), and prominent celebrities including the actor Bhin Banloerit (also known for his charity and rescue volunteer work) and the actress Daraneenute Pasutanavin.

Session 4 - Discussion on the role of Buddhist monks in disrupting the illegal wildlife trade and consumption in Thailand by the Venerable Win Siri wattano and Dr. Surin Onprom.

The session included the following topics:

- Relationship between monks and wildlife, the role of monks
- Role of monks in campaigns against the use of wildlife parts
- Buddhist principles regarding the use of wildlife parts
- “Jataka Sutra” (Buddhist holy scripture teaching) on the virtues of wildlife
- Case studies of temples and wildlife conservation in Thailand
- Q & A

Session 5 - Adapting messages to reduce demand for ivory and tiger based on spiritual beliefs by Chinnapat Chin, USAID Wildlife Asia.

- Recap of Spiritual Beliefs campaign messages – Wisdom, Purity, Compassion. It makes no sense to think that wearing amulets carries the essence of the Buddha or that they are auspicious. One should instead be compassionate to animals and the environment.
- Use channels to reach the target audiences through touchpoints in daily life. Consider where the target audiences live, how they travel or commute, where they work, what they do in their free time, where they worship, what they read, and who they listen to.

Session 6 - Small group discussions and presentations moderated by Dr. Surin Onprom and Wansiri Rongrongmuang. Dr. Surin asked the small groups to brainstorm their key message, their target group, and the channels to use. Five small groups were asked to examine the following areas during the breakout sessions:

- The role of the monks and nuns in wildlife conservation and avoiding the use of wildlife parts
- Agencies involved in supporting monks and nuns in conservation efforts to end the trade of wildlife parts
- Integrate messages in teachings for monks and nuns

V. TRAINING RESULTS AND OUTPUTS

SMALL GROUP DISCUSSIONS

The five small group discussions were very productive as monks and nuns sat together to discuss and examine the issue and approaches that can be used to reduce the use of wildlife products – and consequently, killing wild animals – within their communities.



The participants broke into small discussion groups, Photo: INEB

Presentations given by monks and nuns from the groups are summarized below:

GROUP 1

- The group discussed the monk's role linked the Buddha's teachings and principles, and based on this, the group developed a plan of action.
- Approaches included: campaigns, education, incorporating messages into preaching, connecting with community leaders, and working with youth.
- Monks and nuns can be a central point for providing information to the temple and the broader community.
- Key words can be used in campaigns to be displayed at the temples, and printed on cloth materials and plates.

GROUP 2

- The group discussed the monk's role to be a good example to others both inside the temple and in the community.
- The group identified the need to share new values about the value of life and wildlife, especially related to the first Buddhist precept that prohibits killing, which applies to both humans and animals.
- The group felt there was a need to work with the villagers and the community surrounding the temple including dialogue sessions and in other exchanges with the community.
- The monks can post the agreements made with the community, especially the temples located near forests.
- Conduct a novice camp where these issues can be introduced.
- Key messages will be disseminated using social media, Facebook, and YouTube.

GROUP 3

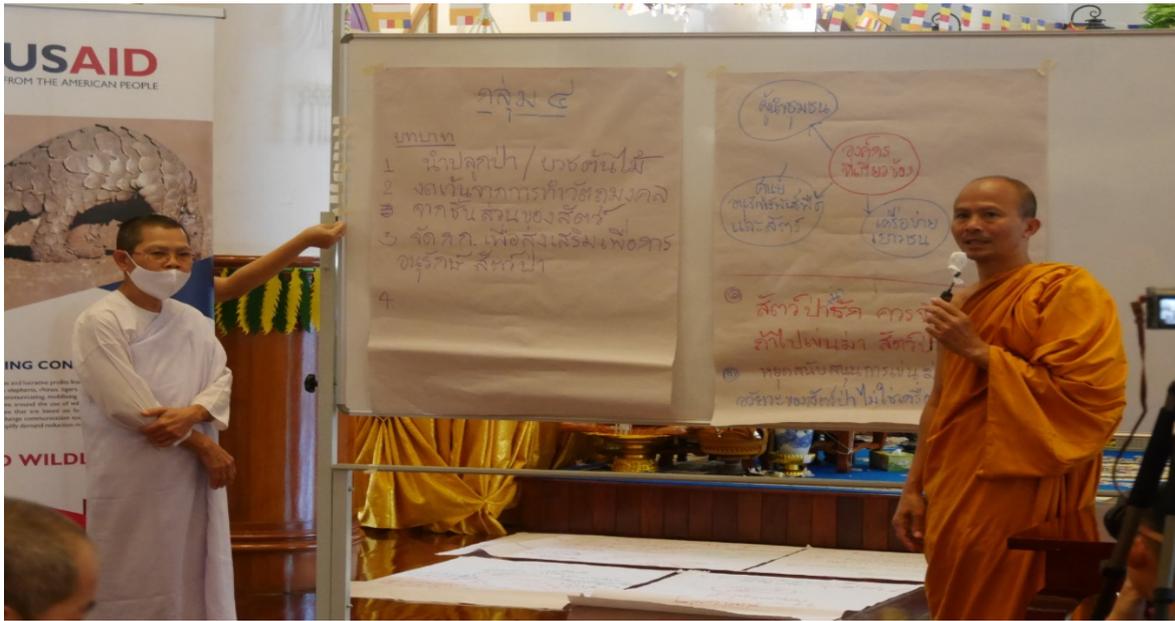
- The group discussed campaigns focusing on reforestation as well as protecting streams and rivers.
- The monks will raise awareness and teach about ending the sale of amulets made from wildlife products.
- The monks will conduct campaigns during Buddhist ceremony events.
- The monks will declare safe zones where animals cannot be killed; references were made to cases where this is already happening.
- The monks will link Buddhist principles to protecting wildlife/animals.
- The monks will conduct activities where youth and participants can have real experiences in the forest.
- Other approaches suggested including a music campaign, making comic books, composing poetry against consumption of wildlife products, etc.
- Create key words as a motto.
- Work with business corporate social responsibility (CSR) programs on this campaign.

GROUP 4

- The monks can help to coordinate and facilitate groups.
- The monks will campaign and raise awareness with new information: e.g., decorating your body with wildlife products does not help.
- The monks will link the issue of wildlife conservation with broader conservation issues.
- The monks will connect with community leaders who should be doing more to give ongoing attention to these issues.
- Activities need to be ongoing, not just a one-time event.
- The monks will collaborate with government authorities, youth, housewives, etc. This will enable them to reach more people and widen their circle of influence.
- The monks will make a community constitution.
- The campaign can be both online and offline.

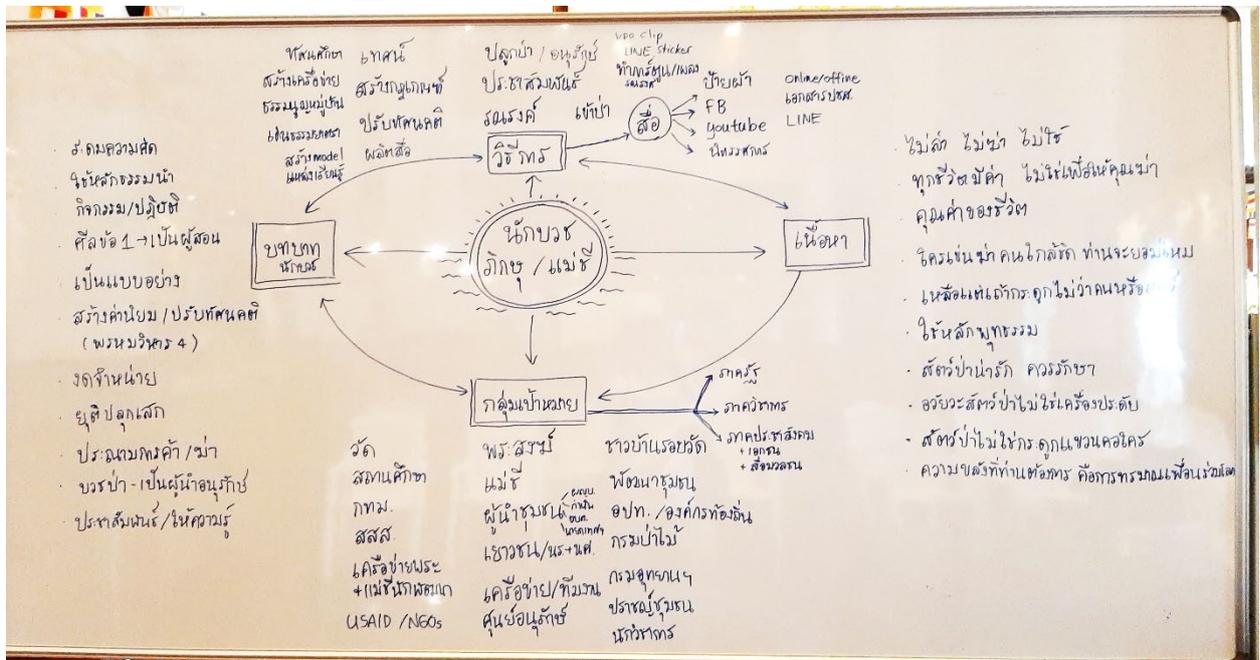
GROUP 5

- The monks will build awareness by starting with a small group; individuals cannot work alone.
- The monks will diversify campaigns and raise awareness through activities such as a peace walk to protect wildlife, building a model as a learning center or exhibit, etc.
- The monks will raise awareness about the law and penalties, legal status, and consequences of use of wildlife products.
- The monks will collaborate with the government, civil society, national parks department, local sub-district authorities, soldiers in certain areas, businesses, and academics. The monks can help the public make linkages with these groups.
- Consider developing a protected community forest highlighting the interdependence with nature.
- Key words will be used through online and offline videos. Online media is the most effective. The monks should simplify the teachings – for example, they can use the USAID campaign videos shown during the workshop.

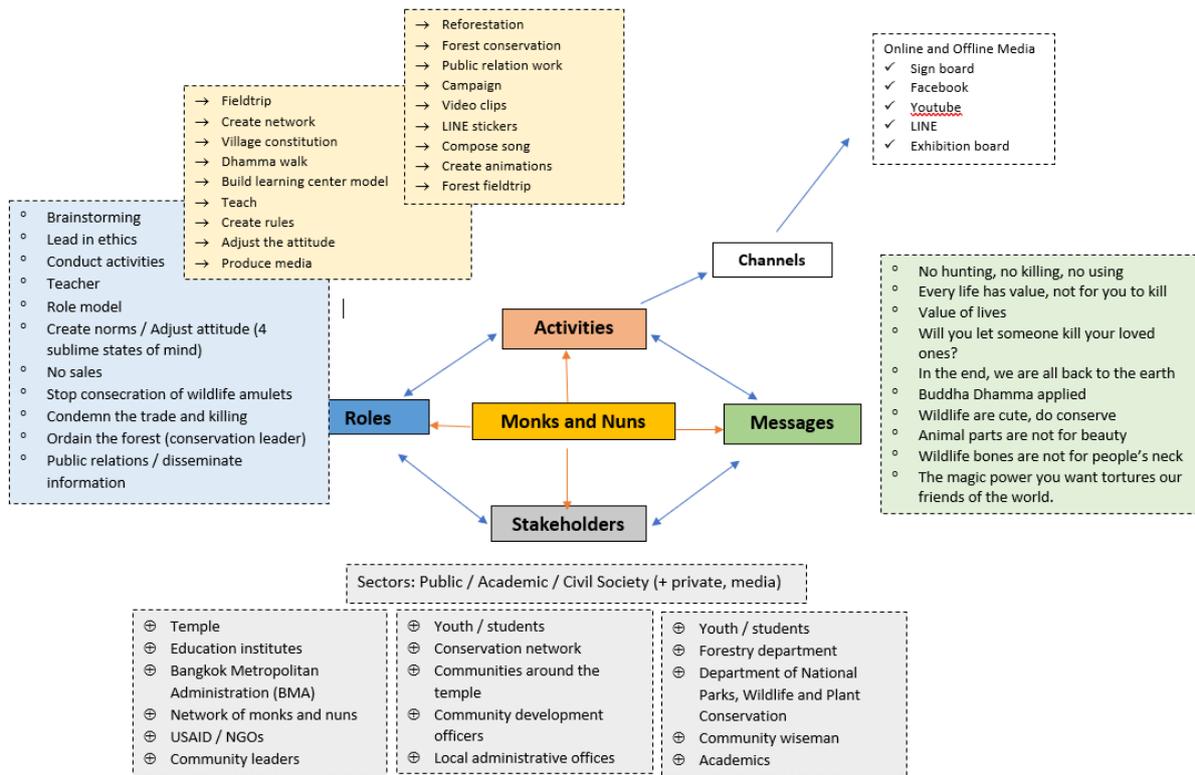


Group output presentation - Wansiri Rongrongmuang, INEB

Wansiri Rongrongmuang summarized the small groups' presentations in a diagram that showed monks and nuns' roles, linking to the Buddhist teachings and principles, and their target groups of public, academic, and private sectors, as well as civil society. The content of the campaign aims to raise awareness and change behavior. The groups suggested several options for activities and what can be done through campaigns, conservation camps, comic books, as well as online and offline media.



Summary of group discussion output following the presentation - Wansiri Rongrongmuang, INEB



English translation of group discussion output - Wansiri Rongrongmuang, INEB

VI. NEXT STEPS

In closing, the Venerable Phra Win asked for feedback about how to improve this situation. One participant asked how to address the conflict between humans and wild animals, especially elephants eating and destroying plants on farmland. Another participant asked about the livelihoods that depend on hunting wildlife. Ending the use of wildlife products and killing of wildlife is linked to the larger issue of how to peacefully coexist with all of nature. Some suggestions were:

- To establish a resource center for the monks and nuns;
- Separate the issues into local, national, regional, and international;
- Move forward as a network with a deeper understanding of the issue in order to have a long-term impact;
- Link to existing networks, e.g., community forestry groups and form solidarity with them.
- Recognize that a long-term commitment is needed in order to bring about changes in thinking about the false belief in the power of ivory and tiger products;
- Present these issues and the summaries of the small group discussions to the sangha (religious council) in 16 provinces of northern Thailand, and
- Work on other related issues (e.g., protecting peacocks) as a team.

The group acknowledged that the first meeting with Buddhist spiritual leaders was a good beginning for getting the spiritual leaders on board the social and behavior change campaign to address the

spiritual beliefs that are key drivers of consumption of wildlife products. The INEB leadership and USAID Wildlife Asia will meet to discuss how the latter can support some of the above steps moving forward.

ANNEXES

Annex 1: Participants

Annex 2: Workshop Agenda (English)

ANNEX I: PARTICIPANT LIST – 5 PAGES

ใบลงทะเบียน
 การอบรมเชิงปฏิบัติการสำหรับพระสงฆ์และแม่ชี โครงการรณรงค์ "ชีวิตต้องไร้ยา"
 ระหว่างวันที่ 21 ตุลาคม 2563 เวลา 08.00 - 17.00 น.
 ณ วัดจากแดง บางกระเจ้า จังหวัดสมุทรปราการ

Registration
 Workshop Module for Training of Monks and Nuns by INEB
 October 21, 2020 at Wat Chak Daeng, Bang Krcho

ลำดับ ที่ / No.	ชื่อ- สกุล Name - Last name	องค์กร / ที่อยู่ Address / Organization	เบอร์โทรศัพท์ / E-mail Telephone / E-Mail	ลายเซ็นผู้เข้าร่วม / Signature	
				21-Oct-63	
1	พระครูโสภณปริยัติ Ven. Sophon Pariyad	วัดพระสิงห์ วรมหาวิหาร ตำบลพระสิงห์ อำเภอเมือง จังหวัดเชียงใหม่ Phasingha Temple, Phasingha Subdistrict, Muang District, Chiang-Mai Province	083-324 7984		
2	พระครูอุเทนปัญญาจารย์ Ven. Uddhatana Panyarangsri	วัดบ้านเปียง ต.บ้านแม เขต 1 อ.สันป่าตอง จังหวัดเชียงใหม่ 50120 Banpeang Temple, Ban Mea 1 Subdistrict Sanpatong District, Chiang-Mai Province 50120	063-529 5363		
3	พระครูใบฎีกากันตพงศ์ Ven. Baideekakantaphong	วัดป่าพรานใน ตำบลศรีภูมิ อำเภอเมือง จังหวัดเชียงใหม่ 52000 Papraonai Temple, Sri Phom District, Muang District, Chiang-Mai Province 52000	087-191 8865		
4	พระครูสุนันทกิจ Ven. Sinnatakit	วัดโป่งคำ 20 บ้านโป่งคำ ตำบลคูขันธ์ อำเภอสันติสุข จังหวัดน่าน Pongkam Temple, 20 Ban Pongkam, Dupong Subdistrict, Santisuk District, Nan Province	081-750 1484		
5	พระครูสุจินันทรธรรม Ven. Suchinnantadhamma	วัดหนองป่าคำ 71 หมู่ 10 ตำบลศรีสะเกษ อำเภอนาน้อย จังหวัดน่าน 55150 Nongpakam Temple, 71 Moo 10, Srisaket Subdistrict Nanoi District, Nan Province 55150	081-0254313		

6	พระครูอาชาวิมล (ชินพันธ์ ทินนา) Ven. Archavapimol (Chinapan Tinna)	วัดแมกาโทกพาก. ต. แมกา อ.เมือง จ.พะเยา 56000 Maeka Tokewark Temple, Maeka subdistrict, Muang District, Phayao Province 56000	086-9101939		
7	พระสัมฤทธิ์ จิตตสารี (ยอดยา) Ven. Samrit Jittawangro (Yodya)	วัดพระธาตุจอมไคร้ ต.ห้วยลาน อ. ดอกคำใต้ จ.พะเยา 56120 Phadhatchomkai Temple, Huailan Subdistrict, Dokkamtai District, Phayao Province 56120	099-8876474		
8	พระมหาญาณพงษ์ Ven. Mahayannaphong	วัดหนองแกว หมู่ 10 ตำบลศรีวิชัย อำเภออ. จ.ลำพูน Nong Kwang Temple, Moo 10, Srivichai Subbdistrict, Lee District, Lampoon Province	080 094 24961		
9	เจ้าอธิการอารักษ์ญาณธมโม Ven. Arak Yannadhammo	วัดพระพุทธบาทตอยคำ ต.แม่ลาน อ.ลี้ จ.ลำพูน Phabuddabat Doitam Temple, Mae Lan Subdistrict, Mae Lee District, Lampoon Province	061-798 5969		
10	พระสาธุชิตธิระปัญโญ Ven. Sathit Dherapanyo	ที่พัทธสงฆ์ธรรมานาวิวัฒน์ 64 ม. 2 บ้านสนเดิน ต.สบป่าด อ.แม่ทะ จ.ลำปาง Dhammapiwat Insitute House of Priest, 64 Moo 2 Ban Sopden, Sobpate Subdistrict, Mae Moh District, Lampang Province	089-932 5523		
11	พระยงยุทธ ทีปโก Ven. Yongyuth Teepako	วัดปางงูน ต.สรอย อ.วังชิ้น จ.แพร่ 54160 Panggun Temple, Sroi Subdistrict, Wangchin District, Pae Province	089-552 7088		
12	พระมหาสุชาติ พลาวโร Ven. Mahasuchati Palawaro	ที่พัทธสงฆ์อารหันต์บ้านน้ำจ้วม 1 .แม่เมาะ อ.จุนบวม จ.แม่ฮ่องสอน 58140 Bannangw Arsharm House of Priest, Moo 1 Maeukao Kunbuam District, Mae Hongson Province 58140	080-033 6865		

13	พระชาวลิต ฐิตศุทธโร Ven. Chawalit Thitasuththo	สำนักปฏิบัติธรรมมายางเหนือ บ้านมายางเหนือ หมู่ 10 ต.นายาง อ.สปปราบ จ.ลำปาง Nayang Neua Dhamma Retreat, Moo 10, Nayang Subdistrict, Subprab District, Lampang Province	083-324 4587		
14	พระครูประวิตรวิหการาม Ven. Pravit Viharakam	บ้านร่องหยาด หมู่ 2 ต.ดงมหาวัน อ.เวียงเชียงรุ้ง จ.เชียงราย 57210 Banrongwei, Moo 2, Dongmahawan Subdistrict, Weang Chiangrung District, Chiang-Rai Province 57210	086-182 8605		
15	พระพิช สังข์ทอง Ven. Pecha Sangthong	บ้านร่องหยาด หมู่ 2 ต.ดงมหาวัน อ.เวียงเชียงรุ้ง จ.เชียงราย 57210 Banrongwei, Moo 2, Dongmahawan Subdistrict, Weang Chiangrung District, Chiang-Rai Province 57210			
16	แม่ชีปาลิตา วงศ์นันท์ Nun. Palita Wongsananta	วัดธรรมนิรมล อ.บ้านหมัน อ.ลำปาง หมู่ 2 ต.ดงมหาวัน วัดธรรมนิรมล อ.บ้านหมัน อ.ลำปาง หมู่ 2 ต.ดงมหาวัน	086 2388253		
17	แม่ชีศศิธร จิระรวมวงศ์ Nun. Sasithom Chiramawong				
18	แม่ชีสุทกสิณี สังข์คำ Nun. Suthasinee Sangkam				
19	แม่ชีบัวแก้ว พลตะคุ Nun. Buawkaew Pottaku	วัดพุทธนิรมล อ.บ้านหมัน อ.ลำปาง หมู่ 2 ต.ดงมหาวัน วัดพุทธนิรมล อ.บ้านหมัน อ.ลำปาง หมู่ 2 ต.ดงมหาวัน	0860959089		
20	แม่ชีไอเหน็บ เวลาสียงsang Nun. Anothai Wealseangsang	วัดอโศกธรรม จ. พะเยา อ. เมือง อ. พะเยา	084.421-2550		

21	แม่ชีอุไร ตันเชื้อ Nun. Urai Tanhea	แม่ชีอุไร ตันเชื้อ สำนักแม่ชีวิดิไพจิตรนิรมล อ.บ้านหมัน อ.ลำปาง	081-6379082		
22	แม่ชีกนกวรรณ วีระสูงเนิน Nun. Kanokwan Wepasungnuan	พิกุลมณเฑียร วัดประจักษ์			
23	แม่ชีจรรยาณ ลีลาธารงเกียรติ Nun. Jerawan Leeladhamrongkeat	วัดประจักษ์ 237 500/100 อ.บ้านหมัน			
24	แม่ชีณัฐวรรณ สุจริตบุญ Nun. Nattawan Sujaritboon	วัดป่าสัก อ.บ้านหมัน อ.ลำปาง บ้านดอน 100 ต. อ.บ้านหมัน อ.ลำปาง	0924614095		
25	แม่ชีจิตระดา สุจริตบุญ Nun. Jitarada Sujaritboon	วัดระดาด อ.บ้านหมัน อ.ลำปาง รวมธรรม อ.บ้านหมัน อ.ลำปาง	091-5349 656		
26	พระครูสันติธรรมรังษี Ven. Santi Dhammasangsi	วัดป่าสงธรรม เกาะพัง จ.สุราษฎร์ธานี Pasangdhamma Temple, Pangan Island, Suratthani Province			
27	พระอนุวิทย์ หนองทอง (โสมสันติ) Ven. Anuwitaya Nothong (Kositmontri)	วัดแม่ใส 23 หมู่ 2 ต.แม่ใส อ.เมือง จ.พะเยา Maesai Temple, Maesai Subdistrict, Muang District Phayao Province			
28	พระมหาณันต์ สัตติภาพโท Ven. Mahanaphan Sattipatho	344 Jakkapadhiphong Rd, Khwaeng Ban Bat, Khet Pom Prap Sattru Phai, Bangkok 10100			
29	พระสังคม ธนบุญโญ Ven. Sangkom Dhanapanyo	ศูนย์ปฏิบัติธรรมกบเชิง 114/1 ม.1 ต.หนองบอนแดง อ.บ้านบึง จ. ชลบุรี 20170 Mab Uang Dhamma Retreat, 114/1 Moo. 1 Nong Bon Daeng District, Banbueng District, Chonburi Province 20170	089-574-2528		

30	พระมหาพรตย์ วรณโณ Ven. Mahapaiwan Warawanno	วัดสร้อยทอง 319 ถ. ประชากรายภูมิสาयी แขวง บางซื่อ เขตบางซื่อ กรุงเทพมหานคร 10800 Sot Thong Temple, Pracharat 1 Rd, Khwaeng Bangsue Bangsue District, Bangkok, 10800			
31	พระอนุชาธิบดี วิชาญธรรมณี	วัดแม่ศรีโพธิ์พญา อ.พยุหะ		พระอนุชาธิบดี	
32	พระมหาบุญชู อภิ	139 วัดธรรมมาศก ถนนจันทน์ อ.เมือง จ. เชียงใหม่	0805575950 bdoojai@yahoo.com		
33	นันทิ กุลทอง	FHI 360	091444 2201		
34	แม่ชีจตุรภาภรณ์ ภรรยาธรรม	มูลนิธิธรรมมาศก ถนนจันทน์ อ.เมือง จ. เชียงใหม่	094-5649939		
35	แม่ชีสุนันท์ สิริสุนันท์	วัดธรรมมาศก ถนนจันทน์ อ.เมือง จ. เชียงใหม่	0854646795		
36	พระวิมล ธีระวิมล	วัดธรรมมาศก ถนนจันทน์ อ.เมือง จ. เชียงใหม่	091-598-6640		

ANNEX 2: WORKSHOP AGENDA (ENGLISH)

**Workshop for Spiritual Leaders
on Reducing Demand for Wildlife Products
October 21, 2020
Wat Chak Daeng, Bang Krachao**

Time	Session	Resource Person
08:30 – 09:00	Registration	INEB
09:00 – 09:05	Introduction and welcome	Ven. Win Siri wattano
09:05 – 09:10	Opening remarks	Saroj Srisai, Ecosystems Management and Trade Specialist, USAID RDMA
09:10 – 09:15	Opening remarks	Phra Maha Pranom Dhammalangkaro, Abbot of Wat Chak Daeng
09:15 – 09:20	Group Photo	front of the Buddha statue
09:20 – 09:40	Thailand update on tackling illegal trade of wildlife products such as ivory and tiger parts	Sadudee Punpugdee, Director, Ivory Sub-Control Division (CITES), Department of National Park, Wildlife and Plant Conservation (DNP)
09:40 – 10:20	Introduction of USAID Wildlife Asia Activity, Spiritual Beliefs re Wildlife Products and Spiritual Beliefs campaigns <ul style="list-style-type: none"> No Ivory, No Tiger Amulets 	Chinnapat Chin, USAID Wildlife Asia
10:20 – 10:30	Campaign in collaboration with WildAid <ul style="list-style-type: none"> A Good Life is Free of Killing 	Nuthatai Chotechuang, Thailand Representative, WildAid
10:30 – 10:45	Q & A and Discussion on campaigns presented	USAID Wildlife Asia and WildAid
10:45 – 12:00	Lunch Break	
12:00 – 13:00	Discussion on role of Buddhist monks in disrupting illegal wildlife trade and consumption in Thailand <ul style="list-style-type: none"> Relationship between monks and wildlife, the role of monks Role of monks in campaign against use of wildlife parts Buddhist principals regarding use of wildlife parts “Jataka Sutra” (Buddhist holy scripture teaching) on the virtues of wildlife Case studies of temples and wildlife conservation in Thailand Q & A 	Ven. Win Siri wattano and Dr. Surin Onprom
13:00 – 13:30	Adapting messages to reduce demand for ivory and tiger based on spiritual beliefs: <ul style="list-style-type: none"> Recap of spiritual beliefs campaign messages Channels to reach target audience 	Chinnapat Chin, USAID Wildlife Asia
13:30 – 14:50	Breakout session for group discussion and presentation: <ul style="list-style-type: none"> The role of the monks in wildlife conservation and avoiding the use of wildlife parts Agencies involved in supporting monks in conservation efforts to end trade of wildlife parts Integration of messaging in teachings for monks and nuns 	Dr. Surin Onprom & Wansiri Rongrongmuang
14:50 – 15:00	Closing	USAID Wildlife Asia Ven. Win Siri wattano