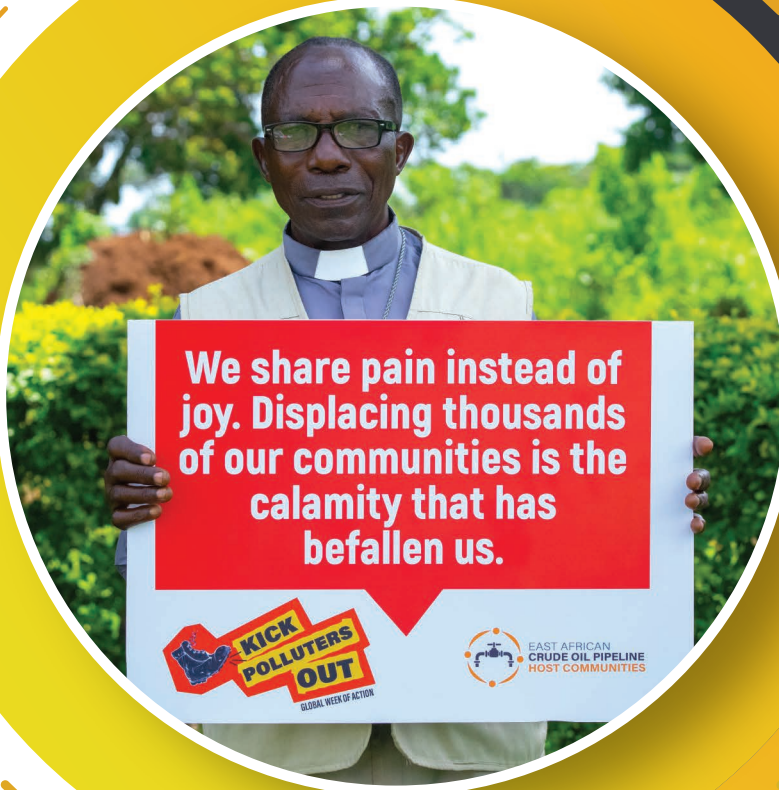




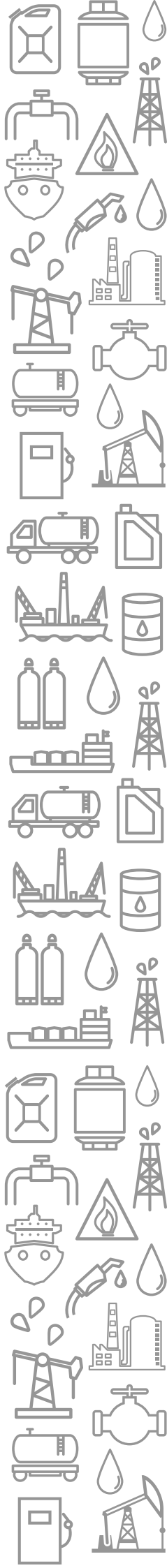
EAST AFRICAN **CRUDE OIL PIPELINE** **HOST COMMUNITIES**



We share pain instead of joy. Displacing thousands of our communities is the calamity that has befallen us.



GLOBAL WEEK OF ACTION: RISE UP. RISE TOGETHER



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FROM THE FRONTLINES: A LETTER TO THE MOVEMENT

Dear Comrades, Organizers, Dreamers, and Fighters,
Welcome to our inaugural monthly newsletter. This month we bring to you an exclusive insight and significance of the Global week of action to the oil affected host communities and all other communities in solidarity around the globe affected by fossil fuels and mineral extraction. We showcase to you the strength of cross border solidarity and the power of community organizing and capacity building.

Something has been stirring in the earth. It rises in the lungs of a grandmother in the Niger Delta who has watched fire flare for decades on a ruined horizon. It pulses in the hands of a young farmer in Uganda whose soil has dried and cracked under a sun that burns hotter each year. It lives in the defiant chant of Indigenous water protectors on every continent who have stood between the machine and the river, the drill and the forest, the pipeline and the future.



The Global Week of Action is our collective answer to a world that has told us to wait, to be patient, to trust the process, to believe that those who profit from our suffering will one day choose to stop. We are done waiting and asking. We are now organizing and acting.

This newsletter is not merely information. It is a call to consciousness. It is evidence of what becomes possible when communities refuse to be spectators in the destruction of their own lives. Read it. Share it. Read it aloud to your neighbours. Let it light something in you that will not go out.

WHAT IS THE GLOBAL WEEK OF ACTION

The Global week of Action is a seven-day period of coordinated, decentralized uprising of communities, movements, and organizations across every region of the world. It is the convergence of local struggles into one global voice, a voice that declares the age of fossil fuel colonialism is over.

Rooted in decades of grassroots resistance, the Week of Action is not a single event planned in an air-conditioned boardroom. It is thousands of events, marches, sit-ins, community hearings, artistic performances, occupations, town halls, and acts of creative disruption all happening simultaneously across continents, time zones, and languages.

This week matters because we live in a historical crossroads where the fossil fuel industry emboldened by captured governments, compliant institutions, and a financial system addicted to extractive returns is accelerating its assault on people and planet at precisely the moment when science, justice, and survival demand its immediate end.



Meanwhile, the language of “energy transition” has been hijacked. Corporations and governments are using the vocabulary of climate justice to disguise new forms of “extractivism”: critical mineral projects that displace communities, carbon markets that commodify the air, and so-called “clean energy” schemes that replicate colonial land grabs under a solar panel.



This week is a reclamation of the narrative, of the agenda, of the terms of the transition itself. It asserts that the people most impacted by the climate crisis frontline communities, Indigenous nations, women, youth, the global South must be the architects of the solution, not its victims.

THE POWER OF GLOBAL SOLIDARITY

Solidarity is not charity. Solidarity is not sympathy. Solidarity is the recognition that our liberation is bound together that the gas flare in the Delta, the rising sea in Tuvalu, the drought in the Sahel and the contaminated water in Louisiana are not separate tragedies. They are one crime committed against one humanity by one system of extraction and exploitation.

When a community in Southeast Asia shuts down a coal plant and a community in West Africa occupies an oil facility on that exact same day, they are not just making noise. They are demonstrating to corporations, financiers, and governments that there is no safe corner of the globe left for fossil fuel expansion. That is the strategic logic of global solidarity.

**“Injustice anywhere is a threat to justice everywhere.”
Dr. Martin Luther King Jr.**

Back tracking into our history, the anti-apartheid movement did not end apartheid in South Africa alone. It ended through a global campaign of solidarity that isolated the regime economically, politically, and morally. The movement against colonial rule did not succeed in one country; it inspired cascading independence across continents because colonized people recognized each other’s struggle as their own.



The fight against extractivism is today’s internationalist struggle. And this week, communities from across the globe are standing together and saying: we see each other. We stand with each other and fight together. That solidarity is not merely symbolic. It is structural. It shifts the balance of power. It makes fossil fuel companies and their political enablers understand that they face not scattered local opposition, but a coordinated, relentless, transnational movement that will not be bought off, broken up, or burned out.

THE PEOPLE'S AGENDA: SPEAKING TRUTH FROM BELOW

At the heart of the Global Week of Action is the People's Agenda: a living, breathing document of demands, visions, and non-negotiables built from the bottom up. It does not emerge from a summit or from negotiated compromises in closed rooms. It is born from a lived realities and testimonies.

Chapters across our network have gathered in community centres, under trees, in church halls, in online forums to speak aloud what they know, what they have suffered, what they demand and what they envision for a world on the other side of fossil fuels.

The People's tribunal: Accountability from the ground up

One of the most powerful formations of this week is the People's Tribunal. In across the movement, community chapters have organized formal hearings in which affected people testify about the violence of extractivism and hold corporations, governments, and financial institutions to account in the court of public conscience.



The testimony is devastating in its specificity. A fisherman from Lake Albert who has not caught a full net in three years. A child in a mining community whose school scores have collapsed because of the toxic dust that settles on their neighbourhood. A pastoralist whose migration routes have been blocked by a pipeline corridor. These are not just statistics but rather our people.

The Tribunal also serves a strategic function: it is not merely cathartic. Each session produces documented evidence, a public record of harm and complicity that feeds into legal challenges, international advocacy, divestment campaigns, and the growing global movement for corporate accountability. The chapters emerge from these sessions not just heard, but armed.



Crucially, the People's Tribunal is also a site of strategy. After the testimonies, after the grief and the anger, comes the question: what do we do? Chapters have collectively developed a robust menu of tactics from legal action to direct action, from electoral organizing to economic disruption, from community media to cultural resistance. They are not waiting to be told what to do. They are deciding for themselves..

THE STRENGTH IN THE ORGANIZING

There is a politics that says change comes from above: from the right leader, the right policy, the right technology. Then there is the truth that history has proven again and again: lasting change comes from organized people who refuse to accept the terms of their own destruction.

Our chapters are proof of this truth. They are not large NGOs with slick websites and donor reports. They are neighbours who decided to show up for each other. They are young people who turned their grief into a plan. They are elders who shared their knowledge of the land and of resistance. They are women always, disproportionately, women who carry the weight of survival and the fire of transformation.

What community organizing looks like in practice.

It looks like a chapter in East Africa that spent three months mapping every fossil fuel infrastructure project within 50 kilometres of their community and then used that map to mobilize a public hearing that brought 400 people together. This is not by accident but rather by design. It is a product of years of relationship-building, civic education, and trust. This is what becomes possible when people are given not just a slogan but a theory of change and the skills to act on it.

Organizing is not a meeting. Organizing is a relationship that produces power.



This week, hundreds of chapters take action. They will block, engage, occupy, march, sing, testify, demand, refuse, and build. And when the week ends, the organizing will not stop because the organizing was never about a week. The week is a demonstration of what the movement already is, and a preview of what it is becoming.

THE TRANSITION WE WANT: RECLAIMING THE NARRATIVE

Change begins with understanding and diversifying the right narrative to the right audience. Just to be clear: we are not against energy. We are against energy that poisons, that displaces, that extracts. We are against transitions that repeat the violence of the system they claim to replace..



A Just Energy Transition is not solar panels on the same colonial land tenure system. It is not green hydrogen exported from Africa to power European industry while African communities remain in darkness. It is not carbon credits that allow corporations in the North to continue polluting while communities in the South are paid pennies to absorb the cost.

A Just Energy Transition is one that centres the communities that have suffered most. It is decentralized, democratically governed and keeps energy affordable and locally owned. It repairs the damage done. It does not simply replace one set of extractive masters with another.

What the People's Agenda demands

Our chapters have been clear. From their Tribunal testimonies and strategy sessions, a unified People's Agenda has emerged. It demands: an immediate halt to new fossil fuel exploration and extraction; full reparations for climate-affected communities; cancellation of unjust debt that forces Global South governments to sacrifice their people and environments for revenue; democratic community control over energy systems; and the prosecution of corporate actors whose wilful destruction of ecosystems constitutes an international crime.



These are not radical demands. They are the minimum that survival requires. They are the non-negotiables of a movement that has run out of patience for incremental gestures dressed up as transformation.

CONCLUSION

There is a question that this week asks of every person who reads these words: where do you stand?

Not in the abstract not as a concept or a sentiment or a social media post. Where do you physically stand? Are you willing to show up, to take risk, to inconvenience yourself, to put your body and your voice into the struggle? Are you willing to organize not just for your community but alongside communities whose names you may not yet know?

The Global Week of Action is not a performance. It is a test of our courage, our creativity, and our collective imagination. Every action taken this week is a message to the fossil fuel industry and every government that protects it: we are organized. We are everywhere. And we are not going away.

History does not remember the bystanders. It remembers the organizers, the resisters, the people who looked at an unjust world and said not on my watch. This is your moment to be one of them.



**IN SOLIDARITY AND STRUGGLE.
ALWAYS AND EVERYWHERE.
THE EARTH IS NOT FOR SALE.
LET'S KICK POLLUTERS OUT.**



EAST AFRICAN
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