

THE PEOPLE'S AGENDA

A MANDATE FROM EACOP-IMPACTED COMMUNITIES FOR JUSTICE AND REPAIR





"A stressful and hard life. Those are the only responses I think to give when anyone asks me to list some of the positive and negative impacts that the EACOP land acquisition has had on me and my family. I do not want anyone to ask me about positive impacts, because I have only known negative things because of the EACOP. Food scarcity, worries about how to feed my children and nephew, income loss and a morbid fear to have more children as I am too poor now. That is the legacy of the EACOP in my life."

— Single mother, Kijumba village, Hoima district

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INTRODUCTION

We are the communities living along the East African Crude Oil Pipeline (EACOP) route in Uganda: farmers, fishers, youth, women, workers, cultural leaders, and grassroots organisers. We stand together to present this People's Agenda as a collective mandate to all political leaders who claim to speak for us.

For years, our communities have endured escalating injustices from land dispossession, environmental destruction, the silencing of community voices, to widening economic inequality, all intensified by the EACOP project and the systems that enable it. These injustices threaten our dignity, our livelihoods, and the survival of future generations.

In response, we have decided not to remain silent nor isolated. Since the launch of this community-led People's Agenda process in July 2025, we have come together in

villages, trading centres, schools, churches, mosques, and parish halls along the pipeline route. Through 40 community assemblies, grievance-collection meetings, townhalls, and many more radio call-in programmes and door-to-door drives held in 10 districts, ordinary people have shared and documented their experiences, lamenting the land lost, the homes broken, the rivers and wetlands threatened, the fear and the intimidation. All the while, asserting the courage, resilience, and uncompromising hope that still lives in our communities.





Through these spaces, the voices, perspectives, and aspirations of more than 4000 people, including women farmers, youth, elders, people with disabilities, religious and cultural leaders, local organisers and affected households, have been carefully gathered, debated, and distilled. This booklet is the outcome of that process. It is not the opinion of a few, it is a woven tapestry of testimony from communities along the EACOP route, speaking in their own name and on their own terms.

This People's Agenda is therefore both a record and a tool. It is a record of what our people have suffered and survived under EACOP and the wider system that treats our land, labour, and lives as expendable. At the same time, it is a tool of democratic struggle, a common platform that communities will carry into the 2026 elections and beyond, to

test every political party, every candidate, and every leader who seeks our support. It makes clear that our votes, our participation, and our legitimacy cannot be taken for granted, they must be earned through concrete commitments to justice, restitution, and a model of development that furthers the interests of our communities.

We therefore demand leadership that is accountable, people-centered, courageous, and unwavering in the protection of our land, our rights, and our future. This Agenda is not a wish-list; it sets forth the absolute minimum commitments expected from any political leader seeking our trust, our engagement, or our support. It affirms that we, the people most affected by EACOP, are not passive victims of decisions made elsewhere, but active political subjects shaping the future of our communities and our country.

OBJECTIVES

The People's Agenda advances three core objectives:

01

To speak our truth:

We unapologetically reveal the lived realities of communities along the EACOP route – the land grabbed without justice, the promises betrayed, the rights violated, and the livelihoods destroyed. We refuse to allow our suffering to be denied, distorted, or erased by those in power.

02

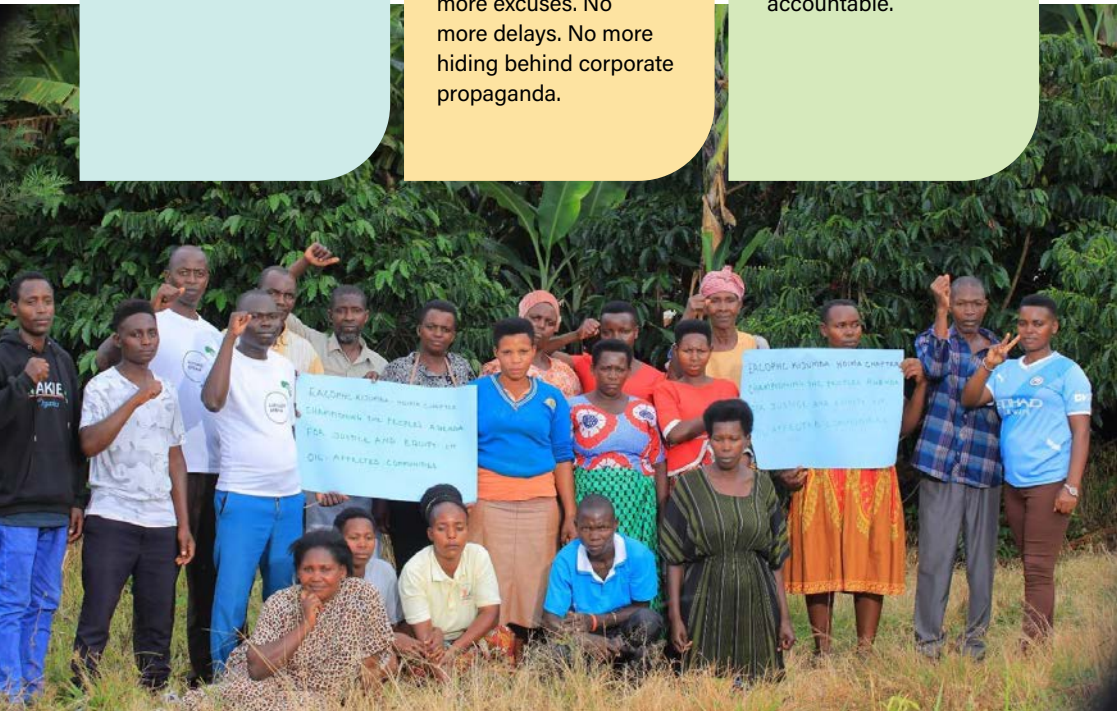
To demand accountability:

We confront political leaders, oil companies, and every institution enabling this project. They must answer, openly and transparently, for the damage imposed on our people, our environment, and our future. We demand immediate, concrete, and uncompromising corrective action. No more excuses. No more delays. No more hiding behind corporate propaganda.

03

To claim our power:

We assert our collective power to shape the decisions that determine the fate of our land, our bodies, and our communities. We will organize, mobilize, and use our voices, and our votes, to uplift leaders who stand firmly with the people. Those who align themselves with exploitation, injustice, or corporate interests will be held fully and publicly accountable.



METHODOLOGY

The People’s Agenda is grounded in the lived realities of communities along the EACOP route, built through a bottom-up, people-driven, and justice-centred process. Rather than being written in offices or boardrooms, it emerges from months of conversations, testimonies, and collective reflection in the very villages most affected by EACOP.

Between July 2025 and December 2025, community chapters of the EACOP Host Communities Organisation (EACOP HC) in

collaboration with organisers from the Oil Refinery Residents’ Association (ORRA), Solidarity Uganda (SolU), TASHA Research Institute (TASHA) Uganda, and the African Initiative for Food Security and Environment (AIFE) Uganda, facilitated approximately 15 community mass assemblies, 25 focused discussions, and many more household or small-group interviews across 10 districts along the pipeline route, from Buliisa to Kyotera and beyond. In total, the views and experiences of more than 4000 community members were recorded.

This booklet is the distilled outcome of that process, shaped by the testimony and aspirations of communities from the following EACOP-impacted villages/communities:

- | | | |
|--|---|---|
|  Beteremu, Kyotore |  Kidoma, Kikuube |  Kyotera, Greater Masaka |
|  Bushenyi, Hoima |  Kigaaga, Hoima |  Lusese, Kyotera |
|  Butiba, Kikuube |  Kijumba, Hoima |  Lyabuguma, Rakai |
|  Butimba, Kikuube |  Kinzirafumbi , Kikuube |  Mbilizi, Lwogo |
|  Butyaba, Buliisa |  Kisambo, Kikuube |  Ngwedo, Buliisa |
|  Kabaale, Hoima |  Kituntu, Kyotera |  Nwedo, Buliisa |
|  Kasana, Kakumiro |  Kyakaboga, Hoima |  Nyakabigo, Hoima |
|  Kasinyi, Buliisa |  Kyakatamba, Kikuube |  Rakai, Greater Masaka |
|  Kasomere, Buliisa |  Kyamasuka, Kikuube |  Sembabule |
|  Katasiha, Hoima |  Kyangwari, Kikuube |  St Peters, Hoima |

THIS METHODOLOGY WAS CHOSEN DELIBERATELY TO ENSURE THAT THE PEOPLE'S AGENDA REFLECTS NOT THE LANGUAGE OF EXPERTS, BUT THE ORGANISED VOICES OF THOSE WHO LIVE WITH THE DAILY IMPACTS OF EACOP. AN OVERVIEW OF THE METHODOLOGY EMPLOYED IS AS FOLLOWS:

01 Community-led documentation

Community chapter organisers of EACOP HC worked directly with Project Affected Persons (PAPs) to capture unfiltered, firsthand experiences, concerns, and demands from the grassroots. Chapter leaders and community organisers were trained and supported to facilitate discussions, take notes, record testimonies, and follow up with households facing particular challenges. This approach placed communities, not external consultants, at the centre of knowledge production, strengthening local ownership, political confidence, and organising capacity in the process.

02 Collective voice and empowerment

Testimonies and priorities from multiple communities, from Buliisa to Kyotera and other affected districts, were brought together in regional reflection meetings where delegates compared experiences, identified common patterns, and agreed on shared priorities. This ensured that the Agenda is not a collection of isolated stories, but a united expression of the shared experience. The process itself became a tool of empowerment, helping communities recognise that what they face is not individual misfortune, but a shared injustice that can be confronted collectively.

03 Evidence-based advocacy

Every issue raised in this document is rooted in real experiences, not abstract theory. Weekly engagements and community meetings were used to document ongoing violations, track unresolved grievances, and verify information across different villages. Community members cross-checked facts, dates, and cases, and organisers followed up where clarification was needed. This has produced a body of evidence that can be presented to local authorities, national institutions, and international actors as a clear record of harm and of community demands.

04 Democratic participation and validation

This Agenda was shaped through open dialogue, collective decision-making, and consensus-building. Draft priorities were presented back to communities in 20 validation meetings and feedback sessions, where community representatives could correct, add to, or refine the content. The final priorities contained here emerge directly from what matters most to affected communities, as articulated and endorsed by them. This democratic process gives the People's Agenda its legitimacy as a document which speaks with the authority of communities who have deliberated, debated, and decided together.

05 Strengths and limitations

The methodology does not claim to be statistically representative of every individual along the route. Instead, it is politically representative of organised communities who have come together to defend their rights. Its strength lies in depth, groundedness, and the fact that those most affected are the ones defining the problems and proposing solutions. This is what makes the People's Agenda a powerful tool as both a testimony of lived reality and a collective programme for change.



LIVED REALITIES UNDER EACOP: THE COLLECTIVE EXPERIENCE OF OUR COMMUNITIES

1. ENVIRONMENT AND CLIMATE: OUR ECOSYSTEMS DISRUPTED, OUR LIVES DESTABILISED

Across multiple districts along the pipeline route, we are experiencing worsening floods, contamination of water sources, deforestation, and disruption of local ecosystems. In villages like Kasinyi, Kirama, Kigwera, Ngwendo and others, we face frequent floods, polluted water sources, compacted soils, and collapsing wetlands and riverbanks, including Rivers Kanywabarongo, Kasoma, and Wambabya.

These impacts are directly linked to the activities surrounding the construction of EACOP, where heavy machinery and construction works have compacted soils, blocked natural drainage, and destabilised riverbanks and wetlands. This is compounded by the impact of global climate change. In some areas, formerly predictable seasonal patterns have been replaced by frequent flooding or prolonged dry spells that destroy our crops and undermine our food security.

We see wells and boreholes close to construction sites changing colour, taste, or reliability, raising serious concerns about contamination. Forests and tree belts that once provided us with firewood, medicine, shade and windbreaks are being cleared, leaving us more exposed to heat and storms. Fishing communities speak of declining catches linked to changes in water flows, increased pollution and drilling activity impacting fish populations and their movement.

These immediate harms are taking place in the context of a wider climate crisis, to which EACOP and its associated oil fields will significantly contribute. The project locks Uganda and the region into a fossil-fuel pathway that will worsen climate impacts already being felt by smallholder farmers and fishers who contributed least to the crisis. We express anxiety and uncertainty over what this will mean for our future and that of our children.

Environmental and climate harm is felt not only in statistics but in our bodies, our homes, and our psychological health as those who live closest to the project.

2. LAND AND DISPLACEMENT: WHEN “LAND IS LIFE” IS UNDER ATTACK

For us, land is life. It is central to our identity, culture, and livelihood. Yet for many of us, land has been taken, fenced off, or rendered inaccessible or unusable through coercive and unjust processes, often with little or no fair and timely compensation. We report prolonged displacement, being forced to vacate our plots or homes long before receiving any form of compensatory payment; or receiving compensation so delayed and so inadequate that we remain effectively landless and impoverished.

Some of us have been pushed onto smaller, less fertile plots, unable to grow enough food or to sustain the livelihoods we previously relied on. Others remain in limbo, trapped between the threat of eviction and the uncertainty of when, how, or if

we will be compensated. Cases of illegal encroachment on our community land by contractors, security forces, or politically connected individuals are widely reported, yet rarely addressed.

In many places, our graveyards, cultural sites, and customary land arrangements have been disturbed or destroyed, shredding the social fabric and spiritual security of our communities. To our knowledge a recorded number of 659 graveyards, 29 shrines and numerous other culturally and spiritually significant sites have been disturbed, damaged or destroyed. The cumulative impact is not just economic; it is psychological, cultural, and intergenerational – erasing heritage and breaking the customary land systems that anchor our community life.

The “acquisition” of our land is not consensual development, it is experienced by us as dispossession, fear, and humiliation.



3. BROKEN PROMISES: FROM TALK OF “OPPORTUNITY” TO EXPERIENCES OF BETRAYAL

From the beginning, EACOP was sold to us with promises of jobs, scholarships, improved social services, and new opportunities. Yet, wherever we meet, in meeting after meeting, we are able to map out a widely experienced trail of broken promises and half-truths.

Many of us were told that if we accepted displacement or disruptions, our children would gain access to scholarships, vocational training, or better schools. Others were promised employment during construction or operation of the pipeline. In reality, very few of us have accessed such opportunities, and when jobs exist they are often short-term, poorly paid, or given to outsiders.

Where social infrastructure projects have been announced, such as health centres, roads, or water points, we report incomplete works, poor quality construction, or facilities that remain non-functional. This has deepened our distrust, as we feel we were persuaded to sacrifice land and security in exchange for benefits that never materialised.

Promises of transformation have instead delivered disappointment, anger, and deep cynicism about both the companies and political leaders driving this project.

4. ECONOMIC EXCLUSION AND DEEPENING POVERTY

Rather than lifting us out of poverty, EACOP has intensified economic insecurity for many of us. Small businesses near construction sites are blocked or pushed out, either by physical barriers, security restrictions, or loss of customer traffic. Road closures, diverted routes, and work camps have disrupted our local markets and trade.

Our youth, repeatedly told they would benefit from job opportunities, remain largely unemployed or relegated to precarious, low-paid casual work. Farmers among us who were displaced from fertile land struggle to restart production elsewhere, often without access to similar soil quality, water, or market access. Compensation, when received, has frequently been too small to secure equivalent or better land, leaving us with no sustainable livelihoods.

Women among us, who often rely on informal trading, small agriculture, or fish processing, face the double burden of lost incomes and increased care responsibilities in the face of displacement and social stress.

The overall result is deepening poverty and rising frustration in communities that were promised development but have experienced dispossession instead. Economic exclusion here is not an abstraction; it is our daily struggle to secure food, school fees, and basic dignity in the wake of lost land and livelihoods.

5. HEALTH, SAFETY AND SOCIAL HARM

Those of us living close to construction and related infrastructure have experienced a sharp rise in health and safety risks. Constant noise, dust, heavy traffic, and vibrations from machinery affect our sleep, respiratory health, and overall wellbeing. Bright lights and night-time activities disturb both us and our livestock.

Human-wildlife conflict has increased in areas where pipeline construction has cut across or altered animal migration routes. Farmers among us report more frequent crop destruction by animals whose habitats have been disrupted, further undermining food security.

Social dangers have also intensified. Increased movement of workers and security personnel has brought reports of sexual harassment, exploitation, and gender-based violence, especially where young women and girls are left economically vulnerable. A migrant labour system and inflows of cash into already strained communities have contributed to rising alcohol and drug abuse, family breakdown, and other social tensions.



Women in particular describe carrying the heaviest burdens of this crisis. Widows and women land users have been displaced from the plots they cultivated without being recognised as landowners, leaving them with no secure place to farm or raise their children. Many of us report that economic stress, the influx of mostly male workers, and the breakdown of community cohesion have increased sexual harassment, domestic violence, and other forms of gender-based violence. Yet the same women who suffer these harms are rarely included as equal rights-holders in compensation, resettlement, or livelihood programmes.

Local health facilities remain under-resourced and ill-equipped to deal with these emerging risks, leaving us exposed and unprotected.

The health and social impacts of EACOP ripple far beyond the pipeline corridor, reshaping our family life, mental health, and community cohesion. Our stories make clear that the harms of EACOP are not only economic and environmental – they cut into the social and spiritual fabric that holds our communities together.



6. HUMAN RIGHTS VIOLATIONS AND SHRINKING CIVIC SPACE

When we speak out against EACOP and its impacts, many of us face intimidation, harassment, or surveillance. We report restrictions on movement around project sites, arbitrary arrests or threats, and a heavy security presence that creates an atmosphere of fear.

Consultations have frequently been tokenistic, with information poorly shared, meetings tightly controlled, or genuine questions and objections ignored. Many of us were pressured, coerced and threatened into signing documents we did not fully understand, or were excluded from critical meetings altogether. This reflects a broader pattern of shrinking civic space, where we are denied our right to participate meaningfully in decisions that reshape our lives.

Violations extend to our property rights, as homes and land are taken or damaged without due process or fair compensation.

Constitutional guarantees and international human rights standards are routinely undermined in practice, even as officials and companies claim adherence to them on paper.

Families who resisted unfair compensation have been sued by the state on behalf of oil companies, with some cases heard and decided in a matter of days, and compensation ordered to be deposited in court without resolving underlying grievances. Others among us receive letters warning that if we do not accept low payments, we will be sued and our money placed in court accounts. This weaponisation of the legal system deepens fear and undermines our faith that the law can defend our rights.

For those already living with disability or chronic illness, this combination of economic dispossession, legal intimidation, and physical risk amounts to a direct attack on their dignity and survival. These accounts reveal not just individual grievances, but a systematic pattern of coercion and denial of our rights.



8. INFRASTRUCTURE DAMAGE AND NEGLECT

Pipeline construction has left many of our communities with damaged roads, unsafe crossings, and unclear land demarcations. Heavy trucks and machinery have torn up previously passable feeder roads, making it harder for our farmers to reach markets, our children to reach schools, and our sick to access health facilities. In some cases, temporary access roads have been left in poor condition once construction teams moved on.

Lack of clear buffer zones around infrastructure creates ongoing safety risks, especially for our children and livestock. Our communities lack adequate signage, fencing, or safety information. In some places, public infrastructure such as water points, community centres, or markets have been damaged or relocated without proper planning or replacement.

This stands in stark contrast to promises that EACOP would bring improved infrastructure and development. Instead, many of us are left worse off, bearing the cost of a project that treats our roads and spaces as expendable.

9. INTERGENERATIONAL INJUSTICE: A STOLEN FUTURE

Our children and youth in EACOP-affected communities are inheriting a future of landlessness, debt, and climate vulnerability. When our families lose land or receive inadequate compensation, we lose the primary asset that could have been passed on to future generations. Our young people see their parents struggle without remedy, sending a clear signal that their own future is being sacrificed for a project from which they derive little benefit.

Education is disrupted when our children must move due to displacement, or when we can no longer afford school fees. Youth who hoped to learn trades or secure employment through promised training programmes find themselves blocked, discouraged, and excluded. At the same time, they are the ones who will live longest with the climate impacts of continued oil extraction.

This is not only a question of today's suffering, it is a theft of tomorrow's possibilities. We recognise this as an intergenerational injustice that must be confronted now, before the damage becomes irreversible.

**EACOP is reshaping not only our present,
but the life chances of a whole generation.**



PEOPLE'S AGENDA: THE ORGANISED VOICE OF OUR COMMUNITIES

"Pegs were planted in my land to show where the pipeline would pass. When I saw those pegs, all my peace disappeared. I have only known sorrow, and disease since. Enough is enough."
– Community elder, Lwengo District

These realities – environmental destruction, land dispossession, broken promises, economic exclusion, social harm, human rights violations, impunity, intergenerational injustice, and infrastructure neglect – are not isolated incidents. Together, they form a pattern of systemic injustice experienced by our communities.

They demand urgent action, firm accountability, and the full inclusion of all of our communities in all decisions affecting our land, livelihoods, and future. This People's Agenda gives platform to this

harm and asserts that those of us who have suffered the most from EACOP must be at the centre of any remedy, and that no leader seeking office can claim legitimacy while ignoring these demands.

This People's Agenda is more than a list of complaints. It is a programme for justice and repair and a vision for the future. It sets out the minimum commitments that any political party, candidate, or leader must adopt if they hope to receive the support of communities living along the EACOP route.



We, the communities most affected by EACOP, demand immediate action and long-term transformation in the following areas:

1. LAND, LIVELIHOODS & FOOD SOVEREIGNTY: RESTORE WHAT WAS STOLEN, DEFEND WHAT REMAINS

Land is the foundation of our survival, culture, and dignity. Without secure land and livelihoods, there can be no real development. We therefore demand:

- **An end to EACOP and fossil fuel expansion**
 - Immediate cancellation of the EACOP project and all associated oil projects that dispossess our communities, destroy our land and water, or undermine our food systems.
 - A clear commitment in law that no future fossil fuel project will be allowed to seize community land, poison ecosystems, or sacrifice our lives for corporate profit.
- **Land back and full restitution**
 - Return of community and household land wherever possible to those from whom it was taken.
 - Where land cannot be returned, provision of equal or better land in the same area, with secure, documented tenure for all rights-holders, including women and youth.
- **Recognition of customary, communal and users' rights, not only titled ownership, so that land users, tenants, widows, youth, and pastoralists are fully compensated and protected.**
- **Compensation as reparation, not a pay-off**
 - Compensation based on full replacement value and future income loss, not outdated or arbitrary rates.
 - Compensation paid before any displacement and in forms that enable families to secure land, housing, and livelihoods – not one-off cash that pushes us into debt and landlessness.
- **Independent, community-mandated valuation and appeal committees in which affected persons have real power, not a rubber stamp.**



- **Repair of livelihoods and food systems**

- Comprehensive livelihood restoration for all affected – including seeds, tools, livestock, fishing gear, access to grazing and fishing grounds, and long-term support for rebuilding farms and small businesses.
- Public investment in community-led, agroecological food systems, women's producer groups, fisherfolk and pastoralists, so that our communities can feed themselves and live with dignity.



- **Protection of land, water and commons**

- Legal protection of farmland, forests, grazing areas, wetlands, and water bodies as no-go zones for extractive projects.
- Strong sanctions, including criminal liability, for any company or official involved in land grabbing, forced evictions, or destruction of community resources.
- We demand a future where we control and sustain our land, rather than being pushed into landlessness and hunger in the name of “development”.



2. ENVIRONMENTAL & CLIMATE JUSTICE: SHUT DOWN DESTRUCTION, BUILD PEOPLE'S ENERGY

Our rivers, wetlands, forests, and lakes are not just “resources”; they are the life support systems of our communities. We refuse a model that turns our homes into sacrifice zones. We therefore demand:

- **A permanent end to oil expansion**

- A legally binding stop to EACOP and all new oil and gas exploration and infrastructure in our territories.
- Cancellation of licences and agreements that threaten critical ecosystems, water catchment areas, protected areas, and community livelihoods.

- **Restoration and reparations for environmental harm**

- Full clean-up and ecological restoration of all polluted or damaged sites, funded by the companies and institutions responsible.
- Compensation and long-term support for communities whose soils, water, fisheries, forests or grazing lands have been harmed.
- A public register of all environmental damage and a binding plan for remediation and monitoring.

- **Community veto and environmental self-defence**

- Recognition in law of the right of communities to say NO to destructive projects, and for that “no” to be binding.

- Community-led environmental committees in all affected areas, with the power to monitor, investigate, and publicly expose violations.

- **People-owned renewable energy**

- A shift away from fossil fuels towards community-owned, democratic renewable energy systems – such as community solar, mini-grids and other clean solutions – that bring affordable, reliable power to rural and urban poor communities.
- Public and community ownership of energy infrastructure, under democratic control of workers and affected communities, not private monopolies.

- **Climate justice and protection for frontline communities**

- Climate policies that prioritise those already suffering from floods, droughts, crop failures and heat – including early warning systems, climate-resilient agriculture, and support for climate-displaced households.
- Access to international and national climate finance directed to our communities, under our control, not captured by elites, consultants or NGOs.
- We demand a development path that protects life and climate, instead of sacrificing our environment and future for short-term profit.

3. HUMAN RIGHTS, CIVIC SPACE & COMMUNITY PROTECTION: DEFENDING THOSE WHO DEFEND THE LAND

A just society cannot exist where we live in fear for speaking the truth. We therefore demand:

- **An end to criminalisation and repression**
 - Immediate end to intimidation, harassment, surveillance, and violence targeting activists, community organisers, journalists, cultural leaders and Project Affected Persons.
 - Release of all those detained or charged for peaceful opposition to EACOP and related projects, and dropping of all politically motivated charges.
- **Protection of freedoms and community organising**
 - Guaranteed protection of freedom of expression, association, and peaceful assembly, including for community meetings, demonstrations, and civic education.
 - A ban on security forces disrupting lawful community gatherings, and strict limits on the deployment of armed forces around project sites.
- **Justice, not weaponised courts**
 - An end to the practice of suing PAPs for refusing unfair compensation or for defending their rights, and a review of all EACOP-related court cases with participation from affected communities.
 - Laws and institutions that protect human rights defenders and whistle-blowers, with penalties for officials, companies or security agents who threaten or attack them.
- **Accessible, people-centred justice systems**
 - Strong, independent and community-anchored grievance mechanisms that are free, accessible and empowered to enforce remedies.
 - Community legal aid and trained paralegals in all affected districts, so that no one is forced to face companies or the state alone.
- **Transparency and anti-corruption**
 - Full public disclosure of all contracts, agreements and licences related to EACOP and other extractive projects.
 - Effective oversight by parliament, courts and independent bodies, and firm sanctions for officials who abuse public office for private gain.
 - We demand a political system where defending our communities is protected, not punished, and where the law serves the people, not corporations.

4. ECONOMIC JUSTICE & EQUITABLE DEVELOPMENT: BREAK WITH SACRIFICE ZONES, BUILD PEOPLE'S ECONOMY

We reject a model of “development” that enriches a few while leaving the majority in poverty and turning our communities into sacrifice zones. We therefore demand:

▪ **A break with the extractive model**

- A shift away from oil- and mineral-led development towards a people-centred economy that values care, land, knowledge, and labour over profit.
- A clear national commitment that no community will be made poorer or landless in the name of “growth”.

▪ **Redistribution and public ownership**

- Fair redistribution of national wealth so that resources uplift communities, not elites or multinationals.
- Public and community ownership of key sectors – including energy, water, land and natural resources – under democratic control of workers and affected communities.

▪ **Reparative investment in impacted areas**

- Dedicated reparations funds for EACOP-affected districts, financed by taxes and penalties on corporations and by redirecting subsidies away from fossil fuels and luxury consumption.

- These funds to be controlled through community-driven structures, with transparent budgets and community oversight, prioritising health, education, land restoration, livelihoods and social protection.

▪ **Decent work and livelihoods beyond oil**

- Public programmes that guarantee decent work for youth, women, and displaced households in socially and ecologically useful sectors: agroecology, reforestation, water and soil restoration, community construction, care work, local manufacturing and services.
- Support for youth and women-led cooperatives and small enterprises, with accessible finance, training, and market access.

▪ **Ending corporate privilege**

- Ending tax holidays and unfair incentives for corporations; ensuring companies pay their full share of taxes, social security and environmental costs.
- Strong regulations to prevent profit-shifting and illicit financial flows, and recovery of stolen public funds to reinvest in our communities.
- We demand an economy built on justice, redistribution and public ownership, where development is measured by improved lives and restored environments, not corporate profits.

5. YOUTH, WOMEN & INTERGENERATIONAL JUSTICE: PROTECTING THOSE WHO CARRY THE HEAVIEST BURDENS

Our children and youth deserve more than landlessness, unemployment, and climate chaos. Women in our communities carry the heaviest burdens of social and economic crisis. We therefore demand:

▪ **Education and life-chances restored**

- Full restoration of education opportunities for children and youth whose schooling has been disrupted by displacement, poverty or project impacts – including bursaries, fee waivers, and support for returning to school or training.
- Investment in quality public schools and vocational centres in affected districts, with safe transport and adequate infrastructure.

▪ **Women's land and livelihood rights guaranteed**

- Recognition of women as equal land and property rights-holders, with their names on land documents, compensation agreements and resettlement titles.
- Targeted support for women's farming, trading, and fisheries activities, including safe market spaces, credit, storage, and processing facilities.

▪ **Ending gender-based violence linked to projects**

- Comprehensive programmes to prevent and respond to gender-based violence, including survivor-centred services, shelters, counselling, and legal support.
- Clear accountability for perpetrators, including company staff, contractors, security personnel and state agents, with zero tolerance for cover-ups.

▪ **Youth as shapers of their own future**

- Direct representation of youth from affected communities in planning and oversight bodies at local and national level.
- Support for youth-led initiatives in organising, culture, media, education and livelihoods, recognising them as political actors, not just "beneficiaries"

▪ **Long-term planning for future generations**

- National and local planning that centres intergenerational justice – ensuring that decisions taken today do not deepen climate chaos, debt, and landlessness for those who come after us.
- We refuse to allow EACOP and similar projects to steal the future from our children. Intergenerational justice must be at the centre of all decisions.

6. DEMOCRATIC PARTICIPATION & COMMUNITY POWER: NOTHING ABOUT US WITHOUT US

Those of us who live with the consequences of decisions must have the power to shape them. We therefore demand:

- **Real power for community assemblies**
 - Regular, accessible, and well-resourced community assemblies along the EACOP route and in all impacted districts, where representatives report back, answer questions, and are held accountable.
 - Decisions taken in these assemblies on land, environment and development priorities to have binding force in local and national planning.
- **Participatory planning and budgeting**
 - Participatory budgeting processes in affected districts, where communities directly decide how a significant share of public resources is allocated to health, education, infrastructure, and livelihoods.
 - Mandatory inclusion of PAPs and community representatives in all planning, monitoring and review bodies related to land, environment and development projects.

- **Free, prior and informed consent as a binding right**
 - Full recognition of free, prior and informed consent (FPIC) as a binding legal standard, not a formality – including the right to information in local languages, time for internal discussion, and support to understand technical documents.
 - Recognition of our right to withhold consent and to organise cross-community decision-making on projects that cut across districts.
- **Democratising local government and institutions**
 - Strengthening and democratising local councils so that they represent communities, not contractors or party elites, and can be recalled if they betray community decisions.
 - Regular public audits and report-backs by elected officials, with clear mechanisms for communities to sanction those who violate their mandate.
 - We demand a democracy where we are not spectators or victims, but active decision-makers and rights-holders in the shaping of our territories and futures.



CONCLUSION: A MANDATE, NOT A REQUEST

This People's Agenda is not a plea for charity or a negotiation for crumbs. It is a democratic mandate from the communities who live with the daily consequences of EACOP and the wider system that made it possible.

We have spoken clearly: EACOP is not "development" for our people. It is dispossession, pollution, broken families, hunger, and fear. Any politics or politician that treats this as acceptable, or as a price worth paying, has no moral authority to claim leadership over our communities.

We therefore state plainly:

- No party, candidate, or leader has our support if they support EACOP or any future fossil fuel project that threatens our land, water, climate, or livelihoods.
- No leader is legitimate in our eyes if they ignore this People's Agenda, or try to reduce it to "stakeholder input" instead of a binding mandate.

We expect political leaders to:

- Publicly endorse this People's Agenda in full, including the immediate cancellation of EACOP and associated oil projects, and the commitment to a different model of development led by communities themselves.
- Commit to restorative and reparative justice – land back where possible; full restitution and top-up compensation where we have been underpaid; repair of our food systems, homes, graves, and

cultural sites; and long-term reparations for the damage done to our lives and territories.

- Present clear, time-bound plans, with budgets and mechanisms for community oversight, showing how they will implement these commitments at local and national levels.
- Report back regularly to our communities – in open assemblies, not closed boardrooms – on what has been done, what remains to be done, and what obstacles they are facing.

Our support, our votes, our participation, and our legitimacy will follow those who demonstrate action, not slogans; transparency, not secrecy; solidarity with communities, not obedience to corporations and foreign interests. Those who choose the side of exploitation, impunity, and profit over people will be opposed, exposed, and held accountable – in our villages, at the ballot box, in the courts, and in the eyes of the world.

We, the communities along the EACOP route and in the oil-affected regions, are not powerless. We are organising. We are educating ourselves and each other. We are building alliances across districts, countries, and continents. We are planning for a future in which we collectively decide our development path, protect our land and waters, and build an economy that serves our people and our children – not shareholders.

This People's Agenda is our line in the sand. We will continue to speak, to mobilise, and to struggle until justice, dignity, land, and true development are realised in our lifetime and secured for the generations to come.

