

OIL AND GAS EXTRACTION IMPACTS ON AGROECOLOGY AND ALTERNATIVE LIVELIHOODS FOR INDIGENOUS FARMERS IN UGANDA

A community Led Action research under the project
“Nurturing an Agro ecology community of Practice amidst oil and gas extraction in Uganda”

An Oil and gas pipeline cutting through crop farm lands in kyakachwere village Kakuuto
sub county –Kyotera District



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LIST OF ACRONYMS:

EACOP	East Africa Crude Oil pipeline
CPF	Central Processing Facilities
GGR	Community Green Radio
NAPE	National Association of Professional Environmentalists
KWG	Kawataniza Women farmers group
KAWIDA	Kakindo Women Integrated Development Association
AIDS	Acquired Immune Deficiency Syndrome
CSO	Civil Society Organization
EARAF	East Africa Regional Agroecology Fund
DCDO	District Community Development Officer
FAO	Food and Agriculture Organization
PA	Petroleum Authority
NOC	National Oil Company
HIV	Human Immune Deficiency Virus
CNOOC	Chinese National Offshore Oil Company
NGO	Non-Governmental Organisation
SACCO	Savings and Credit Cooperative
UGX	Uganda Shilling
TC	Town Council
BIRUDO	Buliisa Initiative for Rural Development organization
VSLAs	Village Saving and Loan Associations

CHAPTER ONE

INTRODUCTION:

1.1 INTRODUCTION TO AGROECOLOGY, ALTERNATIVE LIVELIHOODS AND OIL AND GAS EXTRACTION

“Agro ecology” is a livelihood practice that embraces nature methodologies to raise and sustain plant, crop and animal life. The food and Agriculture Organization (FAO) describes it as a science, set of practices and a social movement that aims for sustainable fair food systems. Agro ecology treats farms as natural ecosystems and wholesomely relies on natural processes like crop rotation, composting and recycling nutrients to reduce the need and reliance on costly and harmful chemical inputs. The system of Agro ecology embraces the following 13 core principles; Recycling, Soil Health, input reduction, Animal health, Biodiversity, economic diversification, co-creation of knowledge, social values and diets, fairness, connectivity, land and natural resource governance, synergy, and participation.

“**Alternative Livelihoods**” implies the means, activities, entitlements and assets (including both natural, social, political, human, physical, and economic resources) providing survival means that may replace or supplement existing livelihoods or practices that are in danger as a result of resource constraints, or those livelihoods that do not generate sufficient incomes to enable those engaged in them to live decent lives.

In the case of Uganda and particularly in the oil host districts of Hoima, Kikuube Mubende and Buliisa where this community research was conducted, the findings show a wide range of alternative livelihoods that have got the potential to transform the lives of indigenous communities. Key of these include: Making handcrafts, Fishing and Fish vending, Piggery, Village Savings and Loans Associations, Making food storage (silos and granaries), Seed nurseries and tree planting, small businesses, Mushroom growing, Wage Apiary/Bee keeping, vegetable growing, animal keeping ,herbal medicine and soap Making.

Oil and gas Extraction

Oil and gas extraction is the large scale industrial process of finding, drilling and removing crude oil and natural gas resources from the earth's underground or under sea reservoirs. The drilling of these hydro carbons involves 3 main crucial stages. The upstream phase that involve the finding through testing and exploration stages of finding the mineral, the middle stream stage of putting in place the necessary infrastructure to support large scale exploitation and transportation, and the downstream stage that involves refining, purification, petrochemical production, blending, distribution/marketing or shipping the final product by trucks, trains, pipelines to various businesses for public use.

For the case of Uganda where this study is being conducted, Oil and gas deposits were discovered as early as 1920s as per the facts below;

When:

- The petroleum potential of Uganda was first documented by A.J Wayland in 1925 based on oil seepages he mapped at that time.
- The first well “WAKI-B1” was drilled in Butiaba area in 1938. Further drilling was abandoned from then throughout 1940s 1950s, 1960s 1980s due to World War 2 and the subsequent post-independence political Instabilities.
- Commercial drilling was embarked on from 2000 and intensified in 2007 with exploration work sub divided into 10 Oil Exploration blocks.

How much:

- Uganda's oil potential is estimated at 6.5 billion barrels of oil and out of 6.5 billion barrels, 1.4 to 1.7 billion barrels is recoverable oil.

Who is involved?

- Government (3 arms of govt represented by the Petroleum Authority (PA) and the National Oil Company (NOC)) + Private Sector (Oil Companies-previously Tullow oils, Heritage Oil and currently, Total Energies the French Multinational oil giant, Chinese off shore National Oil Company (CINOC)+ Civil society + Public + Business Community.

Key oil and gas Projects currently under full blast development:

The Tilenga Oil and gas Discovery /Buliisa /Murchison falls Exploration area.



The Tilenga Project: Includes development of;

- A Central processing facility (CPF) with capacity to process 190,000 barrels of oil per day, and over 412 oil wells (including 189 injectors, 190 producers and 33 observers) which are planned to be drilled on 35 well pads.
- The CPF is an infrastructure used to process crude oil, which is received directly from the oil wells, by removing impurities and water and also separating the produced gas from the crude oil.
- 250 kilometers flow lines which will transport crude oil within the oil fields
- 110 km feeder pipeline which will transport the processed crude oil from the CPF in Buliisa to the export hub and refinery in Kabaale village –Hoima district.
- Development of an International Airport to service the refinery. This is already 90% complete constructed By SBI –Uganda plus Colas UK a subsidiary of a French Engineering Firm.

The Kingfisher Oil and gas Field/ project.



- The Kingfisher project has a planned Central Processing Facility (CPF) with a capacity of 40,000 barrels of oil per day and 31 wells (11 injectors and 20 producers) being developed on 4 well pads. The project is planned to have 16 kilometers of flow lines and a 55km feeder pipeline from the CPF in Buhuka, Hoima district, to the Export Hub and refinery in Kabaale and this is already complete.
- Chinese National Offshore Oil company (CNOOC) the chinese oil giant has already completed more than 80% work on the Kingfisher oil field starting with construction of infrastructure to support the operations. This includes the construction of a 10 kilometer all weather road from Ikamiro Village, across the rift valley escarpment to Buhuka in Kyangwali Sub county, Hoima district where the Kingfisher oil field is located. The process completed in February 2016 and by 2025, all the feeder oil pipeline work to Kabale was almost complete.

The East African Crude Oil Pipeline (EACOP)



- Feasibility studies on the development of a Crude Oil Export Pipeline from the Albertine Graben in Uganda to the East African Coast were undertaken between 2015 and 2016 with a view to selecting the least cost route for transporting Uganda's crude oil to the coast. The Hoima (Uganda) – Tanga (Tanzania) route was selected as more secure, at a cheaper cost and therefore, a lower tariff in April 2016.
- The 3.5 Billion US Dollar plus Investment for a 1,445km long, 24-inch diameter, buried and heated East African Crude Oil Pipeline (EACOP) from Kabaale, Hoima in Uganda to Chongoleani in Tanga, Tanzania, is currently being developed to transport crude oil from Uganda to Tanga port in Tanzania.
- The development of this pipeline is being led by the licensed upstream oil companies in Uganda, with participating interests by the Governments of Uganda and Tanzania. The pipeline will have a loading pad in Kabaale, six pumping stations and 27 heating stations along the route together with a facility to load crude oil on to tankers at Chongoleani in Tanga port at the East Africa Indian ocean coast. Now popularly known as the EACOP project, it's the longest heated crude oil pipeline that has ever existed anywhere on earth crossing 10 districts in Uganda (290Kms) and 8 regions in Tanzania i.e Kagera, Geita, Shinyanga, Dodoma, tabora, singida, manyara and Tanga.

- The above oil and gas projects have since 2004 to date caused human, environmental and social challenges that have got a strong bearing to the livelihoods of host communities, local food systems , key life supporting environmental resources ,climate change and disaster risks , food security and sovereignty concerns ,social and cultural dilemmas among others.

1.2 BACKGROUND TO THE RESEARCH

The National Association of Professional Environmentalists (NAPE) working closely with Kwataniza Women Farmers group (KWG), Butimba Sustainability Conservation association (BUSUCA), Kakindo Women Integrated Development Association (KAWIDA), Kaiso Womens group (KWG), Kamu Kamu Womens Group (KKWG) and the Community Green Radio (CGR) with financial support from the East Africa Agroecology fund (EAAEF) is implementing a 1 year pilot project titled: “Nurturing an Agro ecology community of Practice in Uganda” with the sole aim to revive agro ecology practices amongst oil host communities amidst expanding exploitation of dirty fossils carbons and worsening climate change in Uganda’s Albertine oil rift.

One of the core aim under the above mentioned project was to conduct action oriented /community based research to document how Oil and gas activities in Uganda are negatively impacting the agro ecology practice/indigenous farmers in Uganda’s Oil region as a basis for building a strong grass root women farmers movement to campaign against dirty energy fossils, their and promote the agro ecology practice in Uganda’s Oil rift.

Problem / Context that dictated the Study:

The African continent is punctuated with huge oil reserves and other mineral wealth yet remains a habitat of the world’s most vulnerable poor with a record extractive industry induced human and environmental rights abuses that tend to manifest themselves in the violation of economic, social, food and cultural rights, tensions over land and forced evictions, loss of livelihoods, and community marginalization fronted by extractive and industrial agriculture corporates.

<https://www.google.com/search?client=firefox-b-d&q=the+worlds+poorest+in+africa+the+rich+mineral+wealth+continent>

<https://www.theguardian.com/global-development/2012/oct/05/africa-mineral-wealth-poverty-world-bank>

The Albertine Oil region of Uganda has not been an exception and for the past 21 years, active oil and gas extraction and industrial based agriculture mainly sugar cane plantations have exposed Oil host communities to forced land evictions, pollution and depletion of ecosystem based livelihood options and agro ecological foods coupled with agendas to stamp out farmer managed seed systems hence justifying a collective advocacy campaign to nurture and strengthen an agro ecological movement and amplify voices of agro ecology grass root farmers, execute joint action research, learning and knowledge sharing, deepen networking , promote community seed, food and income sovereignty, environmental security and pushing back against corporate capture prioritizing the Albertine Oil region of Uganda.

Justification for the Research

The research was carried out as a practical exercise to build community capacity and hands on experience, enabling them to conduct future community based researches without external assistance and for this reason, local women engaged in farming and other alternative livelihoods impacted by the oil and gas sector and large plantation businesses like Sugar cane plantation expansion agendas by Hoima Sugar Limited were zeroed on as key informants for this research.

The oil affected community farmers together with the selected lead facilitator and collaborating grass root based groups with NAPE played complementary roles in executing the research assignment and ensured that participation was maximized throughout the exercise. The knowledge, ideas and suggestions by the key research informants were compiled into a report that will further deepen the campaign against dirty fossils fuel exploitation in Uganda and its impacts on agroecology.

1.3 STRUCTURE OF THE REPORT:

This report is divided into four chapters. The first chapter is the introduction and covers how oil and gas extraction manifests itself in Uganda, the progress to date and the purpose of the research and the methodology.

The second chapter focuses on a brief review of the literature on alternative livelihoods: definitions, the Sustainable Livelihood Framework, strategies and best practices and a dig deep into what the NAPE Green radio field based media journalists located in the Albertine oil rift have previously documented as field impact stories of oil and gas extraction on community livelihoods.

The third chapter focuses on the findings. i.e. What indigenous farmers have experienced as a result of oil and gas extraction and large scale plantation developments in their localities?

The fourth and last chapter highlights conclusions, recommendations and next steps for NAPE, local partner collaborating groups and affected grass root/indigenous farmers of the albertine oil rift.

1.4 METHODOLOGY FOR THE RESEARCH:

1.4.1 Introduction:

In order to promote learning, a participatory data collection process was conducted in 15 communities across 5 districts. The data collection process at village levels was conducted in the relevant local languages targeting oil affected villages such as Nyakabingo, Buhuka, Kigaga, Butimba, Kakindo, Kasinyi, Uduku, Gwedo, Kabaale, Kyakaboga, Nyairongo, Kizongo, Kikajjo among others to enable community members to actively participate in discussing and documenting oil and gas impacts on their livelihoods. The data collection teams were carefully chosen to ensure that they knew both English and the local dialect backed up by leaders from the collaborating local groups. This participatory approach stemmed from NAPE's commitment to ensuring that communities take the lead in their own transformation from the start given the fact that the organization embraces a people centered approach to development and

a belief that people facing problems should be at the core Centre of finding solutions to the problems at hand.

1.4.1.2 Sampling:

A total of 15 communities located in various villages affected by EACOP, CPF, Oil refinery plant, Tilenga and Kingfisher Oil and gas fields across hoima, kikuube, Bullisa, Mubende and Kyanwanzi plus community informants from kyotera participated in the research. The Criteria for selecting the sample of communities where the study took place were:

- Areas /villages that host the Oil and gas infrastructure in various oil host districts such as the EACOP, CPF plants, Oil refinery, oil roads, oil feeder pipe lines, Oil waste consolidation sites/treatment plants.
- Communities where NAPE has worked successfully with women and have already established a good relationship or nurtured local farming and environmental advocacy women led groups;
- Where NAPE is known to local officials and accepted as a credible organisation and has established model sustainability villages.
- Areas fully covered by the NAPE community Green Radio
- Areas where communities have been displaced from their land or where there is a high risk of women being displaced by on-going oil and gas infrastructure developments.
- Areas where NAPE has mobilised members for the grass root women led movement against dangers of extractives.

Table 1: Sampled communities in 5 Districts

DISTRICT	SUB COUNTY	COMMUNITY	VILLAGES
Hoima	Buseruka	Nyakabingo Nyairongo Kigaaga Kabaale	1. Kigaaga Central 2. Karo Karungi 3. Nyakabingo 4. Nyairongo Central 5. kyakaboga
Buliisa	Buliisa	Kisansya	1. Kisansya East 2. Kisansya West
	Gwedo Buliisa TC Bullisa TC	Gwendo Wanseko Kakindo	1. Gwendo Center 2. Kasinyi 3. Uduku 4. Wanseko landing site 5. Kakindo cell
Kikuube	Kyangwali	Kyakapere	1. Kyakapere 2. Kyabasambu
	Kiziranfumbi	Butimba	1. Butimba
Mubende	Kalunga Madudu Kitenga	Madudu Kitenga Kalunga	1. Kyenda 2. Rwamasgengero 3. Kyamugavu
Kyankwanzi	Wattuba Gayaza	Nabulembeko Kyamulalama	1. Kikajjo 2. Seta 3. Kamudiindi

A sample was proposed so that the cost and time for data collection is minimized. The information proposed for collection at each location provided the bare minimum needed so that the data collection team ensured quality e.g. not every parameter was investigated nor were the long questionnaires fully used. Rather, the process sought to engage local people for a reasonable time period in summarizing information that they could analyze and draw conclusions about the current situation in relation to the impact of ongoing oil and gas infrastructure developments in their localities and the lived experiences impacting their indigenous farming systems, living lifestyles and other available livelihood options at least for the past 5 years since 2020/2021 to date.



One of the data collection community meetings (above) in progress in Madudu – Mubende district,



Community research team interact with some affected farmers in Nyakabingo-Buseruka sub county –Hoima District who have lost land due to Oil feeder pipelines from Kingfisher Oil and gas field to the Green Oil refinery site in Kabale. The feeder pipeline traverses community lands for a distance of 46 kms

CHAPTER TWO

LITERATURE REVIEW:

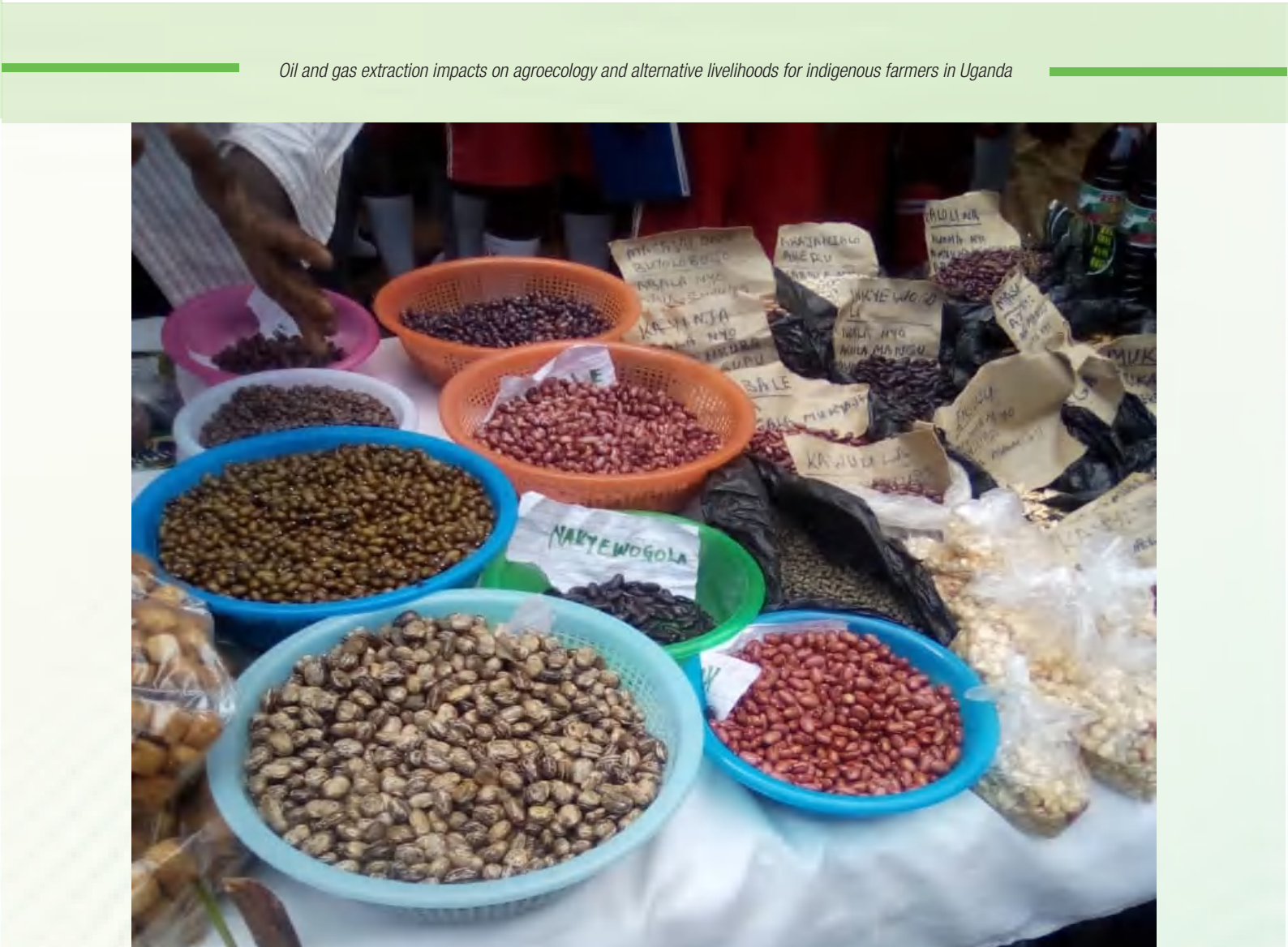
2.1 Defination of key concepts

2.1.1 Community Assets: Assets are defined as: natural (i.e. land, water, common-property resources, flora, fauna); social (i.e. community, family, social networks); political (i.e. participation, empowerment-sometimes included in the social category); human (i.e. education, labour, health, nutrition); physical (i.e. roads, markets, schools,); and economic (i.e. jobs, savings, loans, credit). Thus, a livelihood is understood broadly as people and their capabilities, activities, assets and gains from what they do.

2.1.2 Alternative livelihoods: When we talk of 'Alternative Livelihoods', it implies several scenarios: that prevailing livelihoods are either not producing enough benefits for the individuals or communities engaged in them, or that current livelihood activities operate outside of existing legislations. In the context of Uganda which is an agriculture dominated economy, the key resources at risk (and relied on for livelihoods) are land, forest, and water bodies. Alternative livelihoods are therefore thought of as providing livelihoods that may replace or supplement existing livelihoods that are in danger as a result of resource constraints, or those livelihoods that do not generate sufficient incomes to enable those engaged in them to live decent lives (Tropendos, 2005).

2.1.3 Livelihoods systems and approaches build on these definitions, to outline the working of a multifaceted and dynamic system of livelihood processes, activities, assets and resources, and outcomes.

2.1.4 Farmer Managed seed systems: Farmer-managed seed systems (FMSS) are community networks where local farmers select, save, grow, exchange, and sell their own seeds from one season to the other. These systems rely heavily on traditional knowledge, local crop varieties, and community customs rather than commercial corporations and the sole purpose of these systems is to ensure communities and their present and in coming generations remain food sovereign and live past the present day false solutions era and corporate capture.



An Exhibition of Indigenous seeds being stored at the NAPE supported indigenous seed hub established in Kyabigambire-kasomoro village ,hoima district as part of the Agroecology fund for East Africa supported pilot over seen by kamu-kamu womens group.



2.2 LIVELIHOOD APPROACHES AND FRAMEWORKS:

The livelihoods approach is typically set out as a framework that brings together the components of livelihood definitions, as well as demonstrating the interactions between the components. The livelihoods approach has its origins in trying to understand the differential capabilities of rural families to **cope with crises** such as droughts, floods, or plant and animal pests and diseases. This literature focuses attention on the assets of rural people, and how different patterns of asset holding (land, stock, food stores, savings etc.) can make big differences to the ability of families to withstand shocks (Swift, 1989). This links to the concept of vulnerability; defined as a high degree of exposure to risk, shocks and stress and proneness to food insecurity (Chambers, 1989). **Vulnerability** has the dual aspect of considering external threats to livelihood security due to risk factors such as climate, markets or sudden disaster; and internal coping capabilities determined by assets, food stores, support from kin or community, or government safety net policies.

The approach also borrows from ecological literature concerned with the sustainability of ecosystems or agro-ecological systems (Holling, 1973). Here, sustainability is defined as ‘the ability of a system to maintain productivity in spite of a major disturbance, such as is caused by intensive stress or a large perturbation’ (Conway, 1985). The concepts of resilience and sensitivity as livelihood attributes also originate in this context. Resilience refers to the ability of an ecological or livelihood system to “bounce back” from stress or shocks; while sensitivity refers to the magnitude of a system’s response to an external disturbance. It follows from these ideas that the most robust livelihood system is one displaying high resilience and low sensitivity; while the most vulnerable displays low resilience and high sensitivity.

A sustainable livelihood provides lasting security to a person or households and keeps them free from tension. A livelihood is sustainable when people cope with and recover from shocks and crises (e.g. seasonal, environmental and economic) and can maintain or enhance their capability and assets both now and in the future, while not undermining the natural resource base. The sustainable livelihoods approach puts people at the centre of development work and it attempts to understand socio-economic development and resource management from this human perspective.

2.3 ALTERNATIVE LIVELIHOOD STRATEGIES:

Several classifications of activities included in rural livelihood systems focus on different criteria: farm vs. non-farm; on-farm vs. off-farm; local vs. migratory; self-employment vs. wage labour (Hussein and Nelson, 1999; Ellis, 2000 and Barrett et al., 2001).

All these classifications are useful to make sense of the nature of the choices entailed by livelihoods diversification processes. Overall, enterprise-based diversification looks attractive because of its alleged capacity to promote more sustainable rural livelihoods. Dixon, Gulliver and Gibbon (2001) have identified the development of small-scale, labour-intensive household enterprises as the most promising rural poverty reduction strategy. Moreover, several studies (Barrett, Bezuneh and Abud, 2001; Ellis and Bahiigwa, 2001; Escobal, 2001) indicate that in a variety of regional and local settings, farmers capable of combining conventional farming activities with innovative rural enterprises enjoy higher income and safer livelihoods than farmers deriving their income from conventional farming alone or from a combination of conventional farming and wage labour.

Notwithstanding, small enterprise development can become a viable pathway towards sustainable livelihoods only if some basic conditions are made available to rural households. These include:

- Availability of (or access to) reasonable start-up capital, which depending on the nature of the enterprise may include natural (land), human (labour, know-how), financial (saving, credit), physical (infrastructure) and social (cooperative networks) assets;
- Some degree of protection against shocks and negative trends such as social welfare and insurance schemes, etc.;
- Supportive structures and processes including rural enterprise enabling policies, business development services, credit, transport and communication infrastructures, etc. (Escobal, 2001);
- Access to a well-developed market capable of providing both a steady supply of inputs, food and other consumption commodities and an outlet to enterprise outputs;
- Access to marketing information, including information on contracting and other vertical integration opportunities; and

- Resilience against market failure and capacity to change the enterprise according to changes in demand and market contingencies (Rider Smith et al. 2001)

Micro-credit provided to self-help groups has brought about an increase in household income and had lessened the severity of poverty in some contexts. In India, micro credit studies done on groups dealing with dairy farming have noted positive profit levels and short payback periods for loans (Lalitha and Nagarajan, 2002). Now, a large number self-help groups are developing with the help of these micro credit facilities. The earnings generated from such undertakings have been instrumental in increasing the physical wellbeing of the households. However, it must be noted that there are also significant studies about the negative aspects of micro-credit which should be considered here, resulting in burdening women with excessive loans beyond their capacity to repay, women being used as a way to access loans which relatives appropriate (leaving the woman with the debt), bailiffs coercively evicting people from houses if they default on loans etc. Scully (2004) raises several important questions about microcredit's ability to fill the void of formal wage work and empower women within existing patriarchal structures. Likewise, Goetz and Gupta (1996, p.45) and Hanak (2000, p. 313) raised concerns about the disproportionate burden women bear in repaying loans they may not have full control over.

Even so, many self-help programmes have incorporated elements of savings, which can be used for purposes such as health insurance, start-up capital, and emergency loans, thereby serving as private safety nets. Self-help groups have been instrumental in empowerment by enabling women to work together in collective agencies. Informal women's networks are less likely to obtain business or political favours as they command few economic resources and frequently rely on time and non-monetized labour exchange, though we know that established women's groups are often highly political and/or linked to numerous businesses. However, self-help groups, when combined with savings and credit, have enabled women to benefit economically by monetizing their contributions and in the process have empowered them to become agents of change. A related aspect is that self-help groups have facilitated the formation of social capital, where people learn to work together for a common purpose in a group or organization (Putnam, 2000).

A study held in Senegal in 1995, showed that rural people preferred an extended and sound family web which would enable them to have gainful employment credits and financial aid (Narayan et al., 1999). Goldsmith (1996) describes social capital as an accumulation of various types of 'social, psychological, cultural, cognitive, institutional and related assets that increase the amount (or probability) of mutually beneficial cooperative behaviour'. Not only the individual but also the community profits from the reciprocal interactions among individuals. Kinship networks, friends, neighbours and the community are critical assets and coping mechanisms for rural households.

Membership in these social capital networks involves claims and entitlements upon one's resources (Narayan et al., 1999). However, as in rural regions, women confront many chaotic situations such as financial crises, ill health, and unstable relations with husbands, Women's social capital, to a great extent becomes a powerful means to strengthen their capacity to transcend all these challenges in the household.

Informal networks alone are not sufficient basis for coping strategies, especially for rural women. They usually participate in formal social networks or organisations in groups. Women's groups generally promote the social and economic development of the poor rural population. They do this by enabling members to improve their livelihood strategies. Most of these groups engage in traditional women's activities based on the home economics extension model, such as sewing, crocheting, baking and so forth. Community groups offer collectively owned or managed assets and resources (Chambers and Conway, 1992).

2.4 IMPACTS OF OIL AND GAS EXPLORATION ON WOMEN LIVELIHOODS IN UGANDA:

A vivid picture of the impacts of oil and gas exploration, as well as other developments in the Albertine and Northern regions of Uganda on its impacts on women, is elucidated in a report of the study conducted by International Alert, which was launched by the Minister of Gender, Labour and Social Development, Mary Karoro Okurut on 23rd October, 2014. The report titled 'Gender issues in Uganda's Oil and Gas Sector' focuses advocates for integration of gender issues in development, security processes and equal participation of all members of society. The report shows that women located in the oil areas, like elsewhere in the country, are negatively affected by oil and gas exploration related activities. The report begins by

highlighting how the laws and policies in the petroleum sector are not gender-sensitive -they do not go far enough in addressing gender specific manifestations of poverty and do not address specific needs of women.

From a practical point of view, these were experiences that created social and environmental injustices for grass root women and their livelihoods:

- Loss of crops while surveying land was painful because it is women who cultivate crops and are responsible for food security;
- Compensation was given for crops rather than for land surveyed which did not adequately compensate for long-term damage to people's livelihoods;
- The study identified a connection between the oil industry and increased prostitution, domestic violence, alcoholism, sexual and gender-based violence, forced displacements into camps, school drop outs among other issues;
- Women did not access information related to oil because men controlled the use of mass media equipment such as radios and as such majority loose out on compensations;
- Information related to the oil sector would reach men more easily (e.g. while interacting in groups in trading centres) than women given the fact that they are ever busy as primary bread winners in their households;
- In the casual labour section, men are preferred because of their physical strength and so women get fewer jobs, if any; and
- The criteria set for oil scholarships cut out women and girls because of complicated society norms and patriarchal systems
- Most oil host communities experience land abuse and loose out because oil and gas companies bar communities from using their land beyond the cut off dates of 6 months but take several years to compensate for the ear marked land leaving indigenous farmers food insecure and illegal squatters on their own land. Some communities get compensation after 5 years and beyond. Some communities affected by EACOP, the CPF, the Oil refinery up to date including displacements by Hoima Sugar Limited are still grappling with legal cases to get fully compensated in districts of kyankwanzi, Hoima, Kikuube, Bullisa, Kyotera, Sembabule among others.

Oil impact stories by the NAPE Community Green Radio Platform

Many other stories of resistance have been documented mainly by the NAPE led community Green Radio regarding the Impacts of the Oil and gas industry on landed communities of the Albertine region, their agroecology practices and other livelihood opportunities.

From the NAPE Led Green Radio community field outreach missions, and field anchoring programs by the field based media journalists of the Green Radio, the following article links further evidence the environmental, social economic and cultural consequences of oil and gas developments on the host communities of the Albertine rift mainly experienced in form of forced evictions and involuntary displacements, crop destructions, worsened long dry spells, low compensation, signing compensation documents out of darkness, flooding from blocked water channels, diminished access to ecosystem resources, worsened sexual and gender based violence in homes, high influx of people into their localities resulting into land disputes and conflicts over resource access and use, food insecurity, children drop outs, prostitution, increased household poverty, militarization of the region, location of oil drilling sites, feeder roads, oil pipelines, oil drilling pads in protected areas such as Kabwoya wildlife reserve, bugungu wildlife reserve, Murchison falls National park, banning of fisher folk communities in more than 40 landing/fishing villages along the lake Albert shorelines etc all of which have caused unprecedented stress, tension, and diminished livelihood options for farming and fisher folk communities of the Albertine oil rift. See details in the Green Radio *Field outreach documented links below;*

- <https://charmarnews.com/signing-in-darkness-oil-host-communities-struggle-to-attain-justice-for-their-land-in-ugandas-oil-region/>
- <https://ugreports.co.ug/signing-in-darkness-oil-host-communities-struggle-to-attain-justice-for-their-land-in-ugandas-oil-region/>
- <https://nape.or.ug/signing-in-darkness-oil-host-communities-struggle-to-attain-justice-for-their-land-in-the-face-of-the-east-african-crude-oil-pipeline-eacop-and-central-processing-facility-cpf-developments-in-ugandas/>
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CHAPTER THREE

RESEARCH FINDINGS:**3.1 INTRODUCTION:**

The study on oil and gas impacts on agroecology systems and alternative livelihoods of indigenous farmers in the targeted oil host districts was conducted within a livelihoods framework which recognises five main asset/capital/resource categories, comprising natural capital (land, trees, fish stocks etc); physical capital (sometimes also called producer capital or economic capital); human capital (people, education and health); financial capital (savings, credit); and social capital (kinship networks, associations). Resources that are available to a community or household are key for promoting sustainable livelihoods.

The first part of the research focused on identifying the existing community resources in key oil affected villages in various target oil host districts. The availability of the resources has a significant influence on the livelihood strategies adopted by communities and households. This section presents the resources available – in general, and then section 3.3, explains how this relates to women; current livelihood practices; household food security; and the sustainability of current livelihood options.

3.2 AVAILABILITY OF COMMUNITY RESOURCES:**3.2.1 Natural Resources:**

Several natural resources in the districts of Hoima, Buliisa and Kikuube, exist as mapped by the communities. For example, in Hoima - Buseruka Sub county, there is a big hill called Isemezi; a large stream and wetland called Kanywabarogo; Bugoma National Forest reserve and an expanse of shrubs and grassland. In Buliisa, in Kigwera Sub county, the key natural features are: Bagungu Game Reserve and Lake Albert. There are a number of Wetlands, riverbanks and lakeshores. In Ngwedo sub county, in addition to the Bagungu Game Reserve and Lake Albert shared by Kigwera SC, there is Murchison Falls National park and River Nile.

3.2.2. Natural Resources and Women's Livelihood: A Focus on Land

Natural resources are crucial for any community's quest for improved livelihoods. A major natural resource through which communities derive a livelihood is land. It is on land that most other natural resources thrive and therefore access to land is key for any community's survival and sustenance. It is on land that food is grown, houses are constructed, roads are built, rivers and streams flow etc. Land is the main source of livelihood for both households and community alike. Therefore, women's rights of access to control over and ownership of land is crucial for understanding the constraints and opportunities for promoting their liveli-

hood. Matters related to women's rights over land can best be understood by first analysing issues of tradition, that is to say, understanding the customary laws of land ownership and use.

In western Uganda, the districts of Hoima, Kikuube and Buliisa fall under the Bunyoro kingdom and, therefore, women's rights on access to, control over and ownership of land is guided by 'Nyoro' tradition and culture. The Bunyoro culture is a rigid form of patriarchy. Ancestry and heritage flows from the male lineage and the system of marriage is patrilocal. There is discrimination against the female gender in terms of mobility, labour and sexuality i.e. there are restrictions imposed on women to enjoy these aspects. Women tend to be in an underprivileged status compared to their male counterparts when it comes to economic, social and civic spaces.

Under the Bunyoro traditional and cultural practices, both women and men had access land. Neither men nor women owned land, in fact, they both had equal access to land, land was communally owned. However, this egalitarian system was reversed when colonialism and its attendant economic system placed ownership of land under the docket of men women and children were expected to provide free labour to maximise profits. Land and property were appropriated by men as 'bread-winners' -this thinking where men are construed as bread-winners even in circumstances where it is their wives sustaining the families.

The Bunyoro traditional culture continues to confer different roles and responsibilities to men and women within the households and communities. The paradox, for example is the responsibility for food production and processing which is entrusted to women but key resources such as land which is needed to meet these responsibilities are vested in men. Women continue to play a critical role in the sustenance of families, communities and the country's agricultural sector and they constitute the largest workforce on land where they produce food, engage in small-scale home-based businesses and contribute significantly to the country's economy. In spite of the significant contribution they make towards the livelihood of the household and communities, they do not have rights to access, control over and ownership of land. This situation of segregation continues to disempower them not only socially but also economically (Kigaaga Model Farmers Association). When women are excluded from owning, inheriting and controlling land, it perpetuates their economic dependence on male relatives. The dependence also explains why women continue to suffer from poverty and vulnerability.

With the discovery of oil and gas in Bunyoro region, the rights of women's access to and ownership of land tends to be worsening. There are very many land prospectors, which has significantly pushed up the prices of land. This has led to displacement of many families -women bearing the heaviest burden since compensation and sale have not considered

their plight. Women in Kyakaboga recounted how the compensation process almost excluded the women, since land is deemed to be owned by men and in the event of forced displacements due to oil and gas infrastructure developments, women, girls and children have been found to be the worst hit/affected.

There are opportunities within the region that give hope for women's access to, control over and ownership of land. These are: some categories of women are now educated and able to purchase their own land; Bunyoro Kingdom is focusing its efforts on women's rights including ownership of land; GoU continued amendment and improvement of the legal and institutional frameworks, Government programmes targeting women empowerment and improved livelihood. There are also a number of CSOs that have been supporting the women movement in the region, including NAPE whose campaigns are fostering the grass root women movement organizing, collective actions, nurturing emerging and newly formed local CBOs, promoting indigenous knowledge and ecological governance systems and amplifying women voices using the NAPE sustainability school model and Community Green Radio Platform .

3.2.3 Physical Resources:

Analysis

In Kabale parish, Buseruka SC of Hoima district, there were homesteads littered all over the villages, most of the houses being of mud and wattle and a few built of unburnt brick and iron sheets. There is Kigaaga TC, Kigaaga Market, Kigaaga Primary School and Kigaaga Church of Uganda; In Kyakaboga parish, there is Kyakaboga market centre and Nyahira primary school. Within Buseruka SC, there is a main tarmac road from Hoima to Kaiso-Tonya where there is a refinery plan.

There is also an international airport in the last phases of construction. Other physical features highlighted are: Kaiso-Tonya Wildlife Reserve, Lake Albert, Wambabya falls and the Western Rift Valley. In Buliisa, in Kigwera SC, there is Buliisa Town, Biiso Ferry connecting to West Nile, Butiaba Port, Wanseko Panyimur Ferry and Para Ferry. There are several feeder roads of Buliisa DLG e.g. Sitini - Kihungya road. In Ngwedo Sub County there is Wanseko landing site and Avogera HC II, among other key features. There is also a vast wetland called Nabakazi that traverses over 64 kms in Mubende district shared with districts of Gomba and Kasanda that is dissected by the East Africa Crude oil pipeline (EACOP) a factor likely to continue causing future flooding of Kitenga sub county based farmlands if blockage of wetland rivers and streams becomes an issue. The EACOP line further crosses Kasana Kasabya forests in Mubende and Taala Forest in Kyankwanzi where the line crosses the district over 14.7 kms.

3.2.4. Physical Resources and Women's Livelihood:

Analysis

In the three districts of Hoima, Buliisa, Kyankwanzi, Mubende and Kikuube in Western Uganda, there are mainly smaller homesteads where a man stays with his nuclear family. The main type of houses are the mud walls and white iron sheets but there are still instances of grass thatched houses. Again, based on the patriarchal tradition, houses are built and owned by men, women only have access of use - sleeping and keeping the harvested crop, among others. Access rights for women is based on the relationship with the husband and or the assertiveness of the children, otherwise when there is a conflict, the man may throw the women out of the marital home, sometimes with her children. The relationship between a man and the woman in the home is unequal, disadvantaging the woman (wife).

In the five districts, it is easy for women to access and own a home (shelter). The women are assertive and have children who are educated and thus able to check the unwarranted behaviour of the father. Women tend to work hard and independent of their husbands. There tend to be social groupings that have given women in the three districts leverage to improve their livelihood. It is very common to find female-headed households, some widowed, others separated, and yet others divorced. There are other female headed households comprising of single mothers, who live with or without children. There seem to be more opportunities for women to own shelter and other properties.

In the five districts, which all host oil and gas infrastructure, the status of the roads is relatively adequate. A number of national roads have been constructed but the largest challenges with regard to oil and gas developments affecting agro ecology and other livelihood options are mainly forced displacements/evictions, losing out on land compensations, oil activities destroying gardens and crops, altering of resource access routes, destruction of life supporting resources such as forests and wetlands and inadequate payouts for lost resources that does not guarantee an improved living ahead.

They also reported introduction of high breed varieties (both seeds and trees) against their traditional indigenous seeds/crops as part of corporate social responsibility.

Health care is a key component of human livelihood. Every person is entitled to a healthy environment and whoever falls sick should access medical care. Other than the Village Health Teams, which are in place to provide temporary relief to persons who fall sick within the community, the first administrative hierarchy in treatment are the HC II located at the parish administrative units.

Rights of access and use of health services by women pose different levels of constraints for different categories of women -the old and terminally sick having more challenges.

It is evident from the responses, that women face hurdles in accessing health care as there are usually few qualified staff (if any), available at any moment at the facility; routine drug shortages; lower quality health care for the poor due to corruption and extortion; and a general poor environment where there are long queues, largely comprising of women. Thus, rights of access and control over health care institutions and services are manifest of social inequality – on the part of the women in Uganda, in most respects and on ground, the oil and gas companies have not put in place any robust health clinics or hospitals to meaningfully service the needs of oil host communities apart from a few ,poorly equipped maternity centers.

3.2.5 Human Resources:

Analysis

In Western Uganda, in Hoima district, women in Buseruka SC possess skills in nursery bed management and tree planting, growing indigenous and agro-ecology. The women in Kyakaboga have skills in subsistence farming, piggery, making charcoal briquettes, making crafts and bee-keeping. They have also acquired skills in soap making, making counter-books, mushroom growing and political skills.

In Buliisa district, Kigwera SC, the women have skills in agro-ecology, reviving indigenous seeds, planting local trees, and constructing food storage facilities. In Ngwedo SC, women have skills in fishing, fish vending, businesses, and wage-based activities. They report oil and gas disruptions, risks to be the core bottle necks to their practices coupled with worsened climate change in form of floods and long dry spells especially in Gwedo,kakindo and wanseko villages.

There is a very high market potential for agricultural products in mainly Hoima, Buliisa and Kikuube, because of the growing population in the region as a result of the discovery of Oil and Gas and high influx of people from other regions to take advantage of any oil opportunities. There has been a great influx of people from outside the region, and communities are being dispossessed of their agricultural land. This implies that the demand for food will continue to increase in the future as the chances for arable land continue to shrink. This provides an opportunity for women who are engaged not only in farming but also in other livelihood activities, on the high potential of the market in the region.

3.2.6 Social Resources:

Social resources include the norms, networks and organisations through which people access power and resources for decision-making. Such resources include community groupings, associations and ethnic relations that make coordination and cooperation possible for mutual benefit.

In Buseruka SC, Hoima district, and Buliisa –Bullisa TC ,there are various groups in the community -women only, mixed and men only. These groups cut across all sub counties and parishes in the district. In Kigwera SC, the notable social resources include; Women groups, VSLAs, village land boards and CBOs e.g. Kwataniza Women Farmers, Kakindo Orphans care, KAWIDA, BIRUDO,Gwedo United among others. There are 3 markets, 2 fish landing sites on Butiaba and Buliisa DLG. In Ngwedo SC, there is Avogera trading centre and Ngwedo SC Local Government and all these are helpful in sustaining a living for locals in various ways.

Within the African social setting, the family is the basic unit of social organisation and plays a crucial social role in promoting livelihood. The study findings reveal that it is the family that cares for those who are aged, impaired and terminally sick. The family assists those members who are sick to access medical care -including mobilising the money for paying medical bills, physically carrying those who cannot walk by themselves and giving care to family members who are admitted. Wider community members only come in to help when the family is unable to care for its sick member.

There are groups within the community, which play various roles in promoting livelihood. The majority of community members are organised in VSLAs, which meet regularly to discuss issues that affect their livelihood. There are three types of community groups – women only, mixed and men only. The women-only groups are the majority in all communities of Hoima, Bulisa ,Kyanwanzi and Kikuube. There are more mixed groups than men-only groups. Group members share experiences and help each other in times of need; they work together and share resources that improve their standards of living; they give guidance and skills in how to improve their farming practices; save money and lend to those in need; and above all act as the basic institution for saving for school fees and other household needs.

The study reveals that the majority of the groups are formed by women, either for women only or mixed groups. Almost all women belong to a group unlike their counterpart men, who largely do not belong to any group. The main motivation for women to join groups is because of their vulnerability in communities and hope that through organising, they should be able to address their vulnerability and other life risks and shocks. Through groups, women expect to save and borrow money to finance their objectives; paying school fees for their children, start-up capital for business, buy domestic utensils, etc. In other words, formation and belongingness to groups by both men and women is intended to improve their livelihood.

3.2.7 Financial Resources:

The availability of cash or equivalent that enables people to adopt different livelihood strategies is financial capital. Two main sources of financial capital can be identified as:

Available stocks comprising cash, bank deposits or liquid assets such as livestock and jewellery, not having liabilities attached and usually independent on third parties.

Regular inflow of money (conventional poverty indicator of less than one dollar a day) comprising labour income, pensions, or other transfers from the state, and remittances, which are mostly dependent on others and need to be reliable (Kollmair, 2002).

In the district of Hoima, there are also limited formal financial institutions like banks and micro-financial agencies. The nearest banks are in Hoima town, about 50km away. There are only VSLAs which provide basic financial services. In Buliisa, Kyankwanzi and Mubende, the situation is no better, for both Kigwera and Ngwedo SCs, there is only Stanbic bank, Equity and centenary banks. Otherwise, there are VSLAs that provide financial services.

There are no financial institutions in Kikuube district for farmers to access credit and where banks exist, there is always no collateral for farmers to acquire loans. The major and popular financial mechanism for rural households to access credit is the Village Savings and Loan Associations, which are spread throughout the communities. This mechanism helps households to access limited credit to start up and operate small scale businesses, pay school fees, meet urgent and short-term medical bills and acquire household items and basic needs.

Findings from the field reveal that the VSLAs, though very instrumental in community livelihood, have their own challenges – limited amount of money they can lend out to members especially at peak times; no clear guidelines on their operations which occasionally breed conflict among members; restricted participation by women since they quite often have to seek permission from husbands to attend group meetings, among others. There were barriers to women's access to credit from VSLAs since most of the time, they have to seek permission from their husbands and even when permission has been granted, the husbands take a share of the loan for personal use.

3.3 HOUSEHOLD FOOD SECURITY AND ALTERNATIVE LIVELIHOOD:

In all the target districts (Hoima, Kikuube, Bullisa, Kyankwanzi and Mubende, majority of households are peasant farmers. Much of the food consumed in the home is grown in the family gardens and include cassava, potatoes, beans, groundnuts, millet and maize. However, some varieties are bought from the markets e.g. rice, Irish potatoes, maize flour, bananas and meat. Some of the food items are temporarily bought from the markets, while others are not locally available and are permanently bought from the markets and nearby shops.

All families in one way or another buy food from the markets and shops. It is evident from the study that most households find food costs rather high and takes more than half of the household monthly income i.e. from an average monthly income of 200,000 UGX, food costs between 120,000 -150,000 UGX, quite often compelling some household members especially women to sell their labour for food. The labour cost per day is presently between 5,000 and 8000 UGX, which is not enough to buy a basket of food for a family of 5 members. So, to households that are food insecure, the dilemma is that they have to sell labour to have food on the table, which leaves them less or no time to cultivate their land and grow own food. The challenge with the food situation, is that women who are the tillers of the land and the overall providers of the household food, they do not have any rights of ownership over land and; they seek permission from their husbands to buy food even when they have earned the income. On the other hand, husbands often use family resources without consulting their spouses due to various societal norms.

Food security and Gender – female headed families proved to be more food secure compared to their counterpart male-headed families. Women were more cautious about their food security because they felt more independent and were frugal with all resources. Women who headed households endeavored to store food more than the male headed households. Most of the family members engaged in some form of production compared to male-headed families where men and their young sons wake up early to go to the nearby shops/drinking places for leisure.

The challenges to food security for households include reliance on rain-fed agriculture; fewer household members engaged in production of food; lack of land rights for the women who till the land and are of late, responsible for feeding their families. In addition to denial of land rights, women have been largely impacted by the oil and gas disruptions in their farming practices. Challenges range from forced land evictions, meager compensations, crop destructions, blockage of land access routes, pollution (air and water) blockages causing floods, destruction of ecosystem resources like wetlands, forests, etc).

3.4 HOUSEHOLD ENERGY SECURITY AND LIVELIHOOD:

Households require energy for two main uses i.e. cooking and lighting. For cooking, there are two main sources for rural households – firewood and charcoal. Firewood is collected from natural forests and woodlands and is still free of charge for those who collect it, although the sources are deteriorating quite fast. The main challenges of using firewood is that it is collected from very far away from homesteads whereby women and children walk long distances to sources; between 2-6km. Although it is still free of charge to collect, there are cases where warning has been given to collectors that they should find other sources arising from blocked access to forest and park resources and other access routes to oil and gas facilities.

For lighting, the majority of the households use kerosene candles, wax candles, reeds and solar lights, small battery torches, etc. Paraffin is a source of cooking and lighting, but less so for cooking because of its relatively high cost. No households use kerosene/paraffin for cooking but use it for lighting. It is readily available in nearby shops and is rationed out in smaller quantities, depending on affordability. The main challenges with kerosene are: does not provide adequate lighting in the house and; produces smoke which is environmentally hazardous. In addition, as earlier noted, women stay home, doing household chores, almost all time and the negative effects of using kerosene bear on their health more than the men. As a matter of routine, men come back home rather late for them to bear a significant impact. Charcoal is another source of energy for cooking but is quite unaffordable for most households.

Very few households use renewable energy, energy saving stoves and solar lights. The initial cost of purchase is rather high and the households have limited awareness of the benefits. This continued use of non-renewable energy sources puts more risks and vulnerability to household livelihoods. Households must have money to buy kerosene for lighting. In the near future they will need money to buy firewood. When not addressed, this scenario will bear increased burdens on women who continue to fend for their families. In order to improve the livelihood of the rural women, it will be crucial to take up renewable energy sources so that households spend less on energy and save some money for other household needs.

3.5 CURRENT ALTERNATIVE LIVELIHOOD PRACTICES FOR WOMEN:

All communities are aware of the meaning and benefits of alternative livelihood. Many are engaged in alternative livelihood activities, on-farm, off-farm and non-farm, with varying degrees of success. At least community members are aware of the eminent challenges with relying on agriculture as the sole source of income and livelihood. Different communities also possess multiple skills, capacities and capabilities. Amidst the oil and gas challenge, still the various alternative livelihood practices noticed are the following;

Food crop and fruit growing, Vegetable growing, piggery, Cattle and goat rearing, bee keeping, mushroom growing, Village VSLAs, handcraft making, fish vending, fish farming, wage labour, Market stalls for fruits and vegetables, flower nurseries, small businesses, poultry keeping, selling herbal medicines among others.

Notwithstanding the efforts by rural women to enhance their livelihood through alternative options, there are a number of challenges which still keep them rather poor and vulnerable key ones being complex patriarchal /societal norms, the now 20 years plus massive social, human and land rights disruptions by the oil and gas industry, ever increased investment in agro commodities mainly palm oil, sugar and tea plantations and worsening climate change and climate risk related disasters.

OIL AND GAS IMPACTS ON THE ABOVE COMMUNITY RESOURCES, LAND, FARMING AND OTHER LIVELIHOOD OPPORTUNITIES/MEANS

The community research team drawn from the grass root farmers, local collaborating community groups, backed by the NAPE Community Green Radio field based Media Journalists located in the Albertine region further revealed the below testimonies as evidences to how the oil and gas industry is devastating agro ecology farming systems and other community livelihood opportunities in major key oil host districts of Uganda;

Floods triggered by EACOP in Kyotera District

Since the clearance of the EACOP right of way that involves use of heavy earth moving equipment mainly Heavy duty graders to do massive clearance of trees, leveling of hill slopes and valley areas, Floodwaters during the construction and post construction phases have been experienced rushing into homes and flooding community gardens in Kyotera District, destroying food stores and submerging crop plantations. Local residents and activists link the severe flooding to EACOP construction activities, which have massively disrupted local wetlands and natural drainage systems.



Indigenous farmers gardens in Kyakacwere village, Kakuto Subcounty, Kyotera district being submerged by seasonal floods

Other Parishes and villages in Kyotera districts that have in the recent past been affected by floods include the following;

- **Kituntu Village (Betereemu Parish):** Residents here have reported localized flooding risks, the destruction of a long-serving community well, and contentious demolitions or disputes over low compensation valuations for plantations.
- **Lyabuguma Village (Nabigasa Sub-county / Bethlehem Parish):** Families have suffered heavy losses of income sources, including coffee farms and livestock, alongside disruptions from project implementation and infrastructure setup.
- **Bigada Village (Kakuuto Sub-county):** A major focal point where Project-Affected Persons (PAPs) staged protests and community meetings regarding under valued land, disputed compensation payouts, and pressure surrounding land acquisition.
- **Bukalasa Village:** Neighboring Kituntu, residents here share heavily strained water

Flooding and massive erosion triggered by the Central Processing Facility (CPF) in Buliisa district

Buliisa District is massively affected by Floods triggered by the massive ecological foot prints of the oil and gas industry . The district is largely covered by Murchison falls National park in the North, Bugungu wildlife reserve in the South and the western part is covered by a long shore line of Lake Albert. Settlements and farming is concentrated in the central mainly in Buliisa Town Council and Gwedo sub county . Its in Gwedo sub county ,Kasinyi village that Total is constructing a massive Crude oil central Processing facility (CPF) –the area popularly known by the bagungu indigenous communities of Buliisa district as their food basket. The floods blamed on massive land and vegetation clearance by the CPF and other oil and gas infrastructure in the district and Murchison falls NP have season after season created massive floods and displacements in the villages of Kasinyi, Wanseko, Masaka, Wandeke, Kasinyi, Butiaba, Walukuba, Bugoigo, Chogoliech, Booma, Munyali, Kaweibanda, Uduku, Kirama, Ajigo, Bikongoro, Kigwera, Kibambura among others living locals stranded with poverty, hunger and starvation according to Miriam Joyce a mother of 6 struggling to earn a living for her family



Oil Central Processing Facility (CPF) plant undergoing construction in Buliisa District

The 46 km King Fisher oil field - kabaale feeder Pipeline disrupt Farming communities in Kikuube and Hoima Districts

Farmlands and local communities in Kikuube and hoima Districts —particularly within host areas like Kiziramfumbi, Butimba, kabaale, Buseruka, Nyakabingo ,Nyairongo ,Kigaaga, kyakaboga kyagwali,Buhuka, kabwoya Lunga, Waki, Nyamasuga, and kiziba have been impacted by the ongoing oil pipeline constructions along a stretch of around 30 metres over a distance of 46 to 47 kms from the location of the Kingfisher Oil and gas field to the location of the Green oil refinery site in Kabaale . The feer pipelines feed the East African Crude Oil Pipeline (EACOP) a 1,443-kilometer heated crude oil export pipeline crossing 10 districts in Uganda (290 Kms) and 8 regions in Tanzania (1,153 kms) .Communities complain of various challenges ranging from crop destructions, forced evictions, meager compensations, blocked access to their gardens, flooding of farmlands and community water sources, land speculators who have conned them their lands ,living with foreign people unknown to them and hundreds of heavy machinery including graders,tractors,heavy trucks,soldiers,oil workers with in their localities etc that has made them fail to settle and earn a meaningful living according to Sarah kasoro,Annet, Kusemera and other affected mothers.



Feeder pipelines traversing community farmlands in Nyakabingo village-Buseruka sub county-Hoima d'istrot



Oil feeder pipelines traversing community farmlands across Butimba in Kiziranjumbi sub county Kikuube district

East Africa Crude Oil Pipeline (EACOP) affected farmlands in Mubende District

The EACOP traverses Kamusenene village, Kitanda village, Kyenda village, Kigondo village, Buganyi village, Bujuuko, Kijaguzo, Kijaagi, displacing close to 800 farmers in Mubende across a 64 km EACOP right of way stretch through floods, blocked routes to crop gardens, land evictions among others mainly in the sub counties of Kalonga, Kitanda and Madudu.



Ms. Joan Nanteeza, a journalist with Nape Green Radio standing on the EACOP pipe line crossing Kyenda village Kalonga subcounty, Mubende District

The EACOP line further dissects the Nabakazi wetland ecosystem blocking rivers and wetland streams causing flooding in the southern sub counties of Kitenga Butoloogo and madudu



East African Crude oil Pipeline (EACOP) impacts to Farmers in Kyankwanzi District

Kyakwanzi residents decry compensation for their lost farmlands due to EACOP –affected farming villages by the 14.7 km Oil pipeline stretch include Kijungutte, seta, kamudiindi, kyamulalama, kiyuni and kikajjo villages in kyamulalama and Nabulembeko parishes , Wattuba sub county



A local farmer narrates to Joan Tateza of the NAPE community Green Radio who was part of the Research team how EACOP has devastated his plight to live a better life by taking her land without getting adequate compensation living her food and income insecure. The lived experience of the elderly.

Indigenous Farmer Managed Seed varieties near extinction in Bunyoro region



1. **Maize** : Ebicooli by' amahunde, Nyamulere,
2. **Peageon peas**: Kijogoma and Kidogoma
3. **Beans**: Kanyobwa, Bamujwogere, Kisara, Kaita bahuru, Nailoni, Kabagangara, Kaki and Bukalasa.
4. **Sweet potatoes**: Kyebandura, Ndabirya Nooha, Nyangoma, Magamali, Maragalya, Kabagambe, Kasoga, Buduguza, Kaceeri, Kipapale, Kibugubya, Tanzania, Sepiriya.
6. **Bananas**; Kitika, Mbwaziruma, Nyamaizi and Kibuzi
7. **Cassava**; Bukalasa, Rugogoma, Kwehinda, Kabiriti, Mulyandogo, Katikara, Kaceeri.
8. **Sorghum**: Empwera
9. **Millet**: Kanyere Balye

CHAPTER FOUR:

CONCLUSIONS AND RECOMMENDATIONS:

4.1 CONCLUSIONS:

- a) Women in this land scape do not own land or house hold property due to deeply entrenched societal norms apart from those who have been empowered by civil society groups like NAPE .Property ownership is only pronounced in situations where women have formed themselves into groups majority led by Women and others largely dominated by women but with a few male counterparts. Majority subscribe to the NAPE led grass root women movement , the Community Green radio listener cubs and Sustainability school all being programs implemented by NAPE over the past years.
- b) Agriculture is the main source of food for all households and most food is homegrown. There are very few households that are food secure i.e. able to eat two meals a day, with sufficient quantities throughout the year. Those that are not secure may eat two meals a day but not throughout the year -during dry spells or during poor harvest, they fall back to one meal, and reduce on the quantity to one meal per day. Women shoulder the burden of feeding the families even when they do not have rights over use and ownership of the means of production.
- c) The responsibility of 'putting food on the table' has shifted from the man - the family head - to the wife (woman), who tills the land, looks after the children's welfare (including when they are sick), and providing food. Most women spend time tilling land, collecting firewood, and cooking for the family emerging as the sole bread winners of their families.
- d) Limited access and utilization of other resources -social and financial continue the disproportionately high, negative impact on women.
- e) The Major Impacts Of oil and gas extraction on Indigenouss farming communities and sysyems has mainly been caused by the Oil and gas roads, Oil and gas pipelines, the establishments of Oil central processing facility plants, the oil refinery, the Hoima international airports and hundreds of Oil and gas drilling fields that are located mainly in community lands, National parks like Murchson falls NP, Wild life reserves like Kabwoya and Bugungu, and under water bodies Like Lake Albert and across several wetlands of local ,national and international significance like Nabakazi Wetland, Katonga wetland , Lake victoria and the River Nile system wetland catch-

ments.

f) Highly pronounced /the Greatest Oil and gas extraction impacts on indigenous communities and their farming systems has largely been experienced through the following impacts;

- **Land Loss:** Acquisition and clearing for wide corridors and feeder tracks have displaced smallholder farmers from ancestral crop fields.
- **Introduction of exotic/high breed seed varieties.** These are being introduced in the names of fast growing trees and foods through company driven corporate social responsibility drives compromising chances future existence and reliance on indigenous seed systems that have time tested availability, affordability and adaptability.
- **Physical Damage:** Heavy transport, runoff changes, and unstable soil shifts have damaged adjacent plots and farm boundaries.
- **Environmental Pressures:** Dust, noise pollution, and rock-blasting activities degrade crop quality and disrupt livestock near the project sites including causing massive flooding, erosion and destruction of life supporting ecosystem resources.
- **Access and Irrigation Disruptions:** Road embankments, clearance of sites for the East African Crude oil Pipeline (EACOP) right of way, construction of the Central Processing Facility (CPF) in Buliisa often alter local water flow, leading to localized waterlogging, flooding or dry patches in farming valleys rendering crop growing to near impossible margins leading to starvation, hunger and income poverty for household families.
- **Accelerating Gender Based Violence.** Involuntary displacements, food insecurity, poverty all compound to high hikes of Gender based violence in homes that further complicate the instability, peace and harmonious living in homes .This puts to halt any form of crop growing, alternative livelihood adoption leaving women and children compromised in all sorts of life.

g) The NAPE Community Green Radio (CGR) and her field based media journalists and collaborators organized under the Albertine Journalists Platform and the women led local groups nurtured by NAPE over years and currently organized into a growing grass root women led movement against dangers of extractives on community food sovereignty, rights and entitlements remain the only active community based/community focused platforms/structures for amplifying voices of grass root women.

4.2 RECOMMENDATIONS

- o Keeping the target of upcoming future projects and programs on reviving agro ecology and supporting other alternative livelihood options focusing on women headed households, single mothers, young women, women displaced from their land or being threatened with displacements is key in balancing the power and economic empowerment boat. Approaching this through new and existing women led farmer groups is key in ensuring that women own and have control over the vast livelihood resources in their localities.
- o Whereas women are generally vulnerable, the interventions should focus on the most vulnerable who are landless, aged, sickly, child mothers, the destitute, to mention but a few; and other social factors that affect women's opportunities and as an emphasis identify male comrades/friends/allies/supporters who can join efforts with them to uplift their vulnerability
- o Appreciating existing livelihood activities within the context of social diversity is crucial for the success of any intervention. Some categories of women may resist involving themselves in new and untested livelihood activities and methods due to the high risks involved in doing so. It is thus risky to introduce completely new alternative interventions which pose higher risks for poor women. The women may seek to reduce risk through diversification of livelihoods and thus 'alternative livelihoods' may be an addition to a suite of other activities rather than substitutes. That's why reviving agro ecology and other practices based on existing /indigenous knowledge systems is key.
- o The strength of community groups and particularly VSLAs is a key mechanism for successful implementation of community based alternative livelihoods. Groups are already established within the communities and only strengthening through training them will be an effort in the right direction. It will be crucial to strengthen the functionality of groups and particularly women groups and foster their awareness on human rights for promoting alternative livelihood for women.
- o There are various human skills possessed by women in the communities in the area of food growing, hand craft, value addition, bee keeping, energy saving, seed bedding, Artistic impressions/advocacy drama, kitchen gardening among many others. NAPE and other partners should analyse these local skills and the motivations borne by these women and support harnessing these skills for improved livelihoods as a strategic response to both challenges of food and income insecurity at the grass root level.

- o Explore the existence of women and other community individuals organised in groups under earlier NAPE initiatives and build capacity for food and income sustainability around these modes.
- o In the face of diminished ecosystem resources due to oil and gas destructions over the past two decades, NAPE should promote affordable renewable energy for household use -lighting and cooking, massive growing of wood lots of indigenous trees to combat the current climate change and lack of fire wood and research into the feasibility of using latrines as sources of inputs to the renewable energy technology.
- o Future funding should also prioritise The NAPE Community Green radio, the nurtured women led local groups through programs like sub granting or direct funding and the Grass root women led movement advocacy work/campaigns as a means to deepen the amplification of community voices, organizing and collective action against the expanding extractive industry agendas in Uganda and the East African region- well exploring opportunities for formation of other grass root women led movement chapters in other equally affected East African states.



The grassroot women movement team raising up their concern on the impacts of extraction of oil and gas on Agroecology in the Albertine region.

